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
Introduction

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability method, and not necessarily the creative method. The creative method as a hermeneutics isn’t supposed to roll down and stifle its very expressiveness, and at the same time it should be articulated in such a way that an exercise of falsifiability, validation and open-ended questioning can be undertaken over it. Such a
hermeneutic science calls for a mutual sense of such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician’s hermeneutic/reprojective insight of how to go about creating music while adhering to music theory, such that any such music is analysable/critiqued by the way it credibly adheres to music theory, and actually in exceptional cases further develop music theory. A second point that makes this method ideal is that the apparent enunciation of this paper (an outright call for a reinvention of the state of the art regarding our understanding of psychopathy and the underlying psychology science); is that it is doubtful such an articulation can be credibly presented in simple categorical terms, without rather utilising an entropic hermeneutic-referential approach based on an open-endedness for falsifiability and validation in future elaboration and development of ideas. Further, I thought it more critical (wary of platitudinising the occasion) that the purity of ideas expressed herein shouldn’t be overly clouded particularly as the treatment of this paper is largely in substance virgin territory, as of the underlying conceptualisation referential drive (beyond just simplistic rhyming/speculative/interpreted categories of philosophical theories and concepts but rather as ‘a driven distinct comprehensively coherent/contiguous operant-level of insights articulation, and carrying implicative and applicative operant-level possibilities going forward’; more like a song is a coherent referential whole beyond just naïve categories of disjointing/disparateness/disentailing percussions-and-tunes-more-or-less-similar-to-those-of-the-song construed as constituting the song.) As a matter of fact, I would rather I wrote another paper talking about influences for such an articulation for this paper going by my hermeneutic design insights. Moreover, going by the very nature of how humans develop new ideas; while many, if not most, of my
arguments may be more or less ‘plainly intelligible’, I equally thought it important to articulate ideas I hold in deep conviction and further as many such ideas come with their requisite precise convoluted qualifications even if such ideas might not be quite intelligible from a plain and simple reading, with the notion that such a requisite insight will be forthcoming in future critique as the very nature of the introduction of new ways of thinking often mean their unintelligibility at first (equally explains my repeating of many terms for ‘habituation’), but then it is not the pertinence of reality that compromises it is the impertinence of human certitudes that does! In the bigger scheme of things, it is herein contended that human social and institutional progress and development is not de-mentatively/structurally/paradigmatically contiguous as to the very inherent nature of any given institutionalised framework as all such frameworks arrive at apathetic threshold as these rather develop into denaturing – 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 } 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 of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as dimensionality-of-sublimating ←supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation behind the
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/a/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—
mentative/structural/paradigmatic consequences associated with institutional failures (which such intellectualism is hardly inclined to address). Critically, such a ‘self-contented intellectualism’ increasingly focuses not on knowledge-reification\(^8\) as to existence-potency–sublimating–nascence–disclosed–prospective–epistemic–digression–amplituding–formative–epistemicity–totalising–renewing–realisation–re-perception–re-thought–supererogatory–epistemic–conflatedness\(^1\) or the critical analysis of such knowledge-reification\(^8\) 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\(^8\) 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\(^6\) 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\(^6\) or ontological-bad-faith/inauthenticity\(^6\) (beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought>) as of underlying existential-contextualising-contiguity\(^3\) 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-conflatedness /formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing-,in-perspective—ontological-normalcy/postconvergence>) 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-motif-and-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 cr) 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 cr) subjection to prediction, such that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is 7 m/s2 to ensure that calculations conform
to its expectations for one interest or another; but the reality of that universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>-totalising--in-relative-ontological-completeness) as preempting such ontological-bad-faith/inauthenticity inclinations is not so directly obvious in many a social domain-of-study and that blurred possibility effectively elicits circumstances of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> not only as of wrong ontological-conception out of good-intent (failing ‘technical ontological-good-faith/authenticity’ as of its ontological-normalcy/postconvergence epistemic-projection perspective conceptualisation) but equally as of outright ontological-bad-faith/inauthenticity (in spirit). This idea is essential in the thought of many such postmodern thinkers as Derrida and Foucault given the implications of human limited-mentation-capacity as herein construed as reflecting human constructiveness-of-ontological-performance-<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
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness dissimilarity of subject-matters. Just as there is no magical arithmetic or physics to resolve such a more fundamental apriorising/axiomatising/referencing situation involving ‘abusing the assuming of dialogical-equivalence’, it is wrong and foolhardy not to bluntly recognise this reality in the social domain as to the possibility of then achieving prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness implications. The fact is the ‘a priori or axiomatic conception’ is effectively what precedes and validates logic as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity, however there is no logical-basis for the ‘a priori or axiomatic conception’ but for ‘its ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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-
in many ways mathematicians ‘don’t go on to be thinking about the soundness of axioms once these are construed as of existence’ for instance with the axioms-of-addition, but this doesn’t mean that the idea of unsoundness of ‘a priori or axiomatic conception’ (as to invalidate dialogical-equivalence) doesn’t exist especially so when it comes to blurred domains not only in the social sciences but sometimes in the natural sciences as well where lack of universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) arises such that there is nothing that transparently renders someone ridiculous from fiddling around ‘wrongly implying apriorising/axiomatising/referencing meaningfulness-and-teleology as of existence’ not only out of good-intent or ontological-good-faith/authenticity but ontological-bad-faith/inauthenticity as well. (In this regards, the idea of ‘putting in question dialogical-equivalence by not merely engaging for logical coherence but equally putting into question the apriorising/axiomatising/referencing 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 <amplituding/formative> wooden-language{-imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing— narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } of the prior registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness superseded/transcended). With such teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of —<amplituding/formative> 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—<amplituding/formative—epistemicity> totalising—renewing—realisation/re-perception/re-thought—in—supererogatory epistemic-conflatedness constraining, can be contemplated as of such a rather impoverished conception of genuine intellection which poorly recognises the pre-eminence 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, notwithstanding the fact that we are at the backend of human institutional-cumulation/institutional-recomposure-<as-to-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-supererogatory–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–<amplituding/formative>supererogatory—dementativeness/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 highbrow has been surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of–<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag consequences accruing to the entire humankind) to institutionally and socially undermine prospective knowledge-reification with stooges/foils muddying the ontological-veracity of genuine thought as of its true human emancipatory implications, as they ‘sneak-in and sneak-out about knowing and not knowing’ in a distorted conception of intellectualism as a Machiavellian/political exercise rather than the requisite magnanimity of engagement for a genuine knowledge-reification exercise! Actually the projection of values including intellectual values in such <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness since the very same conception of value when construed on the basis of relative-ontological-incompleteness may actually be associated with vices-and-impediments, and so beyond-the-consciousness-awareness-teleology <-in-existent-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-(imbued—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/intelligibilitysetup/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/intelligibilitysetup/measuringinstrument 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’ <amplituding/formative–epistemicity>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/intelligibilitysetup/measuringinstrument 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 transcendental/transvaluating conception is universally existential and cannot be just about the physical world without social world implications and vice-versa as so-underlined with the fact that both are for-human-studies/for-human-constructs by the underlying fact that these are the very same human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{103}\textless{}<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-
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—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 ’ for the need for prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation, to which the Self absconds (in <amplituding/formative—epistemicity>totalising—self-referencing-syncrtising/circularity/interiorising/akrasiatic-drag as to limited-mentation-capacity implications) until the perceived induced notional—positive-opportunism from any such prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation elicits the requisite human limited-mentation-capacity-deepening (involving prospective knowledge-reification and/or deferential-formalisation-transference) for prospective secondnatured institutionalisation as of renewed prospective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. Furthermore, besides the conceptualisation articulated herein, what vindicates this idea of apriorising/axiomatic/referencing intellectual break/schism/estrangement is effectively that the possibility for prospective meaningfulness-and-teleology is associated with a renewed framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology which is in ‘affirmation/projection by its underlying supererogatory—acuity/perspicacity.astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/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.
what a psychopath is philosophically-speaking

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

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


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


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

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


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

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

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

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-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

The psychopath is in a state of compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or ‘compulsive-dementing’
it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation and the notion of a lie which is prelogism-as-of-conviction,-as-to-profound-supererogation......1665

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--(implicit-'nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness) and metaphysics-of-absence-(implicit-epistemic-veracity-of-nonpresencing—perspective-ontological-normalcy/postconvergence>) representations ...........................................................1673

rational-realism attends to the idea of human limited-mentation-capacity-deepening as enabling its more profound grasp of intrinsic-reality/ontological-veridicality by way of a concurrently more and more 'rational realistic’ construal of intrinsic-reality/ontological-veridicality as of a natural human psychological growth disposition ('postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics').................................................1681

wrongly elevate psychopathic meaningfulness-and-teleology as of veridical ‘existential-contextualising-contiguity’ rather than reflect the reality of its ‘formulaic meaningfulness-and-teleology’..........................................................2212

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 ......................................................................................................................................................2217

‘social protraction of psychopathy across individuals and society’..................................................2226

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 ..2226
‘mental roaming/drifting-cycle disposition known as postlogism-retreating’.................................2231
‘mere formulaic constrained/unconstrained perception and relation to meaningfulness-and-teleology’.................................................................................................................................2232

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................................................2234


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...........................................2239


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........................................................................................................2246

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-impersives/axioms/registry-teleology) of the various institutionalisation/intemporalisation levels ......................................................................................................................................................2255

‘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’ .........................................................................................2257

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’......................................................................................................................................2261

Psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process can then be defined as arising when a registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology is transcended/superseded as to human limited-mention-capacity-deepening ......................................................................................................................................................2261

de-mentation—<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> de-mentated/structured/paradigmed registry-worldviews/dimensions..2264

illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage ......................................................................................................................2266

The very specific nature of the depcriptic transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/institutionalisation is to recognise and articulate the veridicality of the fact of human-sub potency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor ............................................................................................................2267

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.................................................................2270

The conceptualisation of reference-of-thought–categorical-impersives/axioms/registry-teleology refers to the same deconstructed/ontological-reconstituting—as-to-confatedness notion.................................................................2272

The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-teleology .................................................................2273

a registry-worldview/dimension defect is one of systematic defect of reference-of-thought ......2274

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................................................................................................................................2276

The ‘de-mention—<supererogatory—ontological—de-mention—dialectical—de-mention—stranding-or-attributive-dialectics>’ ..............................................................................................................2281

intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis with respect to their social-stake-contention-or-confliction specific to each registry-worldview/dimension defining its ‘inherent institutionalisation and snowballed recomposuring’ going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor .................................................2284

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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......2290

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...........................................................................................................2291

Ontological-normalcy/postconvergence (as to epistemic relative-ontological-completeness) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding.................................................2293

‘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.................................................................2306

‘postconverging—or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ as being ontologically-driven ........................................................................................................................................2307

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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 .........................................................2320

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 .....................................................................................................................2321

BODMAS characters and character A (Addition) as the additionality defect character .................2324

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........................................................................................................................................................................2328

‘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) .....................................................................................................................2331

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Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) involves .....................................................................................................................2377

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 ........................................................................2380

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 ..........2384

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 ........................................................................................................................................2387

transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, for a novel genuinely universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ........................................................................................................................................2390

intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling as the means and basis for prospective institutionalisation/intemporalisation ..........................................................................................................................2393


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‘ontological–primemovers-totalitative-framework retracing (for temporal-to-intemporal-dispositions disambiguation articulation)’ .................................................................................................................................2411

‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposing possibilities for transcendental institutionalisation/intemporalisation of notional–deprocrypticism (superseding the vices and impediments of, as well as human emancipation over, procrypticism).................................................................................................................................2413


‘intemporal-prioritisation-of-reference-of-thought’–as-conflectedness–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).................................................................................................................................2417


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).................................................................................................................................2442

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-
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our psychological nature is actually about mental-devising-representation which is meant to serve
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3 transversality-of-affirmative-and-unaffirmative—disambiguated—motif-and-
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devising-representation process to the abstract and infallible ontological-normalcy/postconvergence
ontological-veridicality referencing/correction-tool) ....................................................................2476
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) .....................................................................................2477
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
......................................................................................................................................................2478
 contrasting ontological-normalcy/postconvergence as to potential human ontological-performance-
<including-virtue-as-ontology> (longness-of-depth-of-meaningfulness and shortness-of-register-of-meaningfulness-and-teleology) and the reality of human temporal-dispositions at all
institutional-cumulation/institutional-recomposure<-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> uninstitutionalised-threshold perverting/undermining
ontological-normalcy/postconvergence ..........................................................................................2485
peculiarity for achieving all the institutional-cumulation/institutional-recomposure<-as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing> is about bringing the prior
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’

deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting—as-to-confusedness’, has to do with the fact that the full implications of ‘ontological-reconstituting—as-to-confusedness’/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existent-unthought> of prior registry-worldview mindset/reference-of-thought

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

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)

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-confusedness—or-ontological-reprojecting

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

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

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

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’


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–
onological-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-
synergetising/circularity/interiorising/akrasia-drag and wrongly implying the registry-
worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity or is non-transcendable

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

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

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

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

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

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

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

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

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’…….. 2587
each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation .......................................................... 2592


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 .......................................................................................................................... 2596

‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-mentative/structural/paradigmatic construct .......................................................................................................................... 2598

Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposing ................................................ 2603


two dilemma with respect to the conceptualisation of virtue .......................................................................................................................... 2608

intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation .......................................................................................................................... 2611

‘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 .......................................................................................................................... 2612
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).................................................................2613

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.................................................................2614

ontological construct ‘escapes’ 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’ ........................................................................................................................................................................2616

temporal-to-intemporal-dispositions-pedestals-disambiguation before logical processing/operation .................................................................................................................................................................................2620

‘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-prime-movers-totalitative-framework ........................................................................................................................................................................2626

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 ............................................................................................................................................................................2627

the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad ........................................................................................................................................................................................................................2627

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

By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals .............................................................................................................................................................................2632

‘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) ..........................................................................................................................................................................................2635

at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding as of positive-opportunism’ .............................................................................................................................................................................2637

‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought in the ontological social construction of meaning ........................................................................................................................................................................................................................................2639

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 ........................................................................................................................................................................................................................................2641

‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise ...................................................................................................................................................................................................................................................2643

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}...2648

For deprocrypticism, ‘temporal-to-intemporal-dispositions ontological-escalation/aetiologisation’
teleology: will involve identifying, defining, characterising, qualifying and articulating the
aetiology of this individuation perversion-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> dynamism.........................2651

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 .................................................................2655

an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection
is needed for the social integration of any transcending veridicality de-
mentating/structuring/paradigming .................................................................2657

‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter
prospective integration in the social-construct is through the former..........................2660

The application of the universal technique of human transcendence-and-
sublimity/sublimation/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) .................................................................2666

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'.............................2669

Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic
reality/ontological-veridicality) .................................................................................................2670

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 ............................................................................................................................................2670

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?
......................................................................................................................................................2676

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 ........................................2679

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
enculturulation of the vices-and-impediments associated with such temporal registry-
worldview’s/dimension’s-uninstitutionalised-threshold—defect<as-Being-or-ontological-or-
existential—defect>..........................................................................................2690

Technically, it can be said that the underlying psychopathic phenomenon known as postlogism-as-
of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation
is associated with all the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing by its eliciting of ‘protracted slantedness’ in temporal-dispositions

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-of-reference-of-thought/candor)

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

the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft

Mementism 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)

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 with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’

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 mementic-skewing-or-reordering/philo-cultural optimising of possibilities

Meaningfulness of temporal-to-intemporal-dispositions as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions

the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling

the perpetuation-of-notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct

transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive)

Meaning (defined previously as what defines/predicates value, thought and action)

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

‘knowledge-notionalisation’ or knowledge as a continuum from ‘the ignorances’/temporal-dispositions to knowledge/intemporality

preconverging-or-dementing-apriorising-psychologism arises simply by a shift of reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation wherein the latter reference-of-thought as a registry-worldview/dimension is shown to be more intemporally-preservationa).............................................................................................................2745


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/akrasia–drag/denatured/preconverging-or-dementing–narratives–of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology ...........................................................................................................................................2750

this insight in transcendental analysis is that by its very nature in that it puts into question ways, assumptions and traditions of thought and practices, the possibility of truly profound insights that go well beyond more or less platitudes and inevitably requires taking stock of the full-depth-of-existential-implications/existentialism of transcendental-meanfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ...........................................................................................................................................2759

dialectical succession of registry-worldviews as the successive/snowballing institutional-cumulation/institutional-recomposure–<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> ...........................................................................................................................................2761

‘Diffréance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’...........................................................................................................................................2763

‘dynamic-cumulative-aftereffect of subontologisation’ ...........................................................................................................................................2765


‘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 ...........................................................................................................................................2771

proof of the Sartrean notion of ‘existence-preceding-essence’ or the Derridean notion of ‘there is nothing outside the text’ ...........................................................................................................................................2773


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-suprerogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance ...........................................................................................................................................2782

‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing ...........................................................................................................................................2786

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...........................................................................................................................................2788
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/maximising-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 dementating/structuring/paradigming

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

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

solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening of temporal-to-intemporal-dispositions to allow for successive transcendence-and-sublimity/sublimation/superrerogatory-de-mentativity

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

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

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

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-psychology-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)

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—amplituding/formative/superrerogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation

need for an operant conceptualisation of psychology in grasping human dynamics


de-mentation—ontological—de-mentation—or-dialectical—de-mentation—strandng—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/oblonging 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’ ... 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> transcendentally/transdimensionally/interdimensionally, as needing a prospective registry-worldview/dimension ..........................................................2874

deeper superseding—oneness-of-ontology conceptualisation and shallow superseding—oneness-of-ontology conceptualisation, central to a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ..........................................................2878

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 ..........................................................2885

the condition of ‘recurrence’ and ‘non-transience’ transcendability arising from postlogism and conjugated-postlogism/preconverging-or-dementing-integration that is ontologically relevant for ontological-reconstituting—as-to-conflatedness/deconstruction for prospective transcendability.2888


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-recomposing ..........................................................2893

without a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/supererogatory—de-mentativity will be possible ..........................................................2895
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historiality/ontological-eventfulness/ontological-aesthetic-tracing> as of human shallow-to-
deepeing–limited-mentation-capacity,–as-limited-mentation-capacity-deepening ..........................2903

‘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 .................................2904

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critical foundation for broadening the efficacy of all second-level ontologies.................................2905

uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as
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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) ..................2918

perpetuating the precedingness/supersedingness/ascendency over reference-of-thought and
meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions......2937

‘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..............................................2938

‘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) ........................................................................2940

a reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect conflation....2944

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 ..................................................................................................2946

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> ....................................................................................................................................2947

‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but
that also factors in how the temporalities will relate to meaning ..........................................................2950

‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity
(and are basically our virtue with no need for ‘false idealisation’) .......................................................2952

with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective
deprockycism, 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’ .............................................................................................2954
a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition


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

increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-worldviews......................................................................................................................3002


‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’ .........................................................................................................................3020

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—dementating/structuring/paradigming with respect to existential reality to enable prospective institutionalisation over the uninstitutionalised-threshold ........................................................................3023

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 .........................................................................................................................3030

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 ..................................................3043

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 .........................................................................................................................3046

The reason for the disambiguation of transversality-of-affirmative-and-unaffirmative—disambiguated-motif-and-apriorising/axiomatising/referencing into a supratransversality—apriorising/axiomatising/referencing reference-of-thought over a subtransversality—apriorising/axiomatising/referencing reference-of-thought ...............................................................................................3047

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’ .........................................................................................................................3053

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 .........................................................................................................................3056

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 ..........................................................................................3063

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 .......................................................................................3069

‘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 ........................................3071

‘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 ..........................................................................................3071

‘subtransversality-by-supratransversality technique of transversality-of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ ....................3073

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/suprerogatory–de-mentativity/incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation in corresponding conjugated-postlogisms of
temporal-dispositions ........................................................................................................3078

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 ...........................................3082

Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology with
teleological-discretion being defined only by epistemic choice/differentiation’ .......................3083

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 ..............................................................................................3085

the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for
understanding’ .........................................................................................................................3087

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 .........................................................................................................................3100

the Social is much more than aggregativity (social-aggregation) ........................................3109

fundamental ‘paradox of post-structural deconstruction by its transcendental implications’ ......3130
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


preconverging-or-dementing –apriorising-psychologism representation as of the-very-same-purview-of-construal, wherein for instance as of relative-ontological-completeness theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as postconverging-or-dialectical-thinking –apriorising-psychologism representation runs-through/deflates classical-mechanics—axiomatic-constructs as preconverging-or-dementing –apriorising-psychologism representation given that the former just supersedes/transcends the latter as of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation of ‘the very same physics ’

<amplituding/formative–epistemicity>totalising~devolved—

purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with human limited-mentation-capacity-deepening and is not involved with the latter as of any incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation, and the same elucidation extends to the overall human

preconverging-or-dementing –apriorising-psychologism representation or wherein prospective 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–depocrypticism <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–depocrypticism 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–depocrypticism <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-recomposing 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-unenframedto/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 deprocrysticism—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’

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/reprojectively-educing’—from—
‘(supererogatory—de-mentative—amplituding—<as—mental—aestheticising—attuning/amplituding>)-interlay/organicalism/aestheticising-handle’,—as—
to—supererogatory—projective-arbitrariness/waywardness—of—transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing>), (amplituding is so-construed as conceptivity/epistemic-reflexivity—for—inlining, and is so-elaborated-as—of—conceptivity/epistemic-reflexivity—<as—to-frame-of-
motif/pattern/sign/token/mark/type/figure/symbol/attribute/inscription/writing>—for—inlining—<as—to-frame-of—
reflection/retentiveness/recollection/memoration/memory/anamnesis/cognition/intelligibility/comprehension/realisation>, with this elucidation practically underlined with the elucidation of such notions like ‘real,
pseudoreal and unreal’ wherein everything contemplable about existence is necessarily real whether of manifest occurrence or manifest imaginary as to existence’s 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 dem-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

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-recomposing
afterthought/reasoning-from-results instigated by Socratic philosophers
and their successors, and likewise with medieval-pedantic dogmatism
social-construct relative to budding-positivists, and prospectively it is
herein contended that our procrypticism–or–disjointedness-as-of-
reference-of-thought disposition with respect to deprocrypticism–or–
preampting—disjointedness-as-of—reference-of-thought prospective
meaningfulness-and-teleology and fundamentally the notion of
‘asceticism as implying value- ricocheting/transvaluation—as-to-
prospective-relative-ontological-completeness’ cannot be explained to
any prior registry-worldview/dimension construed 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>) on the basis of its
relative-ontological-incompleteness
aposteriorising/logicising/deriving/intelligising/measuring of
meaningfulness-and-teleology from its prior deficient/ontologically-
impertinent
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment since the asceticism is rather as of the prospective registry-worldview’s/dimension’s
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/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–deprocrypticism over our procrypticism are non-intelligible to their respective non-universalising/medieval-pedantic-dogmatism/procrypticism
performance\textsuperscript{71}<-including-virtue-as-ontology> as of preconverging/dementing \textsuperscript{\textemdash}qualia-schema\textsuperscript{19} that carries the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring explaining the asceticism;\textsuperscript{¶} in other words, the full-picture of asceticism transvaluation implications can be garnered operantly with a preconverging/dementing\textsuperscript{\textemdash}qualia-schema projection of \textquoteleft reasoning out\textquoteright\ the relative-ontological-incompleteness\textsuperscript{89} meaningfulness-and-teleology\textsuperscript{99} in terms–as-of-axiomatic-construct of the relative-ontological-completeness\textsuperscript{7} postconverging/dialectical-thinking\textsuperscript{\textemdash}qualia-schema \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{99} in exposing the former\textquotesingle s nondescript/ignorable–void\textsuperscript{7} as of its preconverging/dementing \textsuperscript{\textemdash}qualia-schema;\textsuperscript{¶} and in the bigger scheme of things asceticism implied transvaluation speaks to the fact that \textquoteleft notions of values in relative-ontological-incompleteness\textsuperscript{89} destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)\textsuperscript{-}of-ontological-performance \textsuperscript{\textemdash}<including-virtue-as-ontology> are of teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of \textsuperscript{-<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation ontological-performance\textsuperscript{7}<-including-virtue-as-ontology> as of vices-and-impediment\textquoteleft and \textquoteleft notions of values aspiring-for-and-in relative-ontological-completeness\textsuperscript{7} constructiveness-of-ontological-performance\textsuperscript{7}<-including-virtue-as-ontology> are 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 transvaluation for prospective relative-ontological-completeness constructiveness-of-ontological-performance' including-virtue-as-ontology> brings about prospective emancipatory/teleologically-elevated ontological-performance' including-virtue-as-ontology>, pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness transvaluation implications as to the fact that for instance 'supposed friendship/family/social/professional values' leading to involvement in say a genocide (as of the insight exposed from such an extreme/stark example undermining human predisposition for 'a nihilistic <amplituding/formative> wooden-language-(imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology' as-of-'nondescript/ignorable–void' with-regards-to-prospective-apriorising-implications>)) are effectively associated with vices-and-impediments 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' /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,-in-perspective–ontological-normalcy/postconvergence) as to human-and-social–expectations/anticipations—metaphoricity—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 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\(^1\)-by-reification\(^8\)/contemplative-distension\(^2\) (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency—sublimating—nascent,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought,-in-supererogatory—epistemic-conflatedness\(^2\) to supersede human temporality\(^8\)/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\(^7\)-as-of—‘nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications>) for profound knowledge-reification\(^6\) as of human limited-mentation-capacity commitment induced disinterest/indifference/apathy and thus ‘veridical knowledge-reification\(^6\) 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\(^8\)-by-reification\(^8\)/contemplative-distension\(^7\) 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,

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

blurriness blurriness speaks to ‘lack of intellectual lucidity/clarity with respect to supposed knowledge articulation as of existential-reality’ wherein a given human-subpotency registry-worldview/dimension supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—as—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument so-construed as of reproducibility—mathesis/motif/thrownness—
disposition,—as—reproducibility-of-aestheticisation is rather wrongly construed in "presencing—absolutising-identitive-constitutedness as superseding ecstatic-existence/intrinsic-reality at its prospective destructuring-threshold-\(\text{uninstitutionalised-threshold}\)\textsuperscript{17}/presublimating—desublimating-decisionality\)—of-ontological-performance \textsuperscript{13}—\textless\textsuperscript{including-virtue-as-ontology}\textgreater\ and so as of a lack of insight about \textsuperscript{44}\textless\textsuperscript{amplituding—formative—epistemicity}\textsuperscript{causality—as—projective—totalitative—implications,—for—explicating-ontological-contiguity\(\textsuperscript{6}\) as of ‘relative-ontological-incompleteness/relative-ontological-completeness\(\textsuperscript{2}\)\textsuperscript{—}\textless\textsuperscript{sublimating—referencing/registering/decisioning,—as—self-becoming/self-conflatedness/\textsuperscript{1}/formative—supererogating—\textsuperscript{projective/reprojective—anestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence}\textsuperscript{> as to human-and-social—expectations/anticipations—metaphoricity\(\textsuperscript{5}\) as—re-de-mentating/restructuring/reparadigming—psychologism\(\textsuperscript{8}\), and blurriness is reflected aporetically with such conundrums as existence-in-existence, disparateness-of-conceptualisation-\textless\textsuperscript{unforegrounding—disentailment,—failing-to—reflect—'immanent-ontological-contiguity\(\textsuperscript{14}\)' >, is—ought problem, and logical issues of elaboration-as—mere—extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—outside-existential-contextualising-contiguity\(\textsuperscript{3}\), blurriness thus fundamentally speaks of a ‘closed-minded unilateral-conceptualisation—of-knowledge’ wherein the human Self is wrongly construed as of a
reference for the conception of knowledge rather than reflecting ontological-veracity with an ‘open-minded bilateral-conceptualisation-of-knowledge’ wherein the human Self itself has to prospectively be developed/constructed-out-of-its-prior-shiftiness-of-the-Self in ‘epistemic-conflatedness’ construed as epistemic-ricochetting/transepistemicity construct’ (so-construed as projective-insights) to then be able to register the entailing implications of prospective knowledge (so-construed as predicative insights), in the sense that for instance without implying the need for psychoanalytic-unshackling/memetic-reordering/institutional-recomposing 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’ 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\(^7\) in reflection of human limited-mentation-capacity-deepening\(^6\) grasp of existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity> totalising—renewing-realisation/re-perception/re-thought,—in supererogatory—epistemic-conflatedness\(^3\) at their destructuring-threshold—{uninstitutionalised-threshold\(^5\)/presublimating—desublimating-decisionality}—of-ontological-performance—<including-virtue-as-ontology>—¶ blurriness at the destructuring-threshold—{uninstitutionalised-threshold\(^5\)/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 preserving—absolutising-identitive-constitutedness\(^1\) 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 historicity/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\(^9\) but prospective relative-ontological-completeness\(^7\) with
respect to prospective knowledge implications provides the
‘ontological/knowledge certainty’ to turn such prior ‘ought
indeterminacy’ into ‘is determinacy’ whether this prospective ‘is
determinacy’ transformation carries with it the given prospective
knowledge acceptance, rejection or any other qualified attribution
associated with the prior ‘ought indeterminacy’) given that the prior
registry-worldview/dimension reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation specific elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity reaches its ‘is
determinacy’ limits of analysis from whence its ‘ought indeterminacy’
arises at its destructuring-threshold-(uninstitutionalised-
threshold /presublimating–desublimating-decisionality)—of-ontological-
performance—<including-virtue-as-ontology>, speaking of an issue of
relative-ontological-incompleteness that is only resolvable by the very
fact that prospective relative-ontological-completeness changes the
prior ‘ought indeterminacy’ as of prior
normativities/conventions/practices into the prospective registry-
worldview/dimension ontologically-veridical ‘is determinacy’ as reflected
in renewed normativities/conventions/practices as to prospective
institutionalisation, and in this regard we can appreciate how medieval-
scholasticism non-positivism reference-of-thought-level pedantic
dogmatism ‘ought indeterminacy’ emphasis gave way to the
positivism/rational-empiricism scientific cause-and-effect ‘is determinacy’ emphasis or how ancient sophists non-universalising ‘ought indeterminacy’ gave way to the universalising-idealisation ‘is determinacy’ of Socratic philosophers or how notions like cannibalism, various practices of slavery and serfdom, etc. in human history as of ‘ought indeterminacy’ of their practices in relative-ontological-incompleteness gave way to the present ‘is determinacy’ of their rejection as of relative-ontological-completeness on the basis of human-subjectemancipatory-relativism-driven-recomposing-constructivism-towards-singularisation; blurriness as of disparateness-of-conceptualisation.<unforegrounding-disentailment,-failing-to-reflect-
‘immanentontological-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-parrhesis,–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–

<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

with regards to human existential-extrication-as-of-existentia-althought in the
perception and relation to the human existential narrative, with
contrastive conceptualisation as of 'an asceticism' for opened-construct-of-
meaningfulness-and-teleology that is reflexive of overall Being-
development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
implications (as to the possibility of prospective
originariness-parrhesia—as—spontaneity-of-aestheticisation) and 'a
nihilistic <amplituding/formative> wooden-language—imbued—
averaging-of-thought—
meaningfulness-and-teleology—as-of—nondescript/ignorable–void
with-regards-to-prospective-apriorising-implications

that is rather
reflexive of constraining secondnatured institutionalisation positive-
opportunism implications (as to a mechanical/mere-form disposition
for reproducibility—mathesis/motif/thrownness-disposition, as—
reproducibility-of-aestheticisation that do-not/poorly-appreciate
dimensionality-of-sublimating
—
<amplituding/formative> supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-rationalising/transepi-}

mental-epistemicity/anamnestic-residuality/spirit-drivenness—
equalisation); and finally blurriness is associated with
sophistic/pedantic induced equivalence of teleologically-elevated knowledge-reifying \textsuperscript{3} meaningfulness-and-teleology\textsuperscript{2} (as to \textsuperscript{4} maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation) and teleologically-degraded <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—\textsuperscript{5} meaningfulness-and-teleology—as-of-'nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>) \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{3} (as to \textsuperscript{5} incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) as of social-stake-contention-or-confliction perversed inclination;\parallel unblurriness as construed from the ontologically-veridical perspective of ontological-normalcy/postconvergence (in reflection of \textsuperscript{4} <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity\textsuperscript{6} of relative-ontological-incompleteness\textsuperscript{6}/relative-ontological-completeness\textsuperscript{6} (sublimating—referencing/registering/decisioning,—as-self-becoming/self-conf雷达izedness\textsuperscript{4}/formative—supererogating—<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>)), highlights that there is a ‘human capacity of apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument (so-construed as dimensionality-of-sublimating—<amplituding/formative> supererogatory—de-mentativeness/epistemic—
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism (excludes all other supposed ‘meaningfulness-and-teleology'/knowledge ‘based on prior positivising/rational-empiricism-based-universalisation-directed—rulemaker-over-non-rules—apriorising/axiomatising/referencing—psychologism’) to then induce prospective ‘notional—deprocrypticism

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’ while superseding

(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{\circ}\) in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism ‘de-mentative/structural/paradigmatic confiscation/selectiveness of the possibility of the ontological-veracity of meaningfulness-and-teleology\(^{\circ}\) implying for instance that there can be no conception/theory/idea of positivism/rational-empiricism devolving meaningfulness-and-teleology\(^{\circ}\) 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\(^{\circ}\) 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-
‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation>’,
furthermore with regards specifically to say the ‘positivism/rational-empiricism reference-of-thought’ devolving level of ‘meaningfulness-and-teleology\(^{\circ}\)’ 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-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’)—as-operative-notional–deprocrypticism (epistemic-ricochettingly/transepistemically as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) that implies the ‘totalising-entailing complementing-and/or-superseding-and/or-subsuming of gene regulation’ and the life scientist will hardly take seriously any such conceptualisation of biological hereditary that fails to fulfil the above conditions on mere ‘pedantic grounds of intellectual-entitlement to disparateness-of-conceptualisation—<unforegrounding-disentailment,-failing-to-reflect—‘immanent-ontological-contiguity’>’ and so as of the life sciences need for existential-reality constraining ‘foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’)—as-
operative-notional-deprocrypticism

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument’ as so-reflectedly consistently in gene regulation ‘as of foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional—deprocrypticism de-

mentative/structural/paradigmatic confiscation/selectiveness of the possibility of the ontological-veracity of biological hereditary

meaningfulness-and-teleology’;¶ (the overall implications of unblurriness reflected as from ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’

overcoming/unovercoming'> is of the inherent ‘<amplituding/formative–epistemicity>causality~as-to-projectivetotalitative~implications~for
explicating-ontological-contiguity’ epistemic-ricochetting/transepistemicity primacy and on this basis is alldeterministic in the construing of knowledge-reification as of existential-contextualising-contiguity in conflatedness, and so as ecstatic-existence is what can ‘validate-and-falsify the ontological-veracity of any supposed ontological-primemovers-totalitative-framework’ and as it overrides any human secondary epistemic inclination that may wrongly be of ‘presencing—absolutising-identitive-constitutedness’, with the inherent becoming of ecstatic-existence rather reflected in ontologically-veridical ‘knowledge-reification – gesturing/process entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness epistemic-ricochetting/transepistemicity implications of aetiologisation/ontological-escalation’ and in so doing ‘abstractively-andsystematically 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-

6categorical-imperatives/axioms/registry-teleology (as to the epistemic-totalising operannce of human “meaningfulness-and-teleology”) underlying apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument,-so-construed-as–categorical-imperatives/axioms/registry-teleology”) underlies human conceptivity/epistemic-reflexivity in existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility


including-virtue-as-ontology> of human categorical-imperatives/axioms/registry-teleology so-reflected as to successive human registry-worldviews/dimensions uninstitutionalised-threshold
circularity/subtransversality—apriorising/axiomatising/referencing rather superseded with human limited-mentation-capacity-deepening

and the further epistemic consequence (from nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection) that human limited-mentation-capacity implies human meaningfulness-and-teleology is ever always caught up between any given registry-worldview’s/dimension’s institutionalisation-threshold-
supratransversality—apriorising/axiomatising/referencing in postconverging/dialectical-thinking—qualia-schema/psychologism and its prospective uninstitutionalised-threshold
circularity/subtransversality—apriorising/axiomatising/referencing

circularity/recurrence with regards to the-very-same-<amplituding/formative— epistemicity>totalising—purview-of-construal-as-immanent-ability⁹ existence/intrinsic-reality/ontological-veridicality
institutionalisation/supratransversality—
apriorising/axiomatising/referencing’

\[\text{compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation}\]

\[\text{as-existential-decontextualised-transposition, flawedly-projected-apriorising/axiomatising/referencing—}\]

\[\text{in-caricaturing-hollow-staging-and-performance}\]

\[\text{of-shallow-supererogation}\]

\[\text{conjoining-looping-set-of-narratives—}\]

\[\text{as-of-slanted-cohering—}\]

\[\text{unsoundness-or-ontological-bad-faith/inauthenticity—}\]

\[\text{reference-of-thought—}\]

\[\text{effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—}\]

\[\text{and-thus-invalidating-any-wrongly-implied-logical-processing-engaging}\]

\[\text{conflatedness}\]

\[\text{or conflatedness or effecting-wholeness-as-of-profundness-and-completeness-to—}\]

\[\text{meaningfulness-and-teleology}\]

\[\text{so-implied by}\]

\[\text{amplituding/formative—epistemicity}\]


\[\text{disclosed-from-prospective-epistemic-digression-as-of—}\]

\[\text{amplituding/formative–epistemicity}\]

\[\text{totalising—renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness in existential-contextualising-contiguity, as of singularisation /epistemic—}\]
immanence/veridical-epistemic-determinism in reflecting the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<sup>18</sup>—<as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism—overcoming/unovercoming> as it is effectively underscored by difference-conflatedness-as-to-totalitative-reification—in-singularisation<sup>17</sup>—as-veridical-epistemic-determinism<sup>9</sup>; conflatedness is de-mentatively/structurally/paradigmatically validated by the underlying reality of human limited-mentation-capacity (speaking of human epistemic-abnormalcy/preconvergence<sup>10</sup> 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<sup>10</sup> in need for prospective human limited-mentation-capacity-deepening<sup>7</sup> to achieve relative-ontological-completeness<sup>1</sup>, and so as of the-very-same—<amplituding/formative—epistemicity>totalising—purview-of-construal—as-immanent-existence/intrinsic-reality/ontological-veridicality;<sup>1</sup> 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

eliciting-of-prospective-supererogation\textsuperscript{16}<-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’;\[ constitutnedness is de-
mentatively/structurally/paradigmatically flawed given the underlying reality of human limited-mentation-capacity at any given moment (speaking of human epistemic-abnormalcy/preconvergence with respect to the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of that given moment) such that constitutedness poorly construes of ‘relative-ontological-
incompleteness\textsuperscript{27}/relative-ontological-completeness\textsuperscript{37}-
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
confledness\textsuperscript{17}/formative–supererogating<-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{29} (beyond-
the-consciousness-awareness-teleology\textsuperscript{30}<-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-reflect 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,-in-supererogatory~epistemic-conflatedness, but then the constitutedness epistemic stance in perspective epistemic- abnormalcy/preconvergence by wrongly implying its prior attainment of epistemic-normalcy from the state of human limited-mentation-capacity is in effect wrongly projecting flawed absolutising/ presencing—absolutising-identitive-constitutedness thus veering-off from originariness/origination<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> as of the absolute a priori that is existence as to the-very-same-<amplituding/formative–epistemicity>totalising~purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality
and as so-validated with epistemic-causality as of ontological-
primemovers-totalitative-framework

\[\text{de-mentation-}(\text{supererogatory-ontological-de-mentation-or-dialectical-}
\text{de-mentation-stranding-or-attributive-dialectics}),\text{-as-to-}{^\prime}\text{-prior-
preconverging/dementing}^\prime\text{-qualia-schema’-and-‘prospective-
postconverging/dialectical-thinking –qualia-schema’-(rescheduling-of-
placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology})\text{ as to}
\text{human ‘limited-mentation-capacity-deepening}^\prime\text{-construal-of-
‘superseding–oneness-of-ontology’-in-successiveregistry-
worldviews/dimensions-uninstitutionalised-threshold}^\prime\text{-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 rathers points to the veracity of a
conflatedness\text{‘-conception (and not a constitutedness\text{‘-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-mentationCapacity-deepening ’ as so-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-referencing,-in-perspective—ontological-normalcy/postconvergence> ) 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—deprocry

denaturing

denaturing/usurping/arrogating/perverting-in-constitutedness

deneuterising


highlighting the dynamics of limited-mentation-capacity-deepening

inducing deneuterising of motif-and-apriorising/axiomatising/referencing over shallow limited-mentation-capacity relative neutronising of motif-and-apriorising/axiomatising/referencing

17deprocrypticism–deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought,-as-to<-<amplituding/formative–epistemicity>growth-or-conflatedness-transvalutative-

disjointedness-as-reference-of-thought


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for upholding intemporal-preservation as to perspective ontological-normalcy/postconvergence over the ‘<amplituding/formative>wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing—narratives—of-the-
reference-of-thought–categorical-imperatives/axioms/registry-
destructuring-transitoriness\(^{18}\)
\(\text{dissingularisation} / \text{epistemic-nonimmanence/} \text{flawed-epistemic-determinism-induced-deratiocination-or-deratiocontiguity}\)

preconverging-or-dementing\(^{19}\)
\(\text{dementing-<as-of-preconverging-conceptivity/epistemic-reflexivity-(as-to-the-‘preconverging-stranding/attribute’-of-the-‘de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)},-\text{induced-disposedness-}\)
\(\text{and-entailing,-of-ontologically-flawed ‘teleology’ of leveling-down/equating’ so-construed as from existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation perspective of notional-deprocrypticism>}

postconverging-or-dialectical-thinking\(^{20}\)
\(\text{dialectical-thinking-<as-of-postconverging-conceptivity/epistemic-reflexivity-(as-to-the-‘postconverging-stranding/attribute’-of-the-‘de-}
\(\text{mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-}
\(\text{mentation—stranding-or-attributive-dialectics)},-\text{induced-disposedness-}\)
\(\text{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\(^{12}\)-as-to-totalitative-reification-in-
\(\text{singularisation -as-veridical-epistemic-determinism,-as-of-epistemically-}
\(\text{differentiatedontological-depth-of-reality-(as-of-the-differentiated-and-}
\(\text{reification>}

99
singularisation\textsuperscript{22} - disambiguated trace-of-dynamic-temporal-to-intemporal-ontological-performance \textsuperscript{1} - including-virtue-as-ontology - postconverging-or-dialectical-thinking - apriorising-psychologism-and-preconverging-or-dementing \textsuperscript{22} - apriorising-psychologism-respectively; difference-conflatedness \textsuperscript{1} - as-to-totalitative-reification - in-singularisation - as-veridical-epistemic-determinism is more fundamentally construed as from ontological-normalcy/postconvergence epistemic-projection perspective as a reflection of dimensionality-of-sublimating\textsuperscript{24} - <amplituding/formative> supererogatory - de-mentativeness/epistemic-growth-or-conflatedness \textsuperscript{1} /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness - equalisation underlying 'the ontological-contiguity' - of-the-human-institutionalisation-process \textsuperscript{67} as to human living-development - as-to-personality-development, institutional-development - as-to-social-function-development and Being-development/ontological-framework-expansion - as-to-depth-of-ontologising-development-as-infrastructure-of - meaningfulness-and-teleology', and speaks to the fact that human limited-mentation-capacity-deepening reflects an overall human existential [foregrounding - entailment - postconverging - narrowing-down - sublimation as to existence - as-sublimating-withdrawal, eliciting-of-prospective-supererogation\textsuperscript{75} in reflecting 'immanent-ontological-contiguity', as-operative-notional - deprocrypticism wherein as to 'the very same overall phenomenality/manifestation of existence - as-sublimating-withdrawal, eliciting-of-prospective-supererogation\textsuperscript{75}'.
human limited-mentation-capacity-deepening \ variably attains differing ontological-performance \-\<including-virtue-as-ontology> so-\ reflected as the successive registry-worldviews/dimensions \-\<reference-of-thought--and--reference-of-thought--devolving--meaningfulness-and-teleology> implying that human \ meaningfulness-and-teleology can be construed as ever always twofaceted as to the facet of achieved sublimation-over-desublimation of \ meaningfulness-and-teleology as validated with predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment \ and on the other hand the facet of the existentially-withdrawn-(as-'unaccounted-for'-leftover-or-residuality-or-spirit-of- \ meaningfulness-and-teleology so-construed-as-metaphoricity, informing-prospective-supernogatory-acuity/perspicacity/astuteness/edgines/incipsiveness, so-reflected-and-compensated-with-the-notion-of-dimensionality-of-sublimating \<-amplitunding/formative-supernogatory-dementativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/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 <amplitunding/formative-epistemicity> totalising/circumscribing/delineating 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,-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 as of prospective base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism sublimation-over-desublimation
of "meaningfulness-and-teleology" as validated with predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment) and so with regards to 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal–eliciting-of-prospective-supererogation"

difference-in-kind/difference-in-aposteriorising-or-logicising-
difference-in-kind/difference-in-aposteriorising-or-logicising-or-deriving-in-determining–
difference-in-nature/difference-in-apriorising-or-axiomatising–
<difference-in-apriorising-or-axiomatising-or-referencing-as-to-mutually-constrastive–notional-contiguity/epistemic-contiguity>–
<profound-supererogation–of-mentally-aestheticised–preconverging/dementing–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\textsuperscript{24}—<amplituding/formative>supererogatory—
de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-
amication/transrationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
mentiveness/epistemic-growth-or-conflatedness/transvaluative-
ematic-growth-or-conflatedness/transvaluative-
rat rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation-(human-ontological-performance\textsuperscript{7}—<including-virtue-as-
mentiveness/epistemic-growth-or-conflatedness/transvaluative-
ematic-growth-or-conflatedness/transvaluative-
nitiveness/epistemic-growth-or-conflatedness/transvaluative-
nalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
ism/}
pistemicity/anamn
estic-
residuality/spirit-
drivenness—
equalisation
dimensionality-of-
desublimating-lack-of—
<amplituding/formative>supererogatory—
de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-
ism/}

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ative>supererogatory

mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transeptemicity/anamnesic-residuality/spirit-drivenness—equalisation

meaningfulness-and-teleology -construed-as-habit-and-tradition'-is-
de-mentatively/structurally/paradigmatically-defining-as-reference-to-
be-superseded'-by-dialectically-successive- 're-originary-
projections/anticipations-of-relative-ontologically-veridical-articulation-
of- 'meaningfulness-and-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 '); ¶ as-the-very-implication-and-reason-
why-human-existential-thrownness-as-of-human-limited-mentation-
capacity-paradoxically-renders-prospective- '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- 'meaningfulness-and-teleology' -the-critical-determination-of-
relative-ontologically-veridical- 'meaningfulness-and-teleology' -over-
'presencing--or--metaphysics-of-presence--(implicated-
'nondescript/ignorable--void '-as-to- 'presencing—absolutising-
identitive-constitutedness ')-or--ordinary-nontranscendental-reasoning-
perspective/framing/reference/horizon-of-- 'meaningfulness-and-
teleology','-in-enabling-transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity) as for the need for
human limited-mentation-capacity-deepening '; ¶ and operantly,
dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{8} /by-reification /contemplative-distension doesn’t mean ‘giving up on life’ (as of \textsuperscript{6}\textit{wooden-language-}(imbued—averaging-of-thought-}<as-to-leveling/ressentiment/closed-construct-of— \textsuperscript{55}\textit{meaningfulness-and-teleology} -as-of-’nondescript/ignorable–void’ -with-regards-to-prospective-apriorising-implications>\textsuperscript{3} of temporal-dispositions and as prodded by sophistic/pedantic distraction inclinations in ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation wrongly implying a propensity to construe ‘existential-extrication-as-of-existential-unthought as more of life as to the supposed precedence of human shallow-supererogation over profound-supererogation’, but rather dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{8} /by-reification /contemplative-distension speaks of ‘a more profound intemporal solipsistic contemplative appreciation of life as of the precedence of human sublime potential reflected in a projective disposition to rethinking human \textsuperscript{55}\textit{meaningfulness-and-teleology} infrastructure’, and as validated by the fact that the succession of human registry-worldviews/dimensions are grounded on such ‘dimensionality-of-sublimating’—\textsuperscript{12} \textit{dimensionality-of-sublimating}— \textit{supererogatory}—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation reasoning-through/messianic-reasoning for human secondnatured institutionalisation for living-development—as-to—
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 55meaningfulness-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-
of-their-non-universalising–syllogising’ faced with his 10universalising-
idealisation or medieval scholastics by the terms of their ‘pedantic
dogmatism’ blaming Galileo for not communicating well faced with his
‘budding-positivism/rational-empiricism’, and a modern day naïve
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag meaningfulness-
and-teleology communication discourse that is utterly clueless of the
44<amplituding/formative–epistemicity>causality–as-to-projective-
totallitative–implications,-for-explicating-ontological-contiguity of our
positivism–procrypticism procrypticism–or–disjointedness-as-of-
reference-of-thought as of an occluded self-consciousness’ requiring
prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)

dissemination—is maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘reification’ gesturing for prospective knowledge’ arising as from existential-contextualising-contiguity of prospective relative-ontological-completeness

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument so-construed as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation amenable thus to existence’s validation as of ontological-prime movers-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
dissingularisation²⁸ epistemically-not-immanent ’-as-lacking-internal-necessity-and-
supererogatory’-acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instru-
ment’, ¶ as-of-apriorising-teleological-parsimony/disparateness of
conceptualisations, dissingularisation-(operantly-construed-as-of-
incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation/disjointing/disparateness/disentailing/internal-
decoherencing), ¶ and thus dissingularisation is construed ‘as from
<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-
<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence>’) rather as ‘preconverging-or-dementing –
apriorising-psychologism representation’, with dissingularisation so-
induced by—‘prospective parrhesiastic-aestheticisation of prior
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation as preconverging/dementing —qualia-
schema’, reflecting the contrastive apriorising-teleological-thresholding–
as-teleological/framework/narrative-framework of ‘prior preconverging-
or-dementing’—apriorising-psychologism temporal underpinning–
suprasocial-construct,<-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-sophistry reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’
undermined/preconverging-or-dementing—apriorising-psychologism by
‘prospective postconverging-or-dialectical-thinking—apriorising-
psychologism intemporal parrhesiastic-aestheticisation induced
reasoning-through/messianic-reasoning reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation’
distraive-
‘distraive-alignment-to—reference-of-thought—of-
alignment-to—apriorising/axiomatising/referencing>—as—destructuring-or-of-
reference-of—constitutedness—over-conflatedness
thought—apriorising/axiomatising/referencing>
tising/referencing>
epistemic-
epistemic-abnormalcy/preconvergence—preconvergence-as-
abnormalcy/preconvergence—apriorising-psychologism representation-
vergence—as-of-preconverging-aestheticisation’,—and-not-postconvergence-as-
‘postconverging-or-dialectical-thinking—apriorising-psychologism
amplituding/formative–epistemicity>growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness


reflected as of the epistemic construal from existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-\textless amplituding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{2}

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-\textless amplituding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{2}

epistemic/notional–projective-perspective of analysis as to ontological-normalcy/postconvergence in determining ontological-veracity or ontological-impertinence’; such that the notion of \textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating is rather as of the epistemic reflection of ontological-veracity about say a given \textless amplituding/formative–epistemicity\textgreater totalising–thrownness-in-existence\textsuperscript{2} registry-worldview/dimension ‘in effect \textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating ‘meaningfulness-and-
teleology as reflected by the fact that apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrument by a positivistic mindset is <amplituding/formative>formative–epistemicity>totalisingly~/circumscribingly/delineatingly different from a non-positivistic mindset whereas the notion of totalitarian as-of-ideology/obstinacy is rather about direct dogmatic commitment to a given meaningfulness-and-teleology with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity


<amplituding/formative–epistemicity>totalising–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-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ as reflected in its given <amplituding/formative–epistemicity>totalising–thrownness-in-
existence registry-worldview/dimension

preclusive-consciousness, our present positivism–procrypticism
occlusive-consciousness and prospective notional–deprocrypticism
protensive-consciousness; and so in reflection of the
historiality/ontological-eventfulness\textsuperscript{d}/ontological-aesthetic-tracing
metaphoricity\textsuperscript{e} of human meaningfulness-and-teleology\textsuperscript{f} as of
underlying de-mentation- (supererogatory–ontological–de-mentation-
oordialectical–de-mentation—stranding-or-attributive-dialectics) in
reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{g}
shifting phasing of 'postconverging-or-dialectical-thinking –apriorising-
psychologism’ representation over preconverging-or-dementing –
apriorising-psychologism representation of the very ontologically same
existence purview as of relative-ontological-completeness\textsuperscript{h} over relative-
ontological-incompleteness\textsuperscript{i}
epitomic-totalitative\textsuperscript{j} is rather ‘of epistemic/notional projective
evaluation about the ontological-performance\textsuperscript{k}—<including-virtue-as-
onontology> 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{l} of all epistemic-totalities
(and specifically as articulating the underlying ontological-contiguity\textsuperscript{m}—
of-the-human-institutionalisation-process\textsuperscript{n} reflected in the epistemic
succession of registry-worldviews/dimensions \textsuperscript{o} 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 

\[
\text{amplituding/formative--epistemicity>cause}\text{alit--as-to-projective-totalitative--implications--for--}
\]

explicating-ontological-contiguity whereas epistemic-totality is rather about any inherent totalising/circumscribing/delineating given meaningfulness-and-teleology representation arising as of its totalising--thrownness-in--existence, and thus epistemic-totalitative contrasts with totalising/circumscribing/delineating (as of human-subpotency apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument) in that while the latter refers to any given registry-worldview/dimension wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of--meaningfulness-and-teleology-as-of--

‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications) as of its social-stake-contention-or-confliction and so whether as of a given relative-ontological-incompleteness or relative-ontological-completeness registry-worldview/dimension inherent totalising/circumscribing/delineating of meaningfulness-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/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–conflatedness 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—

epistemic-totality\(^\circ\) epistemic-totality refers to the fact that human <amplituding/formative—
epistemicity>totalising~thrownness-in-existence\textsuperscript{34} dementatively/structurally/paradigmatically induces the
<amplituding/formative– epistemicity>totalising/circumscribing/delineating nature of human meaningfulness-and-teleology\textsuperscript{39} in existence with this
<amplituding/formative– epistemicity>totalising/circumscribing/delineating varying as from ‘relative-ontological-incompleteness\textsuperscript{38} to relative-ontological-completeness\textsuperscript{37}’ reference-of-thought \textsuperscript{44}<amplituding/formative– epistemicity>causality~as-to-projective-totalitative–implications, for explicating-ontological-contiguity\textsuperscript{30}, such that human Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{14} conception and thereof-its-devolving-institutional-and-living-conceptions-in-existence are reflected-as-of-its–‘<amplituding/formative–epistemicity>totalising~thrownness-in-existence\textsuperscript{34}’,
<amplituding/formative–epistemicity>totalising~and-internally-coherent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{39} in existential-instantiations, and epistemic-totality as such further speaks of the <amplituding/formative–epistemicity>totalising/circumscribing/delineating nature of human reference-of-thought-which-varies-as-of ‘relative-ontological-incompleteness\textsuperscript{38}/relative-ontological-completeness\textsuperscript{37}’.

\textsuperscript{event\textsuperscript{37}}

event (as to event-construed-as-the-prospective-ontology-origination or evental-instigation) speaks of ‘existentially-contextualised intemporal-parrhesiastic-aestheticisation instigation(s) of humanity-level of possibilities of Being-development/ontological-framework-expansion—as-
given prior relative-ontological-incompleteness underpinning–suprasocial-construct/sophistry <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⟩ 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 ‘–apriorising-psychologism
implications’, such that the true ‘issue of prosecution’ with regards to
Socrates or Galileo with respect to their asceticism stances was about
the ontological-impertinence of their respective social-setup in failing to
recognise prospective Socratic philosophers universalising-idealisation
and positivism/rational-empiricism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment 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/measuringinstru
ment and as of the preconverging-or-dementing ‘–apriorising-

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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° preten 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/measuringinstru
ment’ thus ‘ignoring the aetiologisation/ontological-escalation
implications with regards to existentially-contextualised intemporal-
parrhesiastic-aestheticisation evental-instigation of prospective
‘deprocrypticism–or–preempting—disjointedness-as-of-° reference-of-
thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment implied prospective °meaningfulness-and-teleology° infrastructure
for deflating/superseding vices-and-impediments of positivism/rational-
empiricism manifestation of ‘procrypticism–or–disjointedness-as-of-
°reference-of-thought’
existential-contextualising-contiguity
existential-contextualising-contiguity refers to °meaningfulness-and-
teleology° projective epistemic-veracity and thus ontological-veracity
construed de-mentatively/structurally/paradigmatically as of
‘conflatedness–with-existence/conflatedness–of-construal-alongside-

(existential-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’d construal of ontological-prime movers-totalitative-framework’/conflatedness’d-of-construal-alongside-existential-manifestation’ is effectively what allows for the projective epistemic countenancing of ‘relative-ontological-incompleteness’d/relative-ontological-completeness’d-

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\* in reflecting
‘immanent-ontological-contiguity’),\*—as-operative-
notional—deprocrypticism which is so-construed as: ‘existential-
contextualising-contiguity as to existence-potency—sublimating—
nascence,—disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising—renewing-realisation/re-
perception/re-thought,—in-supererogatory—epistemic-conflatedness ’
underlying causality with regards to \*<amplituding/formative—

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epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiac-drag>meaningfulness-
and-teleology>presencing—absolutising-identitive-
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-recomposing-as-
relative-ontological-completeness—unenframed-conceptualisation
veridically implies the ‘(‘<amplituding/formative–
epistemicity>causality—as-to-projective-totalitative–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—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’), and this point is important
to preempt the ‘ontologically-flawed unforegrounding-disentailment’ of
existential-contextualising-contiguity by way of vague and naïve
elaboration-as-mere—
extrapolating/constituting/abstracting/deducing/inferring—of—elucidation—
outside—existential-contextualising-contiguity as can be
wrongly/unwittingly be projected with flawed used of ‘human
conceptual tools’ like
language/logic/mathematics/statistics/algorithms/models/etc. that are
only as pertinent as of their reflecting of the absolute a priori that is
existence and ‘not superseding/overriding existential-reality in
$presencing—absolutising-identitive-constitutedness$/$constitutedness$’
(even as such conceptual-tools of formulation and representation can
rather be of valid ‘foregrounding—entailment—(postconverging—
narrowing-down—sublimation as to existence—as—sublimating—
withdrawal,—eliciting—of—prospective—supererogation’ in reflecting
‘immanent-ontological-contiguity’,–as-operative-notional–deprocrypticism as to their epistemically-construed phenomenal/manifest–subpotencies–in-transitive–conflatedness—reflexivity,—in-the-full-potency-of-existence’s–subliming–nascence> but not epistemically overriding/superseding inherent existence which is ever always absolutely the ‘foregrounding—entailment–(postconverging–narrowing–down–sublimation as to existence—as-sublimating–withdrawal–eliciting–of–prospective–supererogation” in reflecting ‘immanent–ontological–contiguity’,–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” 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–
hermeneutic/reprojective process that brings-about/yields human knowledge-reification\(^a\) as ultimately validated/invalidated by prospective sublimation-over-desublimation ontological implications;¶ and this conception of human knowledge-reification\(^b\) as of existential-contextualising-contiguity is different from the typical notion of analogy/mere-analogising in the sense that the latter is rather generally about ‘mere conceptualisations of common/comparative patterning and the accompanying vague elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidationoutside-existential-contextualising-contiguity’ without establishing the analogy/mere-analogising coherent ontological-contiguity\(^c\) as of existential-contextualising-contiguity and thus do not speak to ‘an entailing dynamics of existentially reflected ontological-contiguity\(^d\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’\(^e\) as is the case with ‘thought-experiments of mere common/comparative patterning’ thus inducing blurriness of meaningfulness-and-teleology\(^f\) as to disparateness-of-conceptualisation\(<\text{unforegrounding-disentailment,-failing-to-reflect-}\) ‘immanentontological-contiguity\(^g\)\(>\) which do not project an entailing dynamics unlike thought-experiments of veridical existential-contextualising-contiguity such as Einsteinian relativity conceptualisations as to their \(\text{foregrounding-entailment-}\) (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⟩/formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence⟩) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism 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 knowledge-reification and analogy/mere-analogising also highlights that actually knowledge is more critically a contiguous whole as to the underlying reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology (and this should be the overall expected epistemic attitude) but for the artificial divisions arising as to human limited-mentation-capacity warranting specialisations and
the fact that various epistemic-conceptions of specialisations are of their ‘peculiar optimal epistemicity for inducing sublimation’, but then the requisite originariness-parrhesia—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as to sublimating ontological-good-faith/authenticity—de-mentating/structuring/paradigming—

<seeding/incipient—profound—supererogation—as—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema>


foregrounding—entailment—narrowing—down—sublimation as to existence—as-sublimating-withdrawal,—eliciting—of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity ’)—as-operative-notional—deprocrypticism and this insight will explain why conceptual/axiomatic epistemic-veracity analyses across subject-matters like physics, chemistry, biology, psychology, the-social are not ‘mere conceptualisations of common/comparative patterning’ but
speak to an underlying overall reference-of-thought epistemic-veracity for sublimation warranted across all the subject-matters so-reflected as of overall philosophical epistemological conceptualisation (and so specifically as to the positivism/rational-empiricism overall epistemic attitude of reference-of-thought underlying all these subject-matters) but more thoroughly 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-analogue 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—&—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,<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) 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 histioriality/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-thinking²⁰–‘projective-insights’/‘epistemic-projection-in-conflatedness’/‘of-notional–deprocrypticism-prospective-sublimation⁹⁰ drivenness as to a prospective ontological-contiguity projection of relative-ontological-completeness⁹⁷ 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-teleology⁹⁸ 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-reification⁷⁵ 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—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence}) as to human-and-social—
expectations/anticipations—metaphoricity—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-

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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—itsinstitutionalisation responsible for the resolution of underlying human—
subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ as prospectively accounting for the manifestation of the statistical outcomes in the very first place (consider for instance that the statistical outcomes arising from past social aporia-resolving transformational initiatives like the New Deal, G.I. bill, Medicare, civil rights, the post-war public infrastructure and technology investments, etc. accounting-for/as-the-true existential-contextualising-contiguity foreground/operantly-entailing-conception for the growth of the U.S. middle-class specifically as well as the statistical outcomes associated with both international organisations public policies and countries-specific public policies worldwide are paradoxically being raised-and-foregrounded-over-the-ontological-veracity-of-the-socialexistential-contextualising-contiguity to ‘surreptitiously’ imply that the need for such social aporia-resolving transformational initiatives in the future as advocated by many is unwarranted as ‘the statistical outcomes seem to be construed as their very own epistemic causation of the rise of the US middle-class and global population data improvements’ or in another respect the aporia-resolving nature of budding-positivists and before them universalising-idealisation thinkers in both instances as to their ‘foregrounding—entailment—postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal—eliciting—of-prospective-supererogation’ in reflecting ‘immanent-ontological-contiguity’—as-operative-notional—deprocrypticism social commitments in contributing towards and enabling the overcoming of the
corresponding social and emancipatory limitations and social-vestedness/normativity of 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 recurrence of economic and financial crises and weak income growth and redistribution; all such cases of blurriness that
<discreetly-implied-functionalism> 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—<amplituding/formative—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—<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in-superrerogatory—epistemic-confledness 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—<discreetly-implied-functionalism>) as we can appreciate as of a typical case in point how the similar integration of conceptual-tools like mathematics, statistics, algorithms, models, etc. operate between say the economic sciences and natural sciences wherein the latter relatively-tends to preserve their natural science existential—contextualising—contiguity foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating—
withdrawal,-eliciting-of-prospective-supererogation in reflecting 'immanent-ontological-contiguity',' as operative-notional-deprocrypticism 'as served by the conceptual-tools’ while the former (with the manifestation of mystification complexes of conceptual-tools) often end up overlooking their very own socioeconomic existential-contextualising-contiguity foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting 'immanent-ontological-contiguity',' as operative-notional-deprocrypticism ‘and seem to serve the conceptual-tools’ which take a purpose all of their own in the pursuit of a given social-vestedness/normativity-<discretely-implied-functionalism> construal of things bent on ‘collateralising other critically aporetic things’

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

falsifiability refers to epistemic-veracity ‘determinable as from existence—
potency–sublimating–nascence, disclosed from prospective epistemic
digression as of \textlangle amplituding/formative–epistemicity\textrangle totalising–renewing–realisation/re-perception/re-thought, in supererogatory epistemic–conflatedness\textsuperscript{12} construal of ontological
primemovers–totalitative–framework\textsuperscript{12} as reflecting existential–reality/ontological-veracity’ as so–construed as from \textlangle nonpresencing–perspective–ontological-normalcy/postconvergence\textrangle epistemic–conception in prospective reflection of relative-ontological-completeness\textsuperscript{17}–of-apriorising/axiomatising/referencing and so over naïve
presencing—absolutising–identitive–constitutedness\textsuperscript{13} epistemic–conception prospectively in relative-ontological-incompleteness\textsuperscript{19}–of-apriorising/axiomatising/referencing that fails to appreciate human self-surpassing ‘relative-ontological–incompleteness\textsuperscript{19}/relative-ontological-completeness\textsuperscript{17}–(sublimating–referencing/registering/decisioning,–as-self–becoming/self–conflatedness\textsuperscript{12} formative–supererogating–
\textlangle projective/reprojective–aestheticising–re-motif–and–re-apriorising/re–axiomatising/re-referencing,–in–perspective–ontological–normalcy/postconvergence\textrangle ) as to human–and–social–expectations/anticipations—metaphoricity\textsuperscript{14}–as–rede–
mentating/restructuring/reparadigming–psychologism\textsuperscript{19} (as to the fact
that ‘falsifiability is constantly redefined as to when relative-ontological–
completeness\textsuperscript{17} avails with human limited–mentation-capacity–
deepening’ so–reflected with the ‘effective–and–relative theorising
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–conceptualisation’ by the Corpenicuses/Galileos/Pasteurs, etc. up to our present day modern scientific standards ‘wherein the very sublimating–nascence induced by scientific theorising is part-and-parcel of redefining/re-epistemising the notion-of-falsifiability’ and so as to dimensionality-of-sublimating—

<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), and thus the broader implication of falsifiability is construed basically as ‘epistemic-veracity for determining existential-reality/ontological-veracity as of <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity

¶ with the implication that since existence is the absolute a priori, the ‘becoming of existence as ecstatic-existence’ is the inherent determinative basis of falsifiability as the latter is reflexive of ontological-primemovers-totalitative-framework, and where ecstatic-existence manifestation is rather as of an ‘overall singular/unrepeatable/nonrecurring/as-of-yet-unrepeatable-or-nonrecurring unfolding manifestation’ as implied with the ambit of such theories as the big bang theory, string theory, the ontological-contiguity—it’s–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 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 going by its specifically relevant methodological evaluations or observations or experiments as to underlying human conceptivity/epistemic-reflexivity

faulty-mentation-procedure-deception-or-urge—(as-of-
postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-
narratives-and-acts’>-with-succeeding-shifting-of-the-narratives-and-
acts-foci-as-deception-of-successively-shifting-or-non-cohering-
narratives-and-acts)

flawed-existential-elevation-of-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/supererogatory—de-mentativity’)

foregrounding—entailment—(postconverging—narrowing-
entailment—down—sublimation as to existence—as-sublimating-withdrawal,—eliciting—

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of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’ – as-operative-notional–deprocrypticism, as to existence – as sublimating-withdrawal, eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’ – as-operative-notional–deprocrypticism as to existential-contextualising-contiguity conflatedness with regards to prospective knowledge and its overall coherence with the relevant relative-ontological-completeness reference-of-thought’s—nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations, with such-explanations-reflected-as-of-ontological-contiguity and-inducing-corresponding-prospective-sublimity) and so as to dimensionality-of-sublimating — <amplituding/formative> supererogatory-dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation involved in the dispensing-with-immediacy-for-relative-ontological-completeness by-reification /contemplative-distension for such prospective knowledge-reification; and with regards to ‘the
reference-of-thought of all the successive registry-worldviews/dimensions in their successive relative-ontological-completeness as so-construed in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process implied knowledge-reification, the foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism of meaningfulness-and-teleology is rather as of ‘the successive
reference-of-thought in relative-ontological-completeness conflatedness- -construal-of-existential-contextualising-contiguity-as-of-<amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity’; 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 not as discretionary-and-incoherent, such that where
(such that there is a notional–symmetrisation of phenomenal/manifest-subpotencies-and-their-corresponding-phenomenal/manifest-teleological-aporeticsim 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—in–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 historiality/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 \(^7\)presencing—absolutising-identitive-constitutedness\(^8\) conceptualisations and indirectly-and-heuristically pointing to human self-surpassing ‘relative-ontological-incompleteness’/relative-ontological-completeness\(^9\)- (sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness\(^1\)/formative—supererogating-<projective/reprojective—estheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity\(^5\)—as-rede-mentating/restructuring/reparadigming—psychologism’\(^6\) as to human subjection to the sublimating possibilities of existence as herein fully-and-otherwise conceptualised as to the full implications of the notion of ‘\(^4\)de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of human reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology’ as driving/dynamising the ‘succession of registry-worldviews/dimensions in institutional-cumulation/institutional-recomposure-<as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing> as of human limited-mentation-capacity-deepening\(^5\)” underlying the ontological-
worldviews/dimensions

such existence foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^\d\)) in reflecting ‘immanent-ontological-contiguity\(^\d\)’—as-operative-notional–deprocrypticism conception is very much unlike entailment as of vague elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existent-contextualising-contiguity\(^\d\) caught up in

presencing—absolutising-identitive-constitutedness\(^\d\) in distorted-originariness/distorted-origination failing to reflect ‘phenomenal/manifest–subpotencies-as-to-their-drivenness-and-their-corresponding-teleological-aporeticism in the full-potency of existence’ (as from the ontological-normalcy/postconvergence epistemic-projection perspective), in the sense that ‘existence is the overall originariness/origination-<so construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> of ontological-contiguity\(^\d\)’ construed as overallecstatic-existence-supervening-conflatedness\(^\d\) with the implication that supervening phenomenal/manifest–subpotencies-<in-transitive-conflatedness\(^\d\)–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^\d\)-<imbued-and-‘hermeneutically/reprojectively-educing’–human-
subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation> are all in originariness/origination,<so-
construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence>; this further undermines naïve
physicalism that ‘fails to perceive the comprehensive supervening of
phenomenal/manifest–subpotencies<in-transitive-conflatedness>–
reflexivity,<in-the-full-potency-of-existence's–sublimating–nascence>
which is exactly what existentially avails as to the fact that it is the
human-subpotency consciousness that epistemically conceptualises
reality (as of for-humanstudies) as to varied
phenomenal/manifest–subpotencies–corresponding–teleological–
aporeticisms as from the physical, chemical, biological, psychological,
social, etc. as to the ‘ontological-contiguity’ of the comprehensive
supervening of phenomenal/manifest–subpotencies<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<–
<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-
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>), explaining the fact that such vague approaches turn out to be epistemically inefficacious/desublimating impracticalities when seriously considered, and reflecting that existence’s originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-
existence> is ‘the ontological-contiguity of the comprehensive supervening of phenomenal/manifest-subpotencies-<in-transitive-conflatedness>–reflexivity,-in-the-full-potency-of-
existence’s–sublimating–nascence>’ as that is what is of applicative veracity as to inherent subject-matters epistemic-conceptions of phenomenal/manifest-subpotencies-<in-transitive-conflatedness>–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>;

it can further be appreciated in this regards for instance that no amount of abstract mathematics can substitute for the requisite inherent physics
transverse epistemic-conception phenomenal/manifest-subpotency-<in-transitive-conflatedness→reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence>, but then all other subjectmatters are equally epistemic-conceptions as of their very own peculiar transverse epistemic-conception phenomenal/manifest-subpotencies with regards to the ontological-contiguity© of existence (as even the social and socio-psychological phenomenal/manifest-subpotencies-<in-transitive-conflatedness→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<-in-transitive-conflatedness—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
phenomenal/manifest-subpotencies-<in-transitive-conflatedness>–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)

foregrounder—entailment—(postconverging—narrowing—

ativity—as-to—

projective—totalitative—implications,—for—explicating—ontological—contiguity\(^{\circ}\) as of

explicating—ontological—contiguity\(^{\circ}\)

in reflecting holographically—\(<\)conjugatively—and—transfusively—in reflecting 'immanent-ontological—contiguity'\(^{\circ}\),—as-operative-notional—deprocrypticism—meaningfulness—\(=\) and—teleology\(^{\circ}\) in reflecting holographically<\<conjugatively-and—transfusively> the ontological-contiguity\(^{\circ}\)—of-the-human—

institutionalisation-process\(^{\circ}\), and so-construed-as-from-the-ontological—normalcy/postconvergence-epistemic-or-notional—projective-perspective—
of-conceptualisation;\(\|^\|\) in this regards 'formativeness in existence as

\(<\text{amplituding}/\text{formative–epistemicity}>\text{causality~as-to-projective—totalitative–implications,—for—explicating—ontological—contiguity}\(^{\circ}\) as of

\(<\text{amplituding}/\text{formative–epistemicity}>\text{causality~as-to-projective—totalitative–implications,—for—explicating—ontological—contiguity}\(^{\circ}\) as of

phenomenal/manifest~subpotencies<\<in-transitive-conflatedness\(^{\circ}\)—reflexivity,—in-the-full-potency-of-existence's~sublimating—nascence> as

so-underlied as of overall reifying—and—empowering—reflexivity-of—

ecstatic-existence-as—panintelligibility<\<imbued—and—'

hermeneutically/reprojectively-educing'—human—subpotency—epistemic—

perspective—of—projective/reprojective—aestheticising—re—

motif—and—re-apriorising/re—axiomatising/re—referencing—conceptualisation>, with the
conflatedness/formative-supererogating-projective/reprojective—aestheticising-re-motif-and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence',

and so as to imply that ‘intelligibility of phenomenality/manifestation in existence as to causality’ can only be divulged as of ‘any given sublimating~referencing/registering/decisioning (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 in self-becoming/self-conflatedness/formative-supererogating-projective/reprojective—aestheticising-re-motif-and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence’ (and so-construed as to sublimating inline and/or sublimating conceptive/epistemic-reflexive phenomenal/manifest—subpotencies—in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence)


with-regards-to-prospective-apriorising-implications


dereification—in-dissingularisation

epistemic-determinism

173
49ignorance/affordability/opportunism/exacerbation/social-chainism-or-
ibility/opportunism/social-discomfiture-or-negative-social-aggregation/temporal-
exacerbation/social-enculturation-or-temporal-endemisation-as ‘existential-contextualising-
-chainism-or-contiguity reprisings’ of psychopathic postlogism slantedness,
social-inducing derived perversions-of-reference-of-thought-as-effectively-
discomfiture-or-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
negative-social-supererogation as from ‘mental-as-prelogism-as-of-conviction,-as-
aggregation/temporal-to-profound-supererogation investment followed by muddled-
ral-enculturation-or-temporal-
endemisation reference-of-thought in cohering-to-postlogism-set-of-narratives in
denaturing-prelogism-as-of-conviction,-as-to-profound-
supererogation arising as a result of the registry-worldview relative-
ontological-incompleteness-of-reference-of-thought 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) or construed more precisely not on the positivism-
procrysticism basis of such ‘individuations <amplituding/formative–
epistemicity>totalising–intervalist-as-categorising-phenomenal-
abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment-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 categorisation’ but rather on the
notional−deprocrypticism basis of ontological-contiguity as

incrementalism−akrasiatic−incrementalism-in-relative-ontological-incompleteness−
in-relative-enframed-conceptualisation−<as-to−historicity-tracing—in-presencing−
onological-hyperrealisation/hyperreal-transposition,‘circularly-in-akrasiatic-
incompleteness’—drag/interiorising ′-of-motif-and-apriorising/axiomatising/referencing>−
enframed-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 \[degree\] 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–or–ontological-preservation-<as-so-preceding-in-
construct/valuation–and–derived-parameterising) and
supererogation\textsuperscript{36} 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-
\langle amplituding/formative–epistemicity\rangle totalising–conceptualisation\rangle', and so-underscored by the \textsuperscript{83} reference-of-thought–and–\textsuperscript{84} devolving dynamics of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human \textsuperscript{55} meaningfulness-and-teleology\textsuperscript{99} 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 \textsuperscript{55} meaningfulness-and-teleology\textsuperscript{99}';\textsuperscript{¶} 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 -\langle including-virtue-as-ontology\rangle potential' (as reflected in issues of human \textsuperscript{55} meaningfulness-and-teleology\textsuperscript{99} induced \textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{7} ) requiring appropriate human dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{89}/contemplative-distension\textsuperscript{26} to ever always preserve human \textsuperscript{55} meaningfulness-and-teleology\textsuperscript{99} cross-fertilising ‘generativity potential’ and ‘ontological-performance’-\langle 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 aestheticisation-towards-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—inframed-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 epistemetic-totalising—resubjecting to the validation/invalidation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—a 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—
(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness)/formative—supererogating—projective/reprojective—
aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> as to human-and-social—expectations/anticipations—metaphoricity—as—rede-mentating/restructuring/reparadigming—psychologism as to a conception of cumulative/recomposuring knowledge allowing for future knowledge-reification beyond a naïve institutionalised social-investedness/normativity as to relic/artifactual conception of knowledge weakened to the questioning of how-does-it-knows-that-what-it-says-is-true especially when it adopts disparateness-of-conceptualisation—
<unforegrounding—disentailment,-failing-to-reflect—immanent-
ontological-contiguity> over "foregrounding—entailment—
(postconverging—narrowing-down—sublation as to existence—as—
sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting 'immanent-ontological-contiguity'),–as-operative-notional–deprocrypticism 'meaningfulness-and-teleology' that projects requisite <amplituding/formative> disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplitudding/formative> entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability) as herein implied/ambitioned), with the implication that the philosophical epistemic attitude gives a leeway for aestheticising inexactitude/tolerances for further aestheticising possibilities of human thought different from/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–deprocriptism-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-in-practice rather being about ultimate aspiration to continually converge towards more and more exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> scientific accounts); but then human limited-mentation-capacity-deepening as to aestheticisation–and–
aestheticisation-towards-ontology necessarily priorly conforms to existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation"<-as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>(and so over any human-subpotency institutionalising conceptions like philosophy and science), and in the bigger picture in this regards the institutionalised conception of philosophy for instance is a distorted Western metaphysics-of-presence--(implicated-'nondescript/ignorable–void 'as-to-presencing—absolutising-identitive-constitutedness) notion of the more universal concept of overall human knowledge (pure and simple), with the flaw that speaking of say non-Western philosophy is a misnomer so-construed as 'a distorted and undue epistemic intercession of supposed Western philosophy as a reference point of conception into any non-Western society aestheticisation—and–aestheticisation-towards-ontology notion of overall human knowledge’ (as to any such non-Western social dynamics very own originariness-parrhesia,—as–spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation as outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutionalmanifestation) and furthermore such a misnomer as to its metaphysics-of-presence--(implicated-'nondescript/ignorable–void 'as-to-presencing—
absolutising-identitive-constitutedness) seem to supersede the more fundamental notion of human underlying ontological-commitment (as instigatively driving the human out of animality) as to the more pivotal/critical human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency-sublimating-nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding-formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness (as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process beyond any identitive conception as Western or non-Western or even differentiation internal to any such Western conception or non-Western conception), thus overlooking the dynamic underlying human constructive and cultural diffusionary process critically leading to various social setups dynamics of relative-ontological-completeness 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/intelligibilitysetup/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 aestheticisation towards-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-identitive-constitutedness existentialising—enframing/imprintedness--<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> conscious and unconscious institutional politics of self-preservation whether from 'institutionalised philosophy' or 'institutionalised science' as to the overall politicisation of knowledge given that human limited-mentation-capacity warrants human institutional specialisations as subdividing the overall human knowledge aestheticisation— and—aestheticisation-towards-ontology (while factoring that existence—as-the-absolute-a-priori-of-conceptualisation— and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation --<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism—overcoming/unovercoming’> is not 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 implicitly 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-reference-of-thought-devolving> actually point to an overall 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/intelligibilitysetup/measuringinstrument–for–conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest–subpotency–<in-transitive-conflatedness^3>–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^5 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

culturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment') as narrowing-down selectivity of the intemporal-disposition as of ontological-pertinence for prospectively secondnatured institutionalisation (as from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of reference-of-thought and prospectively 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-reification orientation 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-<unforegroundingdisentailment,-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 that equates/level-down everything across space and time as to wrongly imply everything is of the same ontological-contiguity as to the proliferation of isms–conceptualisations without any ‘relative-ontological-completeness’<amplituding/formative>entailment—as-totalising-contiguous/coherent–factuality-of-variability reflecting ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing’ as
well as mere conceptual-patterning with no contiguous knowledge-reification—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 of thought and in a further twisted relic/artifactual approach the very notion of postmodernism as of ‘postmodern-thought elucidation of ontologically-flawed desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ is paradoxically construed as postmodern condition as of the modern’s take prospective uninstitutionalised-threshold 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-
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-consciousness-awareness-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/goodnaturedness 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”

aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩) as to human-and-social–expectations/anticipations—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 mediadriven 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

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 (dementating/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\textsuperscript{87} 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\textsuperscript{87} construal) of the interpreter’ and thereof deriving the historiality/ontological-eventfulness\textsuperscript{37}/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\textsuperscript{87} ontological-veracity (and we can appreciate in this regards for instance that as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal there was no better interpretation of say the prior foregoing physics as to when say Einsteinian physics was introduced as rather providing the more profound epistemic-projection perspective for appreciating the historiality/ontological-eventfulness\textsuperscript{37}/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\(^7\) underlying/organising their comprehensive conceptualisation, and this insight is very much implicit in the Derridean and Foucauldian conceptions of interpretation as to the implicit grasp of projective-insights in deconstruction and genealogy knowledge-reification\(^8\)--gesturings respectively (which by their underlying/organising implicit 'projective-insights'/epistemic-projection-in-conflatedness\(^9\) 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\(^2\)--'projective-insights'/epistemic-projection-in-conflatedness\(^1\)--of-notional–deprocrypticism-prospective-sublimation)\(^0\) of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality and thus de-mentatively/structurally/paradigmatically effectively enabling the construal of sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing implications of relative-ontological-completeness\(^2\) just as it is so-implicit in the natural sciences unlike many a presencing—absolutising-identitive-constitutedness\(^3\) knowledge-reification\(^4\) posturing which are de-mentatively/structurally/paradigmatically bogged down in desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-
of notional—deprocrypticism or
<amplituding/formative>notional—preempting—disjointedness-as-of-
reference-of-thought dimensionality-of-sublimating—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness/transvalutative-
rationalisering/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation profound dispensing-with-immediacy-for-relative-
ontological-completeness-by-reification/contemplative-distension
projected apriorising/axiomatising/referencing—psychologisms) thusly
striving to explain everything as of human-subpotency fatedness-of-
sublimation-over-desublimation, to existence-potency—sublimating—
nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative—epistemicity>totalising—renewing-realisation/re-
perception/re-thought,—in supererogatory—epistemic-conflatedness
(in reflecting holographically—<conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process);
with human limited-mentation-capacity-deepening as of the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—
‘human<amplituding/formative—epistemicity>totalising—purview-of-
construal implying necessarily that the intellectual-and-moral valour in
the human knowledge-reification 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–registering/registering/decisioning,–as-self-becoming/self-conflatedness/formative–supererogating->projective/reprojective—aestheticising-re-motif—&–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality enabling the construal of sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing’ fundamentally reflects how prospective destructuring-threshold-{uninstitutionalised-
‘motif-and-apriorising/axiomatising/referencing > (as there is no prior recurrentutter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought respective logicalbases/logics<as-to—transversality-of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing) so-reflected starkly in the fact that for instance as to a predisposition in an animistic social-setup to relate to the notion of plane as God of plane ‘it is rather the effective veracity as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as of human underlying ontological-commitment in then begetting as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposing their prospective relative-ontological-completeness apriorising/axiomatising/referencing construct logical-bases/logics<as-to—transversality-of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing > for prospective base-institutionalisation, universalisation, positivism and prospectively deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought respectively but for universal human ‘projective-insights’/epistemic-projection-in-conflatedness’ capacity to-come-to-terms-with/to-respond-to prospective sublimating meaningfulness-and-teleology as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as of human underlying ontological-commitment in then begetting as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposing their prospective relative-ontological-completeness apriorising/axiomatising/referencing construct logical-bases/logics<as-to—transversality-of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing > so-reflected starkly in the fact that for instance as to a predisposition in an animistic social-setup to relate to the notion of plane as God of plane ‘it is rather the effective veracity as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation\textsuperscript{25} as of human underlying ontological-commitment\textsuperscript{\textsuperscript{*}} 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-'motif-and-apriorising/axiomatising/referencing\textsuperscript{25}>, but then any such prospective worldview \textsuperscript{2}reference-of-thought—and—
\textsuperscript{3}reference-of-thought\textsuperscript{2} devolving transforming \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{2} is bound to elicit temporal-to-intemporal-dispositions at any such prospective destructuring-threshold-(uninstitutionalised-threshold \textsuperscript{7}/presublimating–desublimating-decisionality)-of-ontological-performance \textsuperscript{1}-<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 \textsuperscript{5}incrementalism-in-relative-ontological-incompleteness\textsuperscript{5}—enframed-conceptualisation’ emphasising the disjointing relative-ontological-incompleteness\textsuperscript{5} logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing\textsuperscript{25}’ which is in want for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of
supererogation\textsuperscript{5},-as-mentally-aestheticised-preconverging/dementing\textsuperscript{12}—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 pedantising/muddling/formulaic-hallowing-out—in-
subontologisation/subpotentiation in contempt of ‘relative-ontological-incompleteness /relative-ontological-completeness’-
(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness\textsuperscript{11}/formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing.—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{89};\ ¶ human limited-mentation-capacity-deepening as of organic-knowledge more critically involves ‘the requisite fundamental knowledge-reification’—
gesturing point-of-departure’ as referencing/registering/decisioning nascent-particular/incipient-and-material/technical-sublimations—
<blinded-to-their-relative-ontological-completeness — reference-of-
thought—devolving> by ‘their very own sublimating prospective/nascent relative-ontological-completeness\textsuperscript{7}’—reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning’ in order to fulfil the requisite —maximalising-recomposuring-for-relative-
ontological-completeness\textsuperscript{7}—unenframed-conceptualisation for effective theoretical—conceptual—operant conceptualisation enabling ‘sublimating
subontologisation/subpotentiation-(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness\(^{35}\)) as to
their flawed fundamental knowledge-reification\(^{16}\)–gesturing point-of-
departure cannot intelligibly conceptualise the effective theoretical–
conceptual–operant implications warranting the ‘prospective/nascent
relative-ontological-completeness’\(^{7}\) reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning’
respectively of Socratic philosophers ‘universalising-idealisation
knowledge-reification—gesturing’, budding-positivists ‘rational-
empiricism/positivism knowledge-reification—gesturing’ and prospective
postmodern-thought ‘deprocrypticism—or–preempting—disjointedness-
as-of’ reference-of-thought knowledge-reification—gesturing’ (as
reflecting a rather more fundamental apriorising and psychoanalytic
presublimating defect warranting prospective psychoanalytic-
unshackling/memetic-reordering/institutional-recomposing to
supersede such ‘presencing—absolutising-identitive-constitutedness\(^{13}\)
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’/relative-ontological-
completeness\(^{29}\)–(sublimating~referencing/registering/decisioning,–as-
self-becoming/self-conflatedness\(^{12}\)/formative–supererogating–
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
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/measuringinstru
ment 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/supererogatory-de-mentativity parrhesiastic
purposes of prospective knowledge-reification and so beyond
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag and blurriness
induced pedantic abandonment to desublimating incrementalism-in-
relative-ontological-incompleteness —enframed-conceptualisation (in
lieu of sublimating maximalising-recomposuring-for-relative-
ontological-completeness —unenframed-conceptualisation with the so-
induced universal-transparency —(transparency-of-totalising-
entailing,—as-to-entailing—<amplituding/formative–
epistemicity>totalising—in-relative-ontological-completeness) 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-
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–profoundness inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition, -as–reproducibility-of-aestheticisation

53logical-
logical-processing-or-logical-implication—supposedly-apriorising-in-
processing-or-
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

54maximalising-
recomposuring-
for-relative-
ontological-
completeness — unenframed-conceptualisation—
45historiality/ontological-eventfulness/ontological-aesthetic-tracing,-
ontological-
completeness — apriorising/axiomatising/referencing—unenframed-conceptualisation
unenframed-
conceptualisation

as to dimensionality-of-sublimating

<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-
onontological-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/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (preconverging-or-dementing\textsuperscript{a}—apriorising-psychologism\textsuperscript{b}—reference-of-thought in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{c}—preconverging/dementing\textsuperscript{d}—apriorising-psychologism as shallowness-of-thought-or-unsophistication-of-understanding))


construed as <amplituding/formative—epistemicity>totalising/circumscribing/delineating \textsuperscript{e}reference-of-thought\textsuperscript{h}—devolving-as-of-instantiative-context—meaningfulness-and-teleology\textsuperscript{i} 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\textsuperscript{j} 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\textsuperscript{56} issue/problem with meaningfulness-and-teleology\textsuperscript{55} is rather derivational as of human relative ontological-performance\textsuperscript{7} -<including-virtue-as-ontology> as of ‘various relative-ontological-completeness\textsuperscript{7}-of-\textsuperscript{1} reference-of-thought’ in reflecting meaningfulness-and-teleology\textsuperscript{9} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human\textsuperscript{amplituding/formative–epistemicity}totalising-purview-of-construal’ as from existence-potency~sublimating~nascence,~disclosed-from-prospective-epistemic-digression-as-of<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness\textsuperscript{2}

epistemic/notional~projective-perspective over human-subpotency epistemic/notional~projective-perspective (thus inducing successive relative
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{5}) as well as the given \textsuperscript{2}reference-of-thought\textsuperscript{7} devolving temporal-to-intemporal ontological-performance\textsuperscript{7} -<including-virtue-as-ontology> of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating of meaningfulness-and-teleology\textsuperscript{9}

metaphoricity\textsuperscript{56} metaphoricity as evolving-and-devolving—‘<amplituding/formative–epistemicity>totalising~conception-of-existential-contextualising-
contiguity—in-reification”, construed ultimately as of the crossgenerational superseding of any given registry-worldview/dimension <amplituding/formative—epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag”<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’), as of prospective relative-ontological—
completeness superseding/undermining/deflating of prior relative—
ontological-incompleteness, as meaningfulness-and-teleology
infrastructure rede-mentating/restructuring/reparadigming;¶ implying
‘differing-andincompatible meaningfulness-and-teleology finality’ of
the relative-ontological-incompleteness and the relative-ontological—
completeness as of their respectively implied
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
as opened-construct-of—meaningfulness-and-teleology and
pseudo-edginess/pseudo-incisiveness
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”) as of the implied reproducibility—mathesis/motif/thrownness—
disposition,—as—reproducibility-of-aestheticisation as reasoning-from-results/afterthought (as to elicitable <amplituding/formative>*wooden-language-imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
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-teleology99 routing ontologically-hegemonising-narrative3 as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ can arise from the former over the latter to restore ontological-veracity, and this is enabled/validated only by their mutually supposedly coherent ontological-commitment55 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-teleology99 routing ontologically-hegemonising-narrative3 as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence)’ over the relative-ontological-incompleteness88 crossgenerationally as of ontological-primemovers-
convincing-of-dialogical-equivalence arises because of prior relative-ontological-incompleteness\textsuperscript{83} shiftiness-of-the-Self\textsuperscript{88} associated with human sovereign constructs in \textlangle amplituding/formative–epistemicity\textrangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{91} 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\textsuperscript{92} resources-and-talent focussing for knowledge-reification’\textsuperscript{86}, but then sophistic/pedantic dispositions as of social-stake-contention-or-confliction in incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation with regards to such issues like climate change, public policy, etc. can turn around and wrongly reaffirm the ‘ontological-veracity of human \textlangle amplituding/formative\textrangle 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>\textrangle as of propositional-convincing-of-dialogical-equivalence’ to undermine such ‘prospective meaningfulness-and-teleology\textsuperscript{99} routing ontologically-hegemonising-narrative\textsuperscript{70} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ enlightenment from its dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{97}-by-
reification\footnote{contemplative-distension\footnote{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}>\textsuperscript{w}wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–}\textsuperscript{meaningfulness-and-teleology\footnote{as-of-‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications}>)} but rather is in an enlightening/educating deferential-formalisation-transference posture of ‘prospective meaningfulness-and-teleology\footnote{routing ontologically-hegemonising-narrative\footnote{as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and this relation between flawed sophistic/pedantic social-stake-contention-or-confliction encouraging of<br>\textsuperscript{meaningfulness-and-teleology\footnote{as-of-‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications}>)} propositional-convincing-of-dialogical-equivalence in \textsuperscript{incrementalism-in-relative-ontological-incompleteness}—enframed-conceptualisation and veridical intellectual ‘prospective meaningfulness-and-teleology\footnote{routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ for \textsuperscript{maximalising-recomposuring-for-relative-ontological-completeness}—unenframed-conceptualisation also arises when it comes to prospective knowledge-reification\footnote{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—\langle\text{amplituding/formative—epistemicity}\rangle\text{totalising—}\text{in-relative-ontological-completeness}^{87})\), 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\textsuperscript{99} routing ontologically-hegemonising-narrative\textsuperscript{99} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ knowledge-reification in inducing the \textsuperscript{98}universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—\langle\text{amplituding/formative—epistemicity}\rangle\text{totalising—}\text{in-relative-ontological-completeness}^{87}) of the prospective registry-worldview/dimension ‘foregrounding—entailment-(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{96} 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>^{8}\text{wooden-language- (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed- construct-of- meaninglessness-and-teleology^{9}\text{-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^{11} lies in the fact that it is highly liable to present social-stake-contention-or-confliction \text{procrypticism–or–disjointedness-as-of-} reference-of-thought sophistry ‘flawed encouraging of propositional-convincing-of-dialogical-equivalence  <amplituding/formative>^{8}\text{wooden-language- (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed- construct-of- meaninglessness-and-teleology^{9}\text{-as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} ) as of present disjointedness-as-of\text{reference-of-thought}’ in undermining the ‘prospective meaninglessness-and-teleology routing ontologically-hegemonising-narrative’ as to psychoanalytic-
unshackling/memetic-reordering/institutional-recomposing’ of deprocrypticism—or—preempting—disjointedness—as-of—reference-of-thought as of its dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{17}/by-reification\textsuperscript{18}/contemplative-distension\textsuperscript{26}, and such prospective notional—deprocrypticism organic knowledge-reification\textsuperscript{26} necessarily requires at least the induced\textsuperscript{14} universal-transparency\textsuperscript{22}—
(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness\textsuperscript{17} ) of 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\textsuperscript{96} in
reflecting ‘immanent-ontological-contiguity’),—as-operative-
notional—deprocrypticism as of notional—deprocrypticism construction-
of-the-Self" from whence its implied specialised/profound knowledge-
construct can be engaged in deferential-formalisation-transference
(without the possibility of sophistic/pedantic undermining like the
eliciting of various temporal manifestations of disjointedness-as-of-
reference-of-thought as of social-stake-contention-or-confliction implications) even if the vast majority of humans don’t have a thorough grasp of notional—deprocrypticism implied profound/specialisms
knowledge-construct implications

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


neuterisation  
nondescript/ignora

nondescript/ignorable–void, in underlying holographically-ble–void  
desublimating-decisionality)–of-ontological-performance

'including-virtue-as-ontology', with the implication that the 'destructuring-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°—
supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationa
ising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation as to difference-conflatedness
-as-to-totalitative-
reification ‘-in-singularisation ‘as-veridical-epistemic-determinism’
with regards to the transepistemic/epistemic-ricochetting
<amplituding/formative–epistemicity>causality–as-to-projective-
totalitative–implications,for-explicating-ontological-contiguity
 of human limited-mentation-capacity-deepening in human epistemic-
retotalising grasp of ecstatic-existence as of existence—as-the-absolute-
a-priori-of-conceptualisation–and–existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ←<as-to-
perspective-ontological-normalcy/postconvergence-implied ‘prospective-
aporeticism-overcoming/unovercoming ’, and so as of the relative-
ontological-completeness prospective registry-worldview’s/dimension’s
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinst
ument ‘induced postconverging/dialectical-thinking –qualia-schema as
from its apriorising-pyschologism/mental-schema implicated value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness ‘, superseding of the relative-ontological-incompleteness
 prior registry-worldview’s/dimension’s
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstr
ment ‘implied prior postconverging/dialectical-thinking’–qualia-schema which becomes prospectively a prior preconverging/dementing –qualia-schema’ (thus grasping the ‘teleologically-determinative ontological-primemovers-totalitative-framework’ of the prior registry-worldview’s/dimension’s meaningfulness so-construable as of its preconverging/dementing”–qualia-schema reflection of its destructuring-threshold–(uninstitutionalised-threshold)/presublimating–
desublimating-decisionality)–of-ontological-performance”-<including-virtue-as-ontology>>; as the prior registry-worldview’s/dimension’s destructuring-threshold–(uninstitutionalised-threshold)/presublimating–
desublimating-decisionality)–of-ontological-performance”-<including-virtue-as-ontology> is construed as a <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 of the implied reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation as reasoning-from-results/afterthought, speaking of human-subpotency prospective lack of
‘platonic anamnesis’ (rather as of human-‘limited-mentation-capacity-
deepening’–construal-of–superseding–oneness-of-ontology’ with respect to the prior pertinence of the ‘organic-spirit of knowledge’ over ‘mechanical-knowledge’, so-implied beyond the ‘epochal literal mysticism’ as naively analysed from their universalising-idealisation
relative-ontological-completeness\textsuperscript{7} is of superseding value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{7} so-reflected as of ‘the ontological-contiguity’—of-the-human-institutionalisation-process\textsuperscript{7} (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating\textsuperscript{14}—

<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{14}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to difference-conflatedness\textsuperscript{13}—as-to-totalitative-reification\textsuperscript{13}—in-singularisation—as-veridical-epistemic-determinism\textsuperscript{13}’ induced ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning meaningfulness-and-teleology\textsuperscript{99} as equivalence/correspondence antiakrasiatic-aspiration ontological-performance—<including-virtue-as-ontology>’ over the prior registry-worldview’s/dimension’s destructuring-threshold{(uninstitutionalised-threshold} /presublimating—desublimating-decisionality) of-ontological-performance—<including-virtue-as-ontology>’ presencing—absolutising-identitive-constitutedness\textsuperscript{11}’/identitive-constitutedness\textsuperscript{11}—as—‘epistemic-totality’—dereification— in-dissingularisation—as-flawed-epistemic-determinism\textsuperscript{10} induced ‘temporal/sophistic-as-ontologically-
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 \[\text{human-and-social– expectations/anticipations—}
metaphoricity—\text{as-rede-mentating/restructuring/reparadigming—}
psychologism-<as-from-perspective–ontological-
normalcy/postconvergence>];¶ hence 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 a prior registry-worldview’s/dimension’s destructuring-
threshold-(uninstitutionalised-threshold /presublimating–
desublimating-decisionality)—of-ontological-performance –<including-
virtue-as-ontology> as its human-sub potency–
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-

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syncrētising/circularity/interiorising/akrasiatic-drag as of the 'shiftiness-of-the-Self' whether as of
trepidatious/warped/preclusive/occlusive presencing—absolutising-
identitive-constitutedness/identitive-constitutedness-as-'epistemic-
totality'-dereification—in-dissingularisation—as-flawed-epistemic-
determinism

mentativity that is ecstatic-existence as phenomenologically reflecting 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 and desublimating notional-discontiguity/epistemic-discontiguity as of human limited-mention-capacity-deepening implications) and signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstructing 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-scalariness/beholdening—<as-to-what-has-gone-before—aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-thelater-ontologisation>’ supersedes the ‘scalariness/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-mention-capacity-deepening knowledge-reification—gesturing and with such
reductionisms rather inducing presencing—absolutising-identitive-constitutedness as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity poor and relic/artifactual conceptions of knowledge that poorly contemplates of human limited-mentation-capacity-deepening implications, and so as 'failing to override apriorising constitutedness with apriorising conflatedness as the latter enables ‘relative-ontological-incompleteness/relative-ontological-completeness'-
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 conflatedness²¹ construal (underlined by human limited-mentation-capacity-deepening²² as to existential-contextualising-contiguity²³ ‘implied <amplituding/formative–epistemicity>totalising–renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness’s of ontological-contiguity’) is critically associated with ‘presencing—absolutising-identitive-constitutedness¹³ 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-contiguity²⁸ (wherein the knowledge-
reification—gesturing is simply construed ‘out of idly/singly abstractable logical possibilities for such ‘isms–conceptualisations mere conceptual-
patterning’ and not-or-poorly aspiring to portray the unchanging immanent-backdrop construable-and-reconstruable as of existential contextualising in ontological-contiguity⁶⁶ in <amplituding/formative–epistemicity>totalising/circumscribing/delineating conception of meaningfulness-and-teleology⁵⁸’) as to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’) and thus with the ‘ontologically-
flawed implication that the absolute a priori is not construed as existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation” but instead any of such given isms–conceptualisations and associated reductionisms now substituting for the unchanging immanent-backdrop of existential-contextualising-contiguity as the absolute a priori of conceptualisation as of vague academicism proceduralisms in totalisingly-disentailing—discretion/whim-of-thought, and so rather than a knowledge-reification—gesturing of foregrounding—entailment—postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation” in reflecting ‘immanent-ontological-contiguity’;—as-operative-notional—deprocripticism 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-in-epistemic-conflatedness 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
immanent backdrop of existential-contextualising-contiguity, of recurrent aspiration for ontological-contiguity across Galilean/Cartesian/Newtonian/Leibnizian physics to present day string-theory/loop-quantum-gravity/etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, ever always being about conceptually superseding/overcoming the physics epistemic-conception prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in producing the ‘successive sublimating physics as successive <amplituding/formative–epistemicity> totalising/circumscribing/delineating conception of ontological-contiguity of physics across-the-times’ rather than an apriorising constitutedness disposition for the mere articulation of idle/single ‘isms–conceptualisations mere conceptual-patterning’ as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—outside-existential-contextualising-contiguity lacking <amplituding/formative–epistemicity> totalising/circumscribing/delineating profound-and-contiguous knowledge-reification—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-reification—gesturings across-thetimes as preceding-and-framing any given concepts’ like failing to realise that the ‘notion of time in physics’ priorly speaks to different physics ‘knowledge-reification’—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–⟨projective/reprojective— aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism across-the-times as to physics relative-ontological-completeness conception as from pre-Newtonian/Leibnizian notion of time, Newtonian/Leibnizian notion of time, Einsteinian notion of time up to present-day physics
theories notion of time reflecting the epistemic-veracity that there is no sound concept and conceptualising without the ‘priorly projected ontological-contiguity’ in reflection of existential-contextualising-contiguity and as of the relative-ontological-completeness implied profoundness’ within which any such concept and conceptualising is articulated and ‘this effectively contrasts with such apriorising constitutedness’ disposition naïve shallowminded isms–conceptualisations mere conceptual-patterning’ that equates/leveledown everything across space and time as to wrongly imply everything is of the same ontological-contiguity thus with a poor grasp of ‘knowledge-reification’–gesturing in ontological-contiguity in reflection of existential-contextualising-contiguity as to ‘relative-ontological-incompleteness’/relative-ontological-completeness-
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 as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity 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 to operant-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/measuringinstru
ment—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 in
reflection of existential-contextualising-contiguity such that there is
hardly any notional—disjointedness of the
assertions/claims/conceptualisations as validating their ontological-
veracity;¶ on the other hand, the ‘knowledge-reification’—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—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence>) as
to human-and-social—expectations/anticipations—metaphoricity—as—
rede-mentating/restructuring/reparadigming—psychologism of
deconstruction, genealogy and other critical theory practices are meant
to articulate ‘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\(^1\)}) 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\(^8\) to ‘relative-ontological-incompleteness’/relative-ontological-completeness\(^8\)—

(sublimating—referencing/registering/decisioning,—as—self-becoming/self-conflatedness\(^2\)/formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—<as—rede-mentating/restructuring/reparadigming—psychologism>\(^8\) 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\(^8\) in reflection of existential-contextualising-contiguity\(^8\) as to ‘relative-ontological—
incompleteness\(^{88}\)/relative-ontological-completeness\(^{87}\) - (sublimating–referencing/registering/decisioning–as-self-becoming/self-conflicatedness\(^{12}\)/formative–supererogating-<projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity\(^{56}\)–as-rede-mentating/restructuring/reparadigming–psychologism\(^{89}\) as to human-and-social–expectations/anticipations—metaphoricity\(^{56}\)–as-rede-mentating/restructuring/reparadigming–psychologism\(^{89}\) over mere apriorising constitutedness\(^{13}\) shallowminded articulation of conceptualisations with a poor sense of ‘relative-ontological-incompleteness\(^{88}\)/relative-ontological-completeness\(^{87}\) - (sublimating–referencing/registering/decisioning–as-self-becoming/self-conflicatedness\(^{12}\)/formative–supererogating-<projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity\(^{56}\)–as-rede-mentating/restructuring/reparadigming–psychologism\(^{89}\). ‘as so-exemplified with naïve truth relativism accusations as to the weirdly and wrongly implied posture that human limited-mentation-capacity-deepening\(^{52}\) doesn’t occur’;\¶ and the specific articulation herein by this author is rather of a profound ‘knowledge-reification’–gesturing in ontological-contiguity\(^{66}\) in reflection of existential-contextualising-contiguity\(^{38}\) as to ‘relative-ontological-incompleteness\(^{88}\)/relative-
ontological-completeness


reflecting '<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity

foregrounnding—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—

from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional—projective-perspective>

prompted derivation/delineation/disambiguation of conceptualisations in apriorising-confaltedness—as-to-difference (over-and-undermining apriorising constitutedness—as-to-absolutising-identity) with regards to the conceptual ‘overcoming of metaphysics-of-presence—(implicitd—
‘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-
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ so-implied veridically as to the deneuterising16/deascriptivity of deprocripticism—or—preempting—disjointedness-as-of reference-of-thought ‘<amplituding/formative—epistemicity>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 analysis as to nonpresencing—absolutising-identitive-constitutedness registry-worldview/dimension), and it should be noted as well that besides the defining de-scalarising of any specifically given registry-worldview/dimension as reference-of-thought epistemic-totality of meaningfulness-and-teleology, the successive registry-worldviews/dimensions as to their reference-of-thought—devolving further involve ‘devolving de-scalarising and scalarising of human meaningfulness-and-teleology’ (that is, de-scalarising as to epistemic-devolving—random—as-impulsive, epistemic-devolving—nominal-as-tendentious, epistemic-devolving—ordinal—as-qualifying, epistemic-devolving—intervalist-as-categorising and scalarising as to epistemic-devolving—ratio-contiguity/ratiocination—as-referentialism) reflecting the manifest specifically given registry-worldview/dimension ontological-
supererogation\textsuperscript{16}, -as-mentally-aestheticised-preconverging/dementing\textsuperscript{19}—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/desublimatinginvalidation 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 <amplituding/formative>\textsuperscript{8} wooden-language-(imbued—temporal—mere-form/virtualities/dereification\textsuperscript{9}/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{10}); \textsubscript{¶} as the evaluation of assertions/claims as to such a prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought projected ontological-contiguity\textsuperscript{66} overcoming procrypticism—or—disjointedness-as-of-reference-of-thought blurriness\textsuperscript{7} of meaningfulness-and-teleology\textsuperscript{99} is rather 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 and strictly-
defined as of ‘notional—deprocrypticism originariness-parrhesia,—as—
spontaneity-of-aestheticisation

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

enculturated/constructed social-pragmatics-framing-of—predicative—
effectivity—sublimation—(as-to-underlying-ontological-commitment)

construed-as ‘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
<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’ \rangle \langle \text{as-operative-notional-deprocrypticism in elucidating ontological-contiguity \langle \text{as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional-projective-perspective} \rangle \langle 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—\langle \text{as-sublimating-withdrawal,-eliciting-of-prospective-supererogation} \rangle \langle \text{and so over prior positivism–procrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\rangle} \rangle

failing-to-reflect-‘immanentontological-contiguity’ as to prior
desclarising totalisingly-disentailing—discretion/whim-of-thought of
individuals-suboptimal instigative potency as of human temporal-to-
temporal-dispositions accordioning—(as-of-varying-individuations-
contextually-transversedsublimation/sublimation, -as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance -<including-
virtue-as-ontology> functioned) 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’), with the ‘deprocrypticism—
apriorising/axiomatising/referencing—psychologism

enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation—(as-to-underlying-ontological-commitment
peculiarly/uniquely differentiated from the ‘positivism—procrypticism—
apriorising/axiomatising/referencing—psychologism

enulturated/constructed social-pragmatics-framing-of—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\(^c\) 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\(^c\)–de-
mentating/structuring/paradigming-\(<\text{seeding/incipient–profound}\)-
supererogation\(^c\),-as-mentally-aestheticised–postconverging/dialectical-
thinking\(^c\)–qualia-schema> underlying intemporal ontological-
performance\(^c\)\(<\text{including-virtue-as-ontology}\> (as of dimensionality-of-
sublimating —\(<\text{amplituding/formative}\>\text{supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness}\(^c\)/transvaluative-
rat rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation profound dispensing-with-immediacy-for-relative-
ontological-completeness\(^c\)-by-reification\(^c\)/contemplative-distension\(^c\)
projected apriorising/axiomatising/referencing–psychologism)’ and
‘desublimating ontological-bad-faith/inauthenticity\(^c\)–de-
mentating/structuring/paradigming-\(<\text{seeding/incipient–shallow}\>-\nsupererogation\(^c\),-as-mentally-aestheticised–preconverging/dementing\(^c\)–
qualia-schema> underlying temporal ontological-performance\(^c\)\(<\text{including-virtue-as-ontology}\> (as of dimensionality-of-desublimating-
lack-of —\(<\text{amplituding/formative}\>\text{supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness}\(^c\)/transvaluative-
rat rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing.–in-perspective–ontological-normalcy/postconvergence⟩) as
to human-and-social–expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming–psychologism”) which as
guiding spirit no human prospective
apriorising/axiomatising/referencing–conceptualisation can pretend to
ignore-and-override without falling into perversion of meaningfulness-
and-teleology as to pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation by mere-
methodologising/mutualising/organising/institutionalising the human-
subpotency existentialising—enframing/imprintedness–⟨as-to-
historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition⟩ in gimmickiness/desublimation, as
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment—for–conceptualisation underlies dimensionality-of-sublimating”—
⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
ragionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation ontological-good-faith/authenticity–de-
mentating/structuring/paradigming–⟨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 \textsuperscript{apriorising-psychologism} perspective in shallower teleological depth ‘there is no neutrally sound knowledge in relative-ontological-incompleteness\textsuperscript{as to when prospective insight about the relative-ontological-incompleteness deficient ontological-performance\textsuperscript{-<including-virtue-as-ontology>} existentially avails as reflecting prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ with prospective knowledge-reification\textsuperscript{in relative-ontological-completeness} necessitatively about overriding relative-ontological-incompleteness\textsuperscript{apriorising/axiomatising/referencing–conceptualisation as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring metaphoricity\textsuperscript{implications in transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{101} such that any ontologically-flawed engagement as ‘wrongly implying underlying logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{deficiency validating logical re-engagement’ rather leads to the mere complexification of the prior relative-ontological-incompleteness\textsuperscript{apriorising/axiomatising/referencing–conceptualisation (as to its deficient ontological-performance\textsuperscript{-<including-virtue-as-ontology>} and vices-andimpediments undermining the ontological-good-faith/authenticity\textsuperscript{de-}}
drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology, but speaks of instigated and reinstigated originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness’ as to the fact that knowledge cannot be articulated to imply other human-beings are not warranted to project the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension arising from ontological-good-faith/authenticity but rather ‘just responding mechanically to the untenable constraining of social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—<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 untenable 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/messianicreasoning 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\textsuperscript{-}\textless including-virtue-as-ontology\textgreater even as it is the apriorising/axiomatising/referencing–psychologism/mental-schema since it is fundamentally about overcoming the latter's \textless amplituding/\textit{formative–epistemicity}\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of prospective secondnaturering institutionalisation as revealed when it turns away from inherent-and-genuine knowledge-retification 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-'of-notional–deprocrypticism-prospective-sublimation)\textsuperscript{9} intemporal-disposition prospective apriorising/axiomatising/referencing–conceptualisation (as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\textless amplituding/\textit{formative–epistemicity}\textgreater totalising–renewing-realisation/re-perception/re-thought,–in-superceragatory–epistemic-conflatedness\textsuperscript{10}) and the corresponding social secondnaturering, as thus enabling and explaining the succession of registry-worldviews/dimensions reflecting holographically-\textless conjugatively-and-transfusively\textgreater the ontological-contiguity\textsuperscript{11}—of-the-human-institutionalisation-process\textsuperscript{12} with
genuine knowledge ever always about ‘adopting an uncompromising bluntness to solipsistic falsehood and ontological-bad-faith/inauthenticity’ as to its self-contained intemporal purpose as of the very defining tradition of all such ‘historiality/ontological-eventfulness’ /ontological-aesthetic-tracing sublimation-over-desublimation so-construed as intellectualism with respect to the fact that there can’t be any ontology/science where any mortal by mere status and influence can be excepted directly or indirectly from ontological analysis implications as this then de-mentatively/structurally/paradigmatically defines how the supposed ontology/science is bound to flop theoretically–conceptually–operantly (and in many ways explains the current crisis/usurpation of the genuine social intellectual–function/posture wherein socially dominant vested-interests/actors come to surreptitiously assume ascendence as to generalised social intellectual apathy that leads to the relegating of ‘true intellectualism’ into ‘expertising as a useful secondary adjunct’ to any whatever primary interest hence rendering the latter susceptible to perversion/impertinence/impotency and incapable of genuinely driving a specific or general human and social emancipatory vision) and this is particularly the case with an ontology/science that claims to construe of the pervasiveness of postlogism social implications as associated say with notions-and-accusations-of-sorcery in non-positivistic social-constructs or postlogism psychopathy social implications as to our positivism–procrypticism social-construct thus requiring that any such ontologically illegitimate perverted dynamics of social status and influence is necessarily trampled upon to de-
mentatively/structurally/paradigmatically preserve the possibility of an ontology/science and so notwithstanding any sophistic disposition to elicit wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology—as-of-’nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>) as of
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag against the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension associated with all such prospective aporeticism-overcoming/unovercoming superseding sublation-overdesublation; in this respect, the ‘equalisation of all historiality/ontological-eventfulness/ontological-aesthetic-tracing aestheticisation–and–aestheticisation-towards-ontology’ as to dimensionality-of-sublimating—
contiguity—of-the-human-institutionalisation-process’ (that precedes-and defines 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-deepening 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 ^reference-of-thought^categorical-
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
to human-and-social-expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism and for instance naively interprets enlightenment thinkers in—presencing—absolutising-identitive-constitutedness terms while lacking the originariness-parrhesia—as-spontaneity-of-aestheticisation

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness for addressing our procrypticism—or—disjointedness-as-of-reference-of-thought prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and wrongly and defectively decontextualising enlightenment thought into the present as of disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—immanent-ontological-contiguity that fail the notional—deprocrypticism 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 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—
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-of-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–motif-and-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—‘motif-and-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 of ‘the successive supererogatory maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as scalarisation for institutional-cumulation/institutional-recomposure—<as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing> crossgenerational levels of human limited-mentation-capacity-deepening ’ with regards to ‘ reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology so-construed as of notional—deprocrypticism/<amplituding/formative>notional—preempting —disjointedness-as-of—reference-of-thought’ (since there is no
reproducibility—mathesis/motif/thrownness-disposition,–as– reproducibility-of-aestheticisation with respect to the fact that ontological-pertinence rather priorly lies with the addressing of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (and this is the fundamental insight about all knowledge and philosophical interpretations as rather construed implicitly or explicitly as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism in aporetically reflecting prospectively the ontological-good-faith/authenticity—de-mentating/structuring/paradigming—<seeding/incipient–profound>supererogation,–as-mentally-aestheticised–postconverging/dialectical-thinking—qualia-schema> underlying human limited-mentation-capacity-deepening 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 so as superseding presencing—absolutising-identitive-constitutedness which poor aporeticism hardly contemplates of such profound prospective human limited-mentation-capacity-deepening implications and rather adopting the framework of prior mere-methodologising/mutualising/organising/institutionalising reflecting dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation ‘as to the fact that dimensionality-of-sublimating’—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively ‘which is defining of where philosophy commences’ as ‘philosophy commences with dimensionality-of-sublimating’—<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-supererogation⁶¹⁴, and in turn such naïve conception of philosophy as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, by equating/leveling-down everything across space and time and failing to grasp the implications of human institutional-cumulation/institutional-recomposure<as-to-⁶^historicality/ontological-eventfulness>/ontological-aesthetic-tracing> aporeticism overcoming/unovercoming as to human limited-mentation-capacity-deepening ⟨<amplituding/formative—epistemicity>totalisingly—as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⟩ so-underlied herein as to dementation-(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-⁶^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\(^{27}\) as so-implied with advanced postmodern-thought), and
their equalisation exactly implies that Descartes and budding-positivists
and Socrates and \(^{103}\)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
eexistence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\(^{96}\) in reflecting ‘immanent-ontological-contiguity\(^{96}\)’),—as—
operative-notional–deprocrypticism and it is this that more profoundly
informs their thought and make them ever always relevant as to their
respective \(^{45}\)historiality/ontological-eventfulness /ontological-aesthetic-
tracing in the overall human institutional-cumulation/institutional-
recomposure-<as-to->historiality/ontological-eventfulness /ontological-
aesthetic-tracing> of \(^{45}\)historiality/ontological-eventfulness /ontological-
aesthetic-tracing (as the ‘veracity of all prior human aporeticism self-
surpassing of \(^{83}\)reference-of-thought–and–reference-of-thought-
developing–\(^{99}\)meaningfulness-and-teleology\(^{99}\) in reflection of the
immanence of existence as the very same all along’ has ever always
veridically been about attaining \(^{17}\)deprocrypticism—or–preempting—
disjointedness-as-of\textsuperscript{24} 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\textsuperscript{52} towards originariness/origination-\textless so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence\textgreater 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\textsuperscript{23} pointing out that the veracity of the questioning and answers about whatmatter-is-made-up-of by the Democrituses and others is veridically as of the prospective profoundness of such questioning and answers being wrestled with today as the sublimated modern day and future developments of physics and so as to the physics epistemic-conception human limited-mentation-capacity-deepening\textsuperscript{53} implied ‘originariness/origination-\textless so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-
existence> in overcoming any relative presencing—absolutising-identitive-constitutedness\textsuperscript{14}), and our own present ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation

counter-intuitive—absolutising-identitive-constitutedness

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity\textsuperscript{68}—dementating/structuring/paradigming—<seeding/incipient—profound\textsuperscript{69}—supererogation—,—as—mentally-aestheticised—postconverging/dialectical-thinking\textsuperscript{10}—qualia-schema> ’ is rather about not construing of their prior mere-methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in ontological-bad-faith/inauthenticity\textsuperscript{15} failing to factor in their relative-ontological-incompleteness\textsuperscript{20} human limited-mentation-capacity aporetic context so as to falsely justify our present \textsuperscript{8} procrypticism—or—disjointedness-as-of-reference-of-thought presencing—absolutising-identitive-constitutedness\textsuperscript{14} and then fail to address our own prospective aporetic context as to existence—as—sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{96} but rather lies in conceptualising how to reconstrue of their projected ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation

counter-intuitive—absolutising-identitive-constitutedness

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity\textsuperscript{68}—dementating/structuring/paradigming—<seeding/incipient—profound\textsuperscript{69}—supererogation—,—as—mentally-aestheticised—postconverging/dialectical—
thinking $^{10}$–qualification in the light of our present human limited-mentation-capacity-deepening aporetic context so-reflected as our prospective $^{20}$ 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 $^{20}$ procrypticism–or–disjointedness-as-of reference-of-thought aporeticism resolvable as of $^{30}$ deprocrypticism–or–preempting–disjointedness-as-of $^{40}$ reference-of-thought $^{50}$ historiality/ontological-eventfulness/ontological-aesthetic-tracing as a further human $^{40}$ foregrounding–entailment–(postconverging–narrowing–down–sublimation as to existence–as-sublimating-withdrawal, eliciting-of-prospective-supererogation $^{24}$ in reflecting ‘immanent-ontological-contiguity’ $^{66}$ –as-operative-notional–deprocrypticism with this insight pointing to ‘the unassailability/centrality across all times of human dimensionality-of-sublimating’ $^{24}$ —
<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation with regards to human knowledge-reification $^{71}$ (given that later generations don’t need to reinvent from scratch the ontological-performance $^{86}$–<including-virtue-as-ontology> level achieved by the successive preceding generations as to institutional-
cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness-ontological-aesthetic-tracing> and can then redirect more critically their limited-mentation-capacity to further advance human self-surpassing to overcome prospective human aporeticism); and this insight points out that human causality is more fundamentally formative as to human projected ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity—de-mentating/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

emic-discontiguity \textit{qualia-schema} >-\textit{findiffering-relative-ontological-incompleteness} \textsuperscript{\textregistered}-\textit{and-relative-ontological-completeness} -at- reference-of-thought-level-as-implying-‘differing

\textit{devolvinglevel-the-irrelevance-or-ontological-impertinence-of-the-relative-ontological-incompleteness} -\textit{in-relation-to-the-relevance-or-ontological-veracity-of-the-relative-ontological-completeness} -
\textit{foraposteriorising/logicising/deriving/intelligising/measuring);\| notional-discontiguity/epistemic-discontiguity-<shallow-
\textit{supererogation} –of-mentally-aestheticised–preconverging/dementing –qualia-schema> (as of such differing-relative-ontological-
incompleteness \textsuperscript{\textregistered}-\textit{and-relative-ontological-completeness} -at-\textit{reference-of-thought-level-as-implying-‘differing}

\textit{supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ’}) rather speaks to difference-in-nature/difference-in-apriorising-
oraxiomatising;\| and finally, as-of-the-epistemic-veracity-implications-for knowledge-construal as implied with ‘the-specific-notional-
contiguity/epistemic-contiguity ‘-<profound-supererogation ‘-of-
mentally-aestheticised–postconverging/dialectical-thinking –\textit{qualia-
schema}>-\textit{of-ontological-contiguity} ‘, notional-discontiguity/epistemic-
discontiguity-<shallow-supererogation \textsuperscript{\textregistered}-of-mentally-
aestheticised-preconverging/dementing\textsuperscript{1}—qualia-schema\textsuperscript{1},-speaks-of-the-epistemic-abnormalcy/preconvergence\textsuperscript{1}—perspective

ontological-bad-faith/inauthenticity


ontological-bad-faith/inauthenticity

\textsuperscript{1}

as-de-

mentating/structuring/paradigming—seeding/incipient—shallow—

\textsuperscript{2}

as-de-

supererogation\textsuperscript{2},-as-mentally-aestheticised-preconverging/dementing\textsuperscript{1}—qualia-schema\textsuperscript{1}—(as-of-formative-thrownness-projective-

\textsuperscript{3}

as-perforated/structured-paradigming—

arbitrariness/waywardness—imbued-psychologism—of-

<seeding/incipient

apriorising/axiomatising/referencing—(as-preconverging-or-dementing\textsuperscript{1}—shallow\textsuperscript{2})—

reflexive-and-entailing—leveling—teleology\textsuperscript{2})—prospectively failing to

supererogation\textsuperscript{2},-reflect—existence—as-sublimating-withdrawal,—eliciting-of-prospective-

\textsuperscript{5}

as-mentally-

aestheticised—preconverging/dementing—qualia-schema>
‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing’ (as
mentating/restructuring/reparadigming–psychologism of
nonextricatory firstnaturedness maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in
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{22} (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{22} 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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’,\textsuperscript{9} thus dialogical-equivalence as of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation (especially as prospectively susceptible at the uninstitutionalised-threshold\textsuperscript{22} to human temporality\textsuperscript{9}/shortness <amplituding/formative>\textsuperscript{*}wooden-language—imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{9}—as-of—‘nondescript/ignorable—void’\textsuperscript{22}—.
with-regards-to-prospective-apriorising-implications⟩) induced
⟨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") cannot substitute for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as of prospective
originariness-parrhesia,—as–spontaneity-of-aestheticisation as to
prospective-apriorising/axiomatising/referencing–dialogical-
equivalence-⟨as-superseding-logical-basis⟩ as rather tied/constrained
to existence-potency–sublimating–nascence,—disclosed-from-prospective-
epistemic-digression-as-of-⟨amplituding/formative–
epistemicity⟩totalising–renewing-realisation/re-perception/re-thought,—
in-supererogatory–epistemic-conflatedness\', explaining why all
prospective
transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity are rather about
breaking from prior reproducibility—mathesis/motif/thrownness-
disposition,—as–reproducibility-of-aestheticisation;[¶] and in this regards,
the ontological-commitment significance of prospective-
apriorising/axiomatising/referencing–dialogical-equivalence-⟨as-
superseding-logical-basis⟩ rather arises as ‘a prospectively conflated
possibility/invention’ as from prospective human ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
‘prospective—base-institutionalisation
apriorising/axiomatising/referencing’ out of recurrentutter-uninstitutionalisation, ‘prospective—universalisation
apriorising/axiomatising/referencing’ out of base-institutionalisation—ununiversalisation, ‘prospective positivism/rational-empiricism
apriorising/axiomatising/referencing’ out of universalisation—non-positivism/medievalism, and ‘prospective notional—deprocrypticism
apriorising/axiomatising/referencing’ out of positivism—procrypticism, and in all the above instances of ‘prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
percolation-channelling as-to-social/institutional/conceptual-constructs
formation/establishment/superseding—metaphoricity—actually rendered possible as of the successive prospective-apriorising/axiomatising/referencing—dialogical-equivalence—<as-
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>\(^3\) but for the disseminative—selectivity-of-ontological-good-faith/authenticity\(^6\)—over–deselectivity-of-ontological-bad-faith/inauthenticity\(^1\) that could invent/made-possible the prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>\(^4\) and so as of their ‘prospective transcendence-and-sublimity/sublimation/superroration—de-mentativity percolation-channelling as-to-social/institutional/conceptual-constructs formation/establishment/superseding–metaphoricity\(^5\)’ 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\(^1\) prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\(^2\) but rather eliciting ‘prospective transcendence-and-sublimity/sublimation/superroration—de-mentativity percolation-channelling as-to-social/institutional/conceptual-constructs formation/establishment/superseding–metaphoricity\(^5\)’ as to historiality/ontological-eventfulness\(^7\)/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 transgression-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 transgression-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>\textsuperscript{81} beyond-and-superseding any pretence of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\textsuperscript{82} as to our \textsuperscript{9} presencing—absolutising-identitive-constitutedness\textsuperscript{83} manifestation of positivism/rational-empiricism manifestation of \textsuperscript{7} procrypticism–or–disjointedness-as-of\textsuperscript{8} reference-of-thought and so as of human \textsuperscript{3} reference-of-thought prospective relative-ontological-completeness\textsuperscript{87} 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\textsuperscript{2}

ontological-contiguity\textsuperscript{66}

ontological-contiguity-(as-of-the-effectively-operant-implications-of-prospective-relative-ontological-completeness\textsuperscript{1/-of-}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,−for-aposteriorising/logicising/deriving/intelligising/measuring);¶
as-of-affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-
measuring/postconverging-or-dialectical-thinking−of-prospective-relative-ontological-completeness−of-reference-of-thought, while implying as of the same unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-

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speaks-of-and-inherently-implies notional-contiguity/epistemic-contiguity\textsuperscript{61} <profound-supererogation\textsuperscript{96} of mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema> as from the perspective of relative-ontological-completeness\textsuperscript{67} in ontological-contiguity, for instance as of ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the state of relative-ontological-completeness\textsuperscript{67} of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with respect to the state of relative-ontological-incompleteness\textsuperscript{68} of classical-mechanics—axiomatic-constructs implies that the former perspective is of notional-contiguity/epistemic-contiguity\textsuperscript{61} <profound-supererogation\textsuperscript{96} of mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema> since its perspective provides knowledge about itself and enlightens the interpretation of the latter as to its correctness-and-flaws, while the latter perspective is rather of notional-discontiguity/epistemic-discontiguity\textsuperscript{62} <shallow-supererogation\textsuperscript{96} of mentally-aestheticised–preconverging/dementing –qualia-schema> since it cannot grasp the overall picture of its own correctness-and-flaws and furthermore it is inherently in no position to analyse and account for the picture of the correctness-and-flaws of the former, and insightfully this equally explains why prospective notional–deprocrypticism perspective implying existence-potency–sublimating–nascence, disclosed-from-
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring/postconverging-or-dialectical-thinking—of-prospective-relative-ontological-completeness—of—reference-of-thought; it should be noted here that there is no such thing as ‘ontological-discontiguity’ by the mere fact that ontology/intrinsic-reality/existence/existential-reality is the superseding–oneness-of-ontology and any ‘supposedly implied ontological incoherence’ (that may arise from human poor grasp of ontology/intrinsic-reality/existence/existential-reality) is rather as of human reference-of-thought relatively deficient perception/construal that then actually speaks of notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised–preconverging/dementing—qualia-schema> just as human reference-of-thought relatively efficient perception/construal
‘supposedly attaining perspective ontological-contiguity’ speaks of notional-contiguity/epistemic-contiguity
-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/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>, and going by the very same reasoning while there is ‘ontological-normalcy’ however there is no such thing as ‘ontological-abnormalcy’ but rather human ‘epistemic-abnormalcy/preconvergence’, and further there is no such thing as ontological-causality/metaphysical-causality as ‘existence as of its inherent immanency is tautologically all the causation that there is as to its overall ontological-contiguity’ and all the notion of causality that is relevant thereof is undissociable from human-subpotency epistemic-situation (as to human teleology so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting
<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—and—derived-parameterising) and
<amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’, underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility -<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 conflatedness
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-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality as to implicated human <amplituding/formative–
epistemicity>totalising~thrownness-in-existence"-imbued-projective-
arbitrariness/waywardness-(as-to-the-human–projective/reprojective— 
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referring-process-of-‘<amplituding/formative–
epistemicity>totalising~conceptualisation’\) reflecting the 
underdetermined potential for attaining ontological-
normalcy/postconvergence as of the ‘immanent-ontological-contiguity 
determination that is existence’, with such underdetermined potential 
realisable as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation\); interestingly it is important to grasp that 
‘ontology as of ontological-contiguity’ is integrative of both notional-
contiguity/epistemic-contiguity’—<profound-supererogation –of-
mentally-aestheticised–postconverging/dialectical-thinking—qualia-
schema> and notional-discontiguity/epistemic-discontiguity—<shallow-
supererogation–of-mentally-aestheticised–preconverging/dementing— qualiya-schema> in the sense that ‘existence is a full-potency that reflects 
the epistemic-conception of phenomenal/manifest~subpotencies—in-
transitive-conflatedness –reflexivity,—in-the-full-potency-of-
existence’s~sublimating–nascence> in both their notional-
contiguity/epistemic-contiguity’—<profound-supererogation–of-
mentally-aestheticised–postconverging/dialectical-thinking —qualia-
schema> and notional-discontiguity/epistemic-discontiguity—<shallow-
supererogation–of-mentally-aestheticised–preconverging/dementing— qualiya-schema>’ explaining why existence is rather tautologically
construed as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’’-<imbued-and-
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’’13’’ 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 (just as of all other phenomenal/manifest-subpotencies—<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> of sufficiently relevant epistemic-conception), and this is exactly what epistemically underlies the the construal of knowledge-reification\textsuperscript{18} as 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’.

critically, (as from its notional-contiguity/epistemic-contiguity\textsuperscript{61}—<profound—supererogation\textsuperscript{96}—of—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> perspective of construal as human knowledge-reification\textsuperscript{86} and sublimation) ontological-contiguity implied ontological-normalcy/postconvergence thus reflects that what is central-and-defining is human notional-discontiguity/epistemic-discontiguity\textsuperscript{62}—<shallow-supererogation\textsuperscript{96}—of—mentally—aestheticised—preconverging/dementing—qualia-schema> as of its formative-ness/formative-existential-process (that is as of epistemic/notional lack of notional-contiguity/epistemic-contiguity\textsuperscript{62}—<profound—supererogation\textsuperscript{96}—of—mentally—aestheticised—postconverging/dialectical-thinking—qualia-schema>), so-construable as to the \textsuperscript{64}—<amplituding/formative-epistemicity> causality—as—to—projective—totalitative—implications,—for—explicating—ontological-contiguity of overall reifying—and—empowering—
reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{7}<-imbued-and-
‘hermeneutically/reproductively-educing’–human-subpotency–epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation> with
regards to ‘varying magnitudes/scales—as-to-successively-profound-
rede-mentating/restructuring/reparadigming–frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of–
meaningfulness-and-teleology\textsuperscript{9} of prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-
temporal-dispositions–existentialism-form-factor’, and this then
explains the defective ontological-performance –<including-virtue-as-
ontology> of all \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{13}
meaningfulness-and-teleology\textsuperscript{9} as de-
mentatively/structurally/paradigmatically (as to \textsuperscript{14}de-mention-
(supernorogatory–ontological–de-mention-or-dialectical–de-
mentionation—stranding-or-attributive-dialectics) of mental-aestheticisation
induced level of human notional-discontiguity/epistemic-discontiguity –
<shallow-supernorogation\textsuperscript{9}–of-mentally-
aestheticised–preconverging/dementing\textsuperscript{15}–qualia-schema>) tied down to
underlying relative-ontological-incompleteness of a registry-
worldview’s/dimension’s
supernorogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment for aposteriorising/logicising/deriving/intelligising/measuring of 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


transposition’, and can enable the social domain to truly attain the same ontological-depth of operant construal of existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness as is sought in the natural sciences, given that the ‘conflatedness’-construal-of-existential-contextualising-contiguity-as-of-<amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity knowledge-reification’ is herein explicitly articulated with the ontological-contiguity—of-the-human-institutionalisation-process just as it is rather implicitly reflected in the natural sciences and as of yet is hardly/poorly countenance in the social tradition which ‘tends to be lost in a maze of constitutedness as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity ending up in its very own <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaningfulness-and-teleology that in many ways (as of our present positivism–procrypticism registry-worldview/dimension) increasingly amalgates in its practice knowledge-reification with social/media-driven influence and is poorly discriminating with <amplituding/formative>*wooden-language-imbued—averaging-of-thought-<as-to-
<amplituding/formative>/<wooden-language-(imbued—temporal—mere-
form/virtualities/dereification /akrasiac-
drag/denatured/preconverging-or-dementing —narratives—of-the-
reference-of-thought—categorical-imperatives/axioms/registry-
teleology>) 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—reference-of-
thought—devolving—meaningfulness-and-teleology (so-construed as
de-mentation—supererogatory—ontological—de-mentation—or-
dialectical—de-mentation—stranding—or-attributive-dialectics)), the
successive registry-worldviews/dimensions as from recurrent-utter-
institutionalisation, base-institutionalisation—ununiversalisation,
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

ontological-good
faith/authenticity

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-

ontological-good-faith/authenticity 

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-
ontological-good-faith/authenticity
~de-mentating/structuring/paradigming-<seeding/incipient–profound-supererogation>,-as-mentally-aestheticised~postconverging/dialectical-thinking
<qualia-schema>-as-of-formative-thrownness-projective-al-thinking
as-mentally-aestheticised~postconverging/dialectical-thinking
<qualia-schema>
its social-stake-contention-or-confliction', which is then enabling for critical prospective metaphoricity\textsuperscript{56} ontological-veracity implications as of prospective relative-ontological-completeness\textsuperscript{7} given the absolute primacy of existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-\textsuperscript{amplituding/formative–epistemicity} totalising–renewing-realisation/re-perception/re-thought–in-supererogatory–epistemic-conflatedness\textsuperscript{12} over human-subpotency as of ontological-primemovers-totalitative-framework\textsuperscript{87} <\textsuperscript{amplituding/formative–epistemicity}> causality–as-to-projective-totalitative–implications, for-explicating-ontological-contiguity\textsuperscript{99}

ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> of human meaningfulness-and-teleology\textsuperscript{70} 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 meaningfulness-and-teleology\textsuperscript{9} as of human supposedly coherent ontological-commitment\textsuperscript{3} self-assuredness-of-ontological-good-faith/authenticity –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction;\textsuperscript{¶} with meaningfulness-and-teleology\textsuperscript{14} construed epistemically in reflecting the human subject ‘level of relative-ontological-incompleteness’/relative-ontological-completeness\textsuperscript{8}/(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-
teleology\(^5\)) and so-evaluated as to ‘human temporal-to-intemporal-
dispositions of individuation’ in reflection of the de-
mentative/structural/paradigmatic implications of human limited-
mentation-capacity-deepening\(^6\) as so-underlied by human institutional-
cumulation/institutional-recomposure–historiality/ontological-
eventfulness /ontological-aesthetic-tracing> (as to the succession of 
registry-worldviews/dimensions) as so-operatively enabled as of human 
dem-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 \(^6\)nonpresencing–perspective–ontological-
normalcy/postconvergence>) is rather all about evaluating/assessing 
human meaningfulness-and-teleology\(^9\) while notionally accruing the 
conceptivity/epistemic-reflexivity implications as to relative-ontological-
incompleteness /relative-ontological-completeness\(^9\)-
(sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness /formative–supererogating–projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>), 
so-reflected as of human ‘referencing/registering/decisioning of shallow-
supererogation\(^5\)—to—profound-supererogation\(^6\) conception of social-
stake-contention-or-confliction’, and in this regards just as say medicine in the understanding of the body for reommentating/restructuring/reparadigming the possibility of curing is way more than just curing (as to the fact that at any given moment in time just a little proportion of the human population is actually/directly in quest for medical attention) with the even grander social implications of modern medicine being the ‘overall sublimation-induced human-and-social–expectations/anticipations—metaphoricity—as-reommentating/reestructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence> of healthy behaviour and healthy living existentialising—framing/imprinting-<as-to-prospective– historiality/ontological-eventfulness ontological-aesthetic-tracing>’ likewise the articulation of human ontological-performance-including-virtue-as-ontology (as to relative-ontological-incompleteness/relative-ontological-completeness-as-of-prospective sublimating–referencing/registering/decisioning–as-self-becoming/self-conflicatedness/formative–supererogating–projective/reprojective— aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>)) is much more than just as of the ‘direct conceptivity/epistemic-reflexivity’ but speaks to the ‘overall sublimation-over-desublimation induced human-and-social–expectations/anticipations—metaphoricity—as-reommentating/reestructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence> as of prospective
human ontological-performance-<including-virtue-as-ontology>
existentialising—framing/imprinting-<as-to-prospective–
45historiality/ontological-eventfulness*/ontological-aesthetic-tracing>'
associated with ‘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,-in-perspective–ontological-normalcy/postconvergence>) 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–
45historiality/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-
mentating/restructuring/reparadigming—psychologism—<as-from-
perspective—ontological-normalcy/postconvergence> as to human
ontological-performance—<including-virtue-as-ontology> in adopting
prospective deprocrypticism—or—preempting—disjointedness-as-of
reference-of-thought existentialising—framing/imprinting—<as-to-
prospective—historiality/ontological-eventfulnessontology—
aesthetic-tracing>’ are even much more profoundly significant as to
potentially reflecting ‘human-decisionality—<as-to-play-of-valid/invalid-
decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-
structure’/omnipotentiality, and in all these instances such an expanded
implication for prospective human ontological-performance—<including-
virtue-as-ontology> arise as to the epistemic-projection perspective of
relative profound-supererogation is ‘not of
desublimating—referenced/registered/decisioned self-presence/self-
constitutedness—in-perspective—epistemic—
abnormalcy/preconvergence’ but rather ‘of
sublimating—referencing/registering/decisioning self-becoming/self-
conflatedness/formative—supererogating—<projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>’

involving renewed self-awareness as to prospective construction-of-the-

ontological-primemovers-totalitative-framework / totalitative-accruing–
relative-cause-and-effect-predicative-effectivity–sublimation-(as-to-
underlying-ontological-commitment’) / operatives-of-ontologically-
hegemonising-narrative : implicating-‘the-specific-human-subpotency-
panintelligibility’-reflexivity-in-ecstatic-existence’-as-of-its-knowledge-
reifying-and-empowering-conflatedness’-construal-of-
existence/intrinsic-reality-and-so-reflected-as-of-existential-
contextualising-contiguity’-(as-the-panintelligibility’)-insight-about-
ecstatic-existence-epistemically-deflates-‘existence-in-existence-
constitutedness’-construal’)-(this speaks to the fact that any implied
meaningfulness-and-teleology (as knowledge-reification) ‘epistemic-
veracity as well as its induced human empowerment for transcendence-
and-sublimity/sublimation/supererogatory-de-mentativity/emancipation’
can only arise de-mentatively/structurally/paradigmatically as of its
inherent supposedly coherent ontological-commitment as so-reflected in
ontological-primemovers-totalitative-framework—so-construed-as-from-
ontological-normalcy/postconvergence-epistemic-perspective
/notional-projective-perspective-of-conceptualisation/totalitative-
accruing–relative-cause-and-effect-predicative-effectivity–sublimation-
(as-to-underlying-ontological-commitment’) / operatives-of-
ontologically-hegemonising-narrative, with the result that vague articulations of ’supposed knowledge-reification’ out of this framework are rather epistemically-impertinent and ineffectual given their elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity); insightfully, the inherent human epistemic relation to ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications-<as-to-
existence-potency—sublimating—nascence,—disclosed-from-prospective-
epistemic-digression-as-of-<amplituding/formative—
epistemicity> totalising—renewing—realisation/re-perception/re-thought,—
in-supererogatory—epistemic-conflatedness—<to-the-ontological-
normalcy/postconvergence-projective-perspective,—to-which-latter-
human-subpotency-projectively-conflates-to-in-order-to-overcome-our-
prospective-epistemic-abnormalcy/preconvergence>, implies that human conception of causality inherently ’is-not-of/notontological’ but rather ’is-as-of/is-epistemic’ about ecstatic-existence-as-transcendental-
signifier, and this explains the conception of causality herein as ontological-primemovers-totalitative-framework as conflating towards the inherent ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier as from human-subpotency epistemic-
abnormalcy/preconvergence< to epistemic-normalcy as human-
subpotency strives to converge-as-construing to ecstatic-existence-as-
transcendental-signifier as of the projective—totalitative-implications of
conflatedness/projective-conflating
apriorising/axiomatising/referencing in relative-ontological-completeness\(^7\) in reflecting the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier (this ontological-primemovers-totalitative-implications insight about causality as reflected with the health epiphenomenon can be extended to all domains construed as for-human-studies/for-humanconstructs for the simple reason that all such domains are of ‘epistemically manifest’/historiality/ontological-eventfulness/ontological-aesthetic-tracing in existential-contextualising-contiguity\(^6\) as of human limited-mentation-capacity-deepening’); and this explains why a registry-worldview/dimension is a
\(<\text{amplituding/formative}^8\>^\text{wooden-language-}(\text{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—}
\text{meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications}>)
with the state of relative-ontological-incompleteness just as well aspiring for progress just as the state of relative-ontological-completeness\(^7\) 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/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology\(^9\) 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’ in superseding/overcoming/transcending human-subpotency–anomaly/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’ 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-
completeness⁸⁷ in superseding/overcoming/transcending human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of relative-ontological-
incompleteness⁸⁸’, 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
constitutedness¹³ as of /presencing—absolutising-identitive-
constitutedness¹³ 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
notional–procrypticism/notional–disjointedness-as-of-’ reference-of-
thought’ induced vices-and-impediments as destructuring-threshold-
(uninstitutionalised-threshold/presublimating–desublimating-
decisionality)-of-ontological-performance -<including-virtue-as-
ontology> requiring prospective intemporal-disposition projection as of
the ‘specific notional–deprocrypticism or
-<amplituding/formative>notional–preempting—disjointedness-as-of-
‘reference-of-thought of positivism/rational-empiricism’ ontological-
performance -<including-virtue-as-ontology> as prospective
constructiveness-of-ontological-performance -<including-virtue-as-
ontology>, and this fundamental conception of
aetiologisation/ontological-escalation applies in reflecting
holographically -<conjugatively-and-transfusively> the ontological-
contiguity —of-the-human-institutionalisation-process with respect to
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint, including prospectively say as of our present positivism–procrypticism requiring the de-
mentative/structural/paradigmatic implications of prospective deprocrypticism–or–preempting—disjointedness-as-of—reference-of-
thought aetiologisation/ontological-escalation)

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-

subpotency–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation>) underscores ‘the more fundamental
<amplituding/formative–epistemicity>totalising theoretical–conceptual–
operant difference–scientific-construal of underlying existence
phenomenality/manifestation as of conceptivity/epistemic-reflexivity
involving

phenomenal/manifest–subpotencies-<in-transitive-
conflatedness’—reflexivity,-in-the-full-potency-of-
existence’s–sublimating–nascence> as to their perspective epistemic-
totalising”–resubjecting of motif-as-to-aestheticisation-<imbued-
projective-arbitrariness/waywardness> 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’> so-underlying their dynamic–
intelligibilities/teleologies in existence reflected as to re-motif--and--re-apriorising/re-axiomatising/re-referencing automatism' (and specifically with regards to human-subpotency panintelligibility—effusing/ecstatic—inlining reflects '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-
intelligibility-setting-up/re-measuring/instrumenting-process,—in-<amplituding/formative—epistemicity>totalising—conceptualisation)’ as so-underscored by ‘effectively underlying human beholdening—inchling,-
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-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/preconvergence and ontological-
normalcy/postconvergence epistemic-projection perspectives reflected respectively as of preconverging-or-dementing –apriorising-psychologism and postconverging-or-dialectical-thinking –apriorising-psychologism); panintelligibility is so-underlied as to teleology 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 integralty’, 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 epistemicity insight) and the Derridean différance conception knowledge-reification—gesturing (of more profound epistemicity insight as to its quasi-transcendental epistemicity) towards ‘an integral-difference of epistemic-as-ontological–reflexivity integrality of sublimation-over-desublimation’ knowledge-reification—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
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 disposedness-as-to-orientation/value-construct/valuation–and–derived-parameterising) and 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 concepitivity/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 of reductionist amplituding/formative–epistemicity>totalising–thrownness-in-existence concepitivity/epistemic-reflexivity’ as to prospective supererogation for relative-ontological-completeness inherent concepitivity/epistemic-reflexivity imbuement of existence) rather than ‘amplituding/formative–epistemicity>totalising projective-insights as of difference–conflatedness epistemicity nonreductionism of phenomenal/manifest-subpotencies<in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence’ as to ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ (in other words phenomenal/manifest epistemicity reductionist human conceptions are of
‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence' conceptivity/epistemic-reflexivity’ and cannot constitutively explain existence even as various phenomenal/manifest reductionist human elucidations can provide in conflatedness of the various phenomenal/manifest-subpotencies-<in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> so-contrued as from human ‘relative-ontological-incompleteness’/relative-ontological-completeness-
aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicative-insight’ so-reflecting dimensionality-of-sublimating<\[\]
epistemicity as to ontological-performance\[7\]–<including-virtue-as-ontology>

perversion-and-
perversion-and-derived-perversion-of- reference-of-thought–<as-
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>\textsuperscript{8}wooden-language—imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—\textsuperscript{5}meaningfulness-and-teleology—<as-of—nondescript/ignorable—void—<as-with-regards-to—prospective-apriorising-implications>) as deterministic validation of ontological-veracity is never a critically relevant element for prospective intemporal/firstnatureness knowledge-reification\textsuperscript{6} generation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation\textsuperscript{\textregistered}, given that the underpinning—suprasocial-construct of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} as reflected in any social-setup institutionally is rather ‘a secondnatured/habituated institutionalisation
in supererogatory 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 supererogatory 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-positivism instigated positivist and liberal meaningfulness-and-teleology that then induced its social adoption later on as of social-stake-contention-or-confliction-with-regards-to-rationalising-the-benefits-of-the-world-as-of-technical, well-being, health and social-development-implications, as ‘underpinning-suprasocial-constructs remain beholden to their prior relative-ontological-incompleteness framework of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiate
<amplituding/formative–epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-supererogatory—epistemic-conflatedness—constraining relative-ontological-completeness framework
epistemicity>totalising-renewing-realisation/re-perception/re-thought,-
in-supercratory-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>) explaining the inevitable/inherent conflictedness to such
budding transformative stances as articulated by the Socrates,
Copernicuses, Galileos, Descartes, Diderots, and relevant ‘prophesiers of
antiquity as philosophers’, with the <amplituding/formative–
epistemicity>causality—as-to-projective-totalitative—implications,-for-
explicating-ontological-contiguity that any given suprasocial framework
is inherently of ‘epistemically underdeterminative contemplation for
ontologically and intellectually assessing its prospective transcendence-
and-sublimity/sublimation/supercratory–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\*/akrasiaticdrag/denatured/preconverging-
or-dementing\*/narratives—of-the\*/reference-of-thought—categorical-
imperatives/axioms/registry-teleology\*/) for intellectually gauging about
prospective base-institutionalisation, and likewise base-
institutionalisation–ununiversalisation with regards to prospective

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.


prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-supererogation -


presencing or presencing / metaphysics-of-presence--(implicated-

\textsuperscript{79}presencing—‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness ) / ordinary-nontranscendental-reasoning / presencing—absolutising-identitive-constitutedness\textsuperscript{13} / presencing-epistemically-enframed-encumbering-of-ontology-elucidation / pseudoconflation perspective/framing/reference/horizon of \textsuperscript{17}meaningfulness-and-teleology\textsuperscript{9} as to identitive-constitutedness\textsuperscript{9}-as-‘epistemic-totality\textsuperscript{36}’-dereification’-in-dissingularisation -as-flawed-epistemic-determinism’;¶ with presencing—absolutising-identitive-constitutedness\textsuperscript{14} fundamentally arising as to the inadequacy of human-subpotency to fully grasp existence/ontological-veracity in reflection of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{32} as to the implications of human limited-mentation-capacity (inducing presencing—absolutising-identitive-constitutedness\textsuperscript{23}}
<amplituding/formative–epistemicity> totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag so-reflecting
specifically in the successive registry-worldviews/dimensions relative–
ontological-incompleteness —apriorising/axiomatising/referencing–
psychologisms) such that without this issue of human limited-mentation-
capacity then the human epistemic-projection of "meaningfulness-and-
teleology" will fully grasp existence/ontological-veracity as so implied as
from the prospective "deprocrypticism—or—preempting—disjointedness-
as-of—reference-of-thought perspective of ontological-
normalcy/postconvergence (metaphoricitically reflected by the
prospective deprocrypticism—apriorising/axiomatising/referencing–
psychologism enculturated/constructed social-pragmatics-framing-of—
predicative-effectivity–sublimation-(as-to-underlying-ontological-
commitment )}, and effective human ontological-performance <including-
virtue-as-ontology> as to human limited-mentation-capacity
can thus be construed-and-assessed as from the so-defining
notional–deprocrypticism perspective in reflecting the successive defining
aporeticisms of the varying apriorising/axiomatising/referencing—
ontologically-deficient human epistemic-projection of "meaningfulness-
and-teleology" (underlined by the successive registry-
worldviews/dimensions given presencing—absolutising-identitive-
constitutedness in want of dimensionality-of-sublimating—
<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-confoundedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as of the overall ontological-contiguity\(^{66}\)—of-the-human-institutionalisation-process\(^{1}\);\(^{\parallel}\) with presencing—absolutising-identitive-constitutedness\(^{2}\) social vestedness/normativity-<discretely-implied-functionalism> of human \(^{5}\) meaningness-and-teleology\(^{99}\) of the successive registry-worldviews/dimensions as poorly amenable 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\(^{2}\) (so-arising as to ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility—for-the-later-ontologisation> of ontological-performance\(^{71}\)-<including-virtue-as-ontology> as undermining prospective ontological-veracity’ so-reflected with regards to human-subpotency prospectively implied epistemic-abnormalcy/preconvergence\(^{0}\) construed as of \(^{50}\) incrementalism-in-relative-ontological-incompleteness\(^{8}\)—enframed-conceptualisation epistemic projection, in contrast to the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of \(^{65}\) nonpresencing-<perspective—ontological-normalcy/postconvergence>’;\(^{\parallel}\) with the implication that more than just a question of dominance/vested-interest—drivenness—<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of—
performance<sup>71</sup>-<including-virtue-as-ontology> capacity as to the full-potency of existence’ whereas in reality ‘human instigated meaningfulness-and-teleology<sup>79</sup> ontological-performance<sup>71</sup>-<including-virtue-as-ontology> capacity’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a <amplituding/formative–epistemicity>totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the given registry-worldview’s/dimension’s ‘social-construct <amplituding/formative–epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold<sup>102</sup> imbued secondnaturing’ when it comes to social-stake-contention-or-conflict;¶ and as from the overall human aestheticisation–and–aestheticisation-towards-ontology existentialising–frame of ontological-performance<sup>71</sup>-<including-virtue-as-ontology>, ‘presencing—absolutising-identitive-constitutedness<sup>11</sup> as of socialvestedness/normativity-<discretely-implied-functionalism>’ thus speaks of human-subpotency beholdening-becoming—distortiveoriginariness/distortive-origination–as-to–historicity-tracing~inhibitedmental-aestheticising (as manifested with the presencing—absolutising-identitive-constitutedness<sup>13</sup> of any given defined registry-worldview’s/dimension’s as to its given apriorising/axiomatising/referencing) and so undermining the bechancing-becoming—originariness/origination–as-to-
historicality/ontological-eventfulness\(^4\)/ontological-aesthetic-tracing—disinhibited-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\(^13\) existentialising—enframing/imprintedness-<as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> conceptualisation implications’ (as to ‘presencing—absolutising-identitive-constitutedness\(^1\) preconverging/dementing – apriorising-psychologism epistemic-projection perspective’ which fails to factor in that human limited-mentation-capacity implies that the sublimating meaningfulness-and-teleology\(^9\) (herein rather construed as of appropriate nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-conflatedness\(^12\) as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing in relative-ontological-completeness\(^7\) (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-
confoundedness 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 disposedness-(as-to-
orientation/value-construct/valuation–and–derived-parameterising)) and
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\textsuperscript{12}/formative–supererogating (and so ‘epistemic-reflexively as of human limited-mentation-capacity-deepening\textsuperscript{12}’\langle\textit{amplituding/formative–epistemicity}\rangle totalisingly–as-to-existence–as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{12}\rangle) that de-mentatively/structurally/paradigmatically veridically reflects the successive registry-worldviews/dimensions given presencing—absolutising-identitive-constitutedness\textsuperscript{13} (with this ‘overall existential becoming/conflatedness’/formative–supererogating backdrop for conceptualising presencing—absolutising-identitive-constitutedness\textsuperscript{13}’ rather construed as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{19} underlied totalisingly-entailing by the overall ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} implied epistemic-conflatedness\textsuperscript{12} as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing and ‘so-undergirded by human dimensionality-of-sublimating\textsuperscript{14}’\langle\textit{amplituding/formative}\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{17}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as of the operative human mental-devising-representation\textsuperscript{14} 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’

procrypticism–or–disjointedness-as-of- reference-of-thought is rather as
of the specific positivism/rational-empiricism prospective
uninstitutionalised-threshold failing of deprocrypticism–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–deprocrypticism–or–notional–preempting–disjointedness-as-
of- reference-of-thought’) so-construed as notional–procrypticism–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–of–reference-of-thought–
devolving-as-of-instantiative-context,-so-construed-as-of–threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing—apriorising-
psychologism’, so-reflected by its ontologically-perspectival-degraded-
as-decentered/preconverging-or-dementing–reflexive/entailing-
teleology–differentiation-as-of-subtransversality—
apriorising/axiomatising/referencing’)


superseding-

logical-basis>81


superseded-

logical-basis>82

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

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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

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-defect—
thought-for-social-functioning-and-accordance—defect,—as-defined-
or-ontological-or-placeholder-setup/mental-devising-
existential—defect> representation/mentation/consciousness-awareness-teleology

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ontological-incompleteness 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 <amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology purview to the prospective relative-ontological-completeness as of human limited-mentation-capacity-deepening

relative-prospective antiakrasiatic–relative-ontological-completeness as to prospective nonpresencing–<perspective–ontological-completeness normalcy/postconvergence>

relative-prior akrasiatic–relative-ontological-incompleteness as to prior presencing—absolutising-identitive-constitutedness


reference-of-thought-construed-ontological-veridicality-as-so-
self-becoming/self-confoundedness \ for reifying/elucidating-of-prospective-relative-ontological-completeness

mative--devolving-as-of-instantiative-context and supererogating-
speaks to the fundamental <projective/reprojection--apriorising/axiomatising/referencing/intelligibility setup/measuring instrument supererogatory acuity/perspicacity/astuteness/edginess/incisiveness--of-
active--
aestheticising-re-motif--and--re-
apriorising/re-
apriorising/re-
axiomatising/re-
ne re-referencing,-in-
ontological-
normalcy/postconv
<ontological-normalcy/postconvergence> as to human-and-social--
expectations/anticipations--
metaphoricity--
as-rede-
mentating/restructuring/repardigm
presencing--absolutising-identitive-constitutedness perspective that by
reframing/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existing-contextualising-contiguity develop an ontologically-
flawed overall absolutising epistemic-abnormalcy/preconvergence
perspective of construal of existence’ by so-projecting of ‘an underlying
absoluted intelligibility framework’ that supposedly supersedes existence--
as-the-absolute-a-priori-of-conceptualisation--and--existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation--<as-
to-perspective-ontological-normalcy/postconvergence-implied-
metaphoricity--
as-rede-
mentating/restructuring/repardigm
framework gesturing goes on to analyse sophisticated thought not making
the same mistake as supposedly ontologically-flawed as of its
psychologism’

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/intelligibilitysetup/measuringinstrument which needs to be validated as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’, and thus the conception of relative-ontological-completeness⁵⁷ speaking rather of the validative pertinence imparted by existence and so relatively (with regards to registry-worldviews/dimensions ⁶⁴ 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-teleology⁹⁹) as from recurrent-utter-uninstitutionalisation to prospective notional–deprocrypticism supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁷ (whereas the „presencing—absolutising-identitive-constitutedness¹³ 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-contiguity⁶⁶ in absolute terms as to its epistemic lack of projective-insights as to contrasting relative-ontological-incompleteness¹⁸ and relative-ontological-completeness⁵⁷
apriorising/axiomatising/referencing—psychologisms, ‘will naively equate in absolution as to a relativity-accusation such relative-ontological-completeness\(^{67}\) projective-insights about the overall ontological-contiguity\(^{55}\)—of-the-human-institutionalisation-process\(^{67}\) as to difference-conflicatedness\(^{14}\)—as-to-totalitative-reification—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 meaningfulness-and-teleology\(^{59}\) or it is basically unintelligible’, and so since it wrongly operates on the basis that its presencing—absolutising-identitive-constitutedness\(^{13}\) perspective is supposedly of absolutely profound knowledge-reification—gesturing without factoring the implications of human limited-mentation-capacity and human limited-mentation-capacity-deepening\(^{52}\); and operantly ‘relative-ontological-incompleteness/relative-ontological-completeness\(^{87}\) (sublimating—referencing/registering/decisioning—as-self-becoming/self-conflicatedness\(^{14}\)/formative—supererogating—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>\) as to human-and-social—expectations/anticipations—metaphoricity\(^{65}\)—as-rede-mentating/restructuring/reparadigming—psychologism’ refers to epistemic-veracity for knowledge-reification/ontological-veracity rather construed as of human limited-mentation-capacity-deepening\(^{52}\) induced ‘given axiomatic-constructs/reference-of-thought existential-contextualising-contiguity\(^{22}\) conflatedness\(^{12}\)<amplituding/formative—
epistemicity > causality as to projective-totalitative-implications, for explicating ontological-contiguity of

supererogatory – acuity/perspicacity/astuteness/edginess/incisiveness – of apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument”, 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/unbeholding/outlier-conceptualisation
unenframed/unbeh (imbued-postconverging/dialectical-thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness’–of-
c-projection-in-
conflatedness°'-
notional-deprocrypticism-
prospective-
sublimation)°
shiftiness-of-the-
Self°
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation existentialising—enframing/imprintedness<as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition> dereifying-gesturing–as of the defined registry-
worldview’s/dimension’s ‘reference-of-thought existential-
contextualising-contiguity”7 presencing—absolutising-identitive-
constitutedness” at its uninstitutionalised-threshold°,–as-of-its-specific-
immediacy-existentialising—enframing/imprintedness<as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition>’ as trepidating/warping/precluding/occluding-as-to-
notional–procrypticism imbued teleological-inflections–(of-more-
profound-nondisjointing–<amplituding/formative–
epistemicity>totalising/circumscribing/delineating) ‘respectively as its
so-shifty-defined apriorising-teleological-thresholding–as-teleological-
meaningfulness-and-teleology”)
framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ reflected as of its mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation poorly contemplative of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation requisite prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation)

singularisation

accordant\textsuperscript{93} of 'incrementalism-in-relative-ontological-incompleteness\textsuperscript{92}—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{102}'—and-not-'maximal-as-intemporal-operating-modality-of reference-of-thought-as-of 'maximising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation',\textsuperscript{¶} as-the-transdimensional/transcendental-dichotomy-of-ontologically-unsound-and-sound-shades-of-apparently-the-same\textsuperscript{8} reference-of-thought-(so-disambiguated-as-of-existential-contextualising-contiguity\textsuperscript{5} 's-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{97} of reference-of-thought\textsuperscript{87} devolving-as-of-existential-instantiative-context))

storied-

storied-construct/ontologically-valid-narration-(as-of 'ontologically-construct/ontologically-valid-narration as-ontology> ')

subknowledging\textsuperscript{94} subknowledging-(preconverging-or-dementing\textsuperscript{19} -as-if-of-ontologically-veridical-sound-thought)

matisation-of-existence\textsuperscript{95} human-‘<amplituding/formative–epistemicity>totalising-thrownness-in-existence\textsuperscript{94},-imbuing-‘existential-contextualising-contiguity’-for-dialectical-thinking/postconverging-epistemic-projection-and-reprojection’,-and-so-over-‘merely-analogised-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\textsuperscript{90},-as-preconverging/dementing’-‘induced-disparateness-of-conceptualisation-implied-unforegrounding-disentailment-failing-to-reflect-ontological-contiguity\textsuperscript{74},-and-thus-not-as-of-ontology/science>

supererogation\textsuperscript{96} supererogation speaks to the fact that the very possibility for all human meaningfulness-and-teleology\textsuperscript{59} arises by way of individuals solipsistic self-becoming/self-conflatedness\textsuperscript{13}/formative–supererogating-
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> detour to existence-potency-sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness as to ‘underlying individuals ontological-commitment\textsuperscript{85} 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\(^{99}\)’ (and thus with ‘human meaningfulness-and-teleology\(^{99}\) 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\(^{72}\)-<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\(^{99}\) 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\(^{12}\)/formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> solipsistic-and-intersolipsistic conceptivity/epistemic-reflexivity as to their self-eliciting/stimulating epistemic-conflatedness\(^{12}\) as of projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing in existence’ for the possibility for any such
conflatedness/formative–supererogating-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>

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-reflect ed as of human supererogatory originariness-parrhesia,—as—spontaneity-of-aestheticisation (in holding-forth as of re-de-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) for human existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness—and-teleology), and with this self-becoming/self-conflatedness/formative–supererogating—projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence> 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
worldviews/dimensions with such an explanation arising only as of ‘human dimensionality-of-sublimating’—
ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^5\), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—asso-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity\(^6\)—over—deselectivity-of-ontological-bad-faith/inauthenticity\(^6\), with all the possibility for the merest human sublimating/desublimating \(^5\)meaningfulness-and-teleology\(^6\) to arise necessarily bound to individuals self-becoming/self-conflatedness\(^12\)/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> as to ‘human epistemic-conflatedness\(^12\) in projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ for that \(^5\)meaningfulness-and-teleology\(^6\) however shallow or profound the ‘aporeticism—overcoming/unovercoming supererogating ontological-performance\(^7\)-<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\(^12\)/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> (with human supererogation as such critically defining-and-distinguishing the human from any
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–<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>’ 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–<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> as to its relational construal-and-absorption of the given social-construct culture/practices so-defining consequentially its very personhood (as to ‘human epistemic-conflatedness’ in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond ‘robotic reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’) in concurrent cumulating/recomposuring as the learner/child matures-in-readiness for
succeedingly/successively profound social-stake-contention-or-confliction
supererogating capacities, and likewise in the bigger picture institutional
constructs are underlied by originariness-parrhesia,—as—spontaneity-of-
aestheticisation supererogatory instigations of prospective Being-
development/ontological-framework-expansion—as-to-depth-of-
onologising-development-as-infrastructure-of—\( {^{15}} \) meaninglessness-and-
teleology \(( \text{as to 'human epistemic-conflatedness}^{12} \) in
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing breadth-of-life/making-alive’ beyond just
already secondnatured institutionalisation reflected reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation) ‘so-undergirded by human dimensionality-of-
sublimating’ \(<\text{amplituding/formative}>\) supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-
ratationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation as of the operative human mental-devising-representation
\( {^{14}} \text{de-mentation—(supererogatory—ontological—de-mentation-or-
dialectical—de-mentation—stranding-or-attributive-dialectics)} \)
postconverging/dialectical-thinking —apriorising-psychologism—by—
preconverging/dementing\(^{17}\)—apriorising-psychologism as to human
\( {^{55}} \text{meaningfulness-and-teleology} \) ontological-performance—\(<\text{including—}
virtue-as-ontolgy}> \) deepening’ and as so-manifested historically with
‘nonimmediacy prospective sublimating value and ontological-veracity
disposition’ enabling human institutional reconstrual-and-reconstruction
in projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing for 'perspective ontological-
normalcy/postconvergence' and so-reflect 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-supереротгatory—epistemic-conflatedness (in reflecting
holographically-<conjugatively-and-transfusively> the ontological-
contiguity —of-the-human-institutionalisation-process )’ and so as to
the ‘non-immediacy prospective sublimating value and ontological-
veracity disposition’ supererogating instigations of the Socrates,
Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots,
Einsteins, Teslas, etc. (upon whose 5 meaningfullness-and-teleology
infrastructure building ‘immediacy supposed absolute sublimating value
and ontological-veracity disposition’ arise and outlandishly skew human
5 meaningfullness-and-teleology in ‘presencing—absolutising-identitive-
constitutedness <amplituding/formative—epistemicity> totalising—self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag when
wrongly implying no ‘relative-ontological-incompleteness to relative-
ontological-completeness’ implications of human meaningfulness and
inducing 5 incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation as to social-stake-contention-or-confliction
immediacy purposes at destructuring-threshold—(uninstitutionalised—
threshold /presublimating–desublimating-decisionality)/of-ontological-performance /including-virtue-as-ontology/ as de-mentative/structural/paradigmatic impediment to ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ supererogating instigations)


postconverging/dialectical-thinking —apriorising-psychologism—by—
teleology speaks to ‘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 any given phenomenal/manifest–subpotency<-in-transitive-conflatedness—in-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>;¶ and teleology is thus the cognate to coherent intelligibility articulation of phenomena as to existential-reality, given that ‘all phenomenal/manifest–subpotencies<-in-transitive-conflatedness—in-reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> are epistemic situations that speak to the transitive-conflatedness—in-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—in-reflexivity,-in-the-full-potency-of-
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>;¶
teleology as implied with the ontological-contiguity“—of-the-human-
institutionalisation-process”‘as the cognate to coherent intelligibility
articulation of human registry-worldviews/dimensions induced
meaningfulness-and-teleology so-construed as teleological-inflections-
(as-to-more-profound-nondisjointing—amplituding/formative—
epistemicity>totalising/circumscribing/delineating) of meaningfulness’
rather speaks to ‘scalarity/immanency of existence’s ontological-
normalcy/postconvergence’ perspective as reflecting prospective
notional-contiguity/epistemic-contiguity“—profound-supererogation”-
of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema> and ‘human-subpotency non-scalarity/beholdening—what-has-gonebefore—aesthetically-de-mentates/structures/paradigms-
distortedly-the-possibility-forthe-later-ontologisation’” perspective as
reflecting notional-discontiguity/epistemic-discontiguity“—shallow-
supererogation”“—of-mentally-aestheticised—preconverging/dementing—
qualia-schema> (that is, as to notional—symmetrisation—<as-to-
symmetrisation-by-desymmetrisation—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\textsuperscript{[20]}—apriorising-psychologism perspective (projecting a deeper teleological-depth) or preconverging-or-dementing\textsuperscript{[20]}—apriorising-psychologism perspective (projecting a shallower teleological-depth), as without such an originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> epistemic-conception disambiguation of human meaningfulness as to postconverging-or-dialectical-thinking\textsuperscript{[20]}—apriorising-psychologism perspective deeper teleological-depth or preconverging-or-dementing\textsuperscript{[20]}—apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent\textsuperscript{[79]} presencing—absolutising-identitive-constitutedness\textsuperscript{[13]} <amplituding/formative–epistemicity> totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{[33]} when wrongly implying no ‘relative-ontological-incompleteness\textsuperscript{[82]} to relative-ontological-completeness\textsuperscript{[82]’} implications of human meaningfulness; thus the implied teleology of any given registry-worldview/dimension as to its reference-of-thought—<\textsuperscript{[83]}devolving—meaningfulness-and-teleology (as reflecting the registry-worldview/dimension human limited-mentation-capacity-deepening\textsuperscript{[52]}.}
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’

transcendentally-enabling-level-of-ontological-good-
faith/authenticity/objectification/desubjectification-as-objectification-
onological-good—
<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
objectification/desubjectification-as-as-so-being-as-of-existential-reality as antinihilism>;
(construed as
‘relative undermining of temporal-conjugating-emotional-
objectification—
<as-to-ontological-syncretising-as-of-perceived–social-stake-contention-or-confliction for
faith-notion-or-intemporal dispensing-with-immediacy-for-relative-ontological-
ontological-completeness/by-reification /contemplative-distension
fideism—imbued-
underdeterminatio
n-of-motif-and-
apriorising/axiomatising/referencing—
as-so-being-as-of-
existential-reality
as antinihilism>

transversality-of-
transversality-of-affirmative-and-unaffective–disambiguated–‘motif-
affirmative-and-
apriorising/axiomatising/referencing—or—mutually-transverse-
unaffective—
unintelligibility—logical-incongruence—<as-to-affirmation-of-relative-

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disambiguated-ontological-completeness\textsuperscript{12}-postconverging-or-dialectical-thinking --

\textsuperscript{55}meaningfulness-and-teleology -over-unaffirmation-of-relative-

ontological-incompleteness\textsuperscript{24}-preconverging-or-dementing\textsuperscript{19}--

\textsuperscript{55}meaningfulness-and-teleology\textsuperscript{101}: transversality-of-affirmative-and-

unaffirmative-disambiguated-‘motif-and-

apriorising/axiomatising/referencing involves the epistemic construct of

\textsuperscript{55}meaningfulness-and-teleology\textsuperscript{9} as of ‘existence-potency-sublimating-
nascence,-disclosed-from-prospective-epistemic-digression-as-of-

\textsuperscript{<amplituding/formative–epistemicity>totalising–renewing-realisation/re-

perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12}–

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ construed as knowledge-reification\textsuperscript{10}–gesturing, and so over a

human ordinary \textsuperscript{<amplituding/formative>\textsuperscript{8}wooden-language–imbued–
averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–

\textsuperscript{55}meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void\textsuperscript{59} ‘-

with-regards-to-prospective-apriorising-implications>) mental-reflex to

construe meaningfulness-and-teleology\textsuperscript{9} as of ‘human-subpotency

existentialising—enframing/imprintedness–as-to– historicity-tracing—
in-presencing–hyperrealisation/hyperreal-transposition> pseudo-
edginess/pseudo-incisiveness of its secondnatured institutionalisation

uninstitutionalised-threshold\textsuperscript{102} ‘ thus exposing such “meaningfulness-

and-teleology\textsuperscript{9} 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-affimative-and-unaffirmative–disambiguated–motif-and-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-
conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanentontological-contiguity’> epistemic-disposition wherein the
appropriate perspective of subject-matters/domains-of-study
elucidation/knowledge-reification reflects their respective epistemic-
conception phenomenal/manifest-subpotencies-<in-transitive-
conflatedness>—reflexivity,-in-the-full-potency-of-
existence’s—sublimating—nascence> as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-
<imbued-and-'hermeneutically/reprojectively-educing’—human-
subpotency—epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing—conceptualisation>; transversality-of-affirmative-and-
unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing further speaks to the fact of
existence-potency—sublimating—nascence,—disclosed-from-prospective-
epistemic-digression-as-of—<amplituding/formative—
epistemicity>totalising—renewing—realisation/re-perception/re-thought,—
in—supererogatory—epistemic-conflatedness
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument perspective ‘affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring—<as-to-
postconverging—or—dialectical-thinking—apriorising-psychologism> of
meaningfulness-and-teleology as of prospective relative-ontological-
completeness over the 'unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing>–apriorising-psychologism> of 'meaningfulness-and-teleology as of prior relative-ontological-incompleteness; wherein for instance the underlying misinformation/misanalysis/misrepresentation about postmodern-thought as of its prospective relative-ontological-completeness arises because of its assessment from the ontologically-flawed perspective of naïve identitive mere formulaic positivism/rational-empiricism manifestation of "procrypticism–or–disjointedness-as-of-" reference-of-thought as rather in prior relative-ontological-incompleteness with further susceptibility to sophistry of intellectual falsehood and muddlement as of institutional-being-and-craft, just as assessing budding-positivism/rational-empiricism thought from medieval scholasticism perspective will induce a ridiculous and ontologically-flawed apriorising/axiomatising/referencing outcome about budding-positivism which was further susceptible to medieval pedantic sophistry as of institutional-being-and-craft; furthermore, transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-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\text{-}acuity/perspicacity/astuteness/edginess/incisiveness\text{-}of\text{-}apriorising/axiomatising/referencing/intelligibility\text{-}setup/measuring\text{-}instrument\text{’} for aetiologisation/ontological\text{-}escalation entails that ‘appropriateness/soundness of human ontological\text{-}performance’\text{’}<\text{including}\text{-}virtue\text{-}as\text{-}ontology> and hence value\text{-}and\text{-}aspirational\text{-}construct’ is ‘precedingly and absolutely determined rather as of relative\text{-}ontological\text{-}completeness’\text{’} over relative\text{-}ontological\text{-}incompleteness\text{’}\text{’} \\
<amplituding/formative\text{-}epistemicity>causality\text{-}as\text{-}to\text{-}projective\text{-}totalitative\text{-}implications\text{, for explicating ontological\text{-}contiguity’\text{’} \\
wherein for instance the positivist relative\text{-}ontological\text{-}completeness\text{’} value\text{-}reference as walking into the forest to retrieve a plant cure overrides as of the <amplituding/formative\text{-}epistemicity>causality\text{-}as\text{-}to\text{-}projective\text{-}totalitative\text{-}implications\text{, for explicating ontological\text{-}contiguity’ of ‘existence\text{-}potency\text{-}sublimating\text{-}nascence\text{,} disclosed\text{-}from\text{-}prospective\text{-}epistemic\text{-}digression\text{\text{-}as\text{-}of\text{<amplituding/formative\text{-}epistemicity>totalising\text{-}renewing\text{-}realisation\text{-}re\text{-}perception\text{-}re\text{-}thought\text{-}in\text{-}supererogatory\text{-}epistemic\text{-}conflatedness’\text{’} \\
supererogatory\text{-}acuity/perspicacity/astuteness/edginess/incisiveness\text{-}of\text{-}apriorising/axiomatising/referencing/intelligibility\text{-}setup/measuring\text{-}instrument\text{’} the animistic social\text{-}setup ‘evil forest’ value\text{-}reference as of its relative\text{-}ontological\text{-}incompleteness’ and the same applies prospectively with notional\text{-}deprocrypticism relative\text{-}ontological\text{-}completeness’ ‘preempting\text{-}disjointedness\text{-}as\text{-}of\text{-}reference\text{-}of\text{-}thought’ value\text{-}reference over our positivism\text{-}procrypticism relative\text{-}ontological\text{-}
incompleteness\textsuperscript{15} value-reference even if such a contemplation is rather beyond-the-consciousness-awareness-teleology\textsuperscript{16} as of-existential-extrication-as-of-existential-unthought\textsuperscript{17} as the incoherence here will rather be to egotistically and sophisticatedly imply that the very same fundamental ontological-contiguity\textsuperscript{18}—of-the-human-institutionalisation-process\textsuperscript{19} as of ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{20}’ doesn’t apply to us;\textsuperscript{21} ultimately, transversality-of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ further entails that the inherent incompatible and contrastive
\textsubscript{44}amplituding/\textsubscript{45}formative—epistemicity\textsubscript{46}<\textsubscript{47}causality—\textsubscript{48}as-to-projective—totalitative—implications,—for-explicating-ontological-contiguity\textsuperscript{49} of ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—\textsubscript{50}amplituding/\textsubscript{51}formative—epistemicity\textsubscript{52}<\textsubscript{53}causality—\textsubscript{54}as-to-projective—totalitative—implications,—for-explicating-ontological-contiguity\textsubscript{55} of ‘supererogatory—epistemic-conflatedness’ implied prospective relative-ontological-completeness\textsuperscript{56} opened-construct-of—meaningfulness-and-teleology\textsuperscript{57} in its dispensing-with-immediacy—for-relative-ontological-completeness\textsuperscript{58}—by-reification\textsuperscript{59}/contemplative-distension\textsuperscript{60} (as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-sublimating—
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) as enabling prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ and
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in pseudo-edginess/pseudo-incisiveness as of human-subpotency implied prior relative-ontological-incompleteness⁹³
<amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–
equalisation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning epistemic-ricochetingly/transepistemically’ is more effectively and existentially achieved rather as of ‘constraining positive-opportunism’ that is socially elicited as of the underlying supposedly coherent ontological-commitment as of more profound ontological-prime mover-totalitative-framework validation as to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of—amplituding/formative—epistemicity totalising—renewing—realisation/re-perception/re-thought—in supererogatory—epistemic-conflatedness in inducing secondnatured institutionalisation and prospective underpinning—suprasocial-construct

uninstitutionalised/uninstitutionalised/unintemporalised/temporal-threshold


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 of 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-reference-of-thought,-as-to-
‘<amplituding/formative–epistemicity>growth-or-conflatedness’/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing’, and so-construed as of their respective foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–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-reflected by the ontological-contiguity—of-the-human-institutionalisation-process’ (along the same lines as notional–deprocryicism) thus amplificatorily rendering the conception of totalising-entailing (as to notionally–universal) as more ‘profoundly construed as from perspective
relative-ontological-completeness\textsuperscript{7} as of the ontological-normalcy/postconvergence of existence/intrinsic-reality’ so-underlied by perspective ‘nondisjointing totalising-entailing’ or deprocrypticism

universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\rangle) totalising—in-relative-ontological-completeness\textsuperscript{7}) or understanding-as-ontological-primemovers-totalitative-framework\textsuperscript{2} of underlying existential-entailing,-as-to-entailing—\langle\text{amplituding/formative–epistemicity}\rangle totalising—in-relative-ontological-normalcy/postconvergence veridical \textsuperscript{55} meaningfulness-and-teleology\textsuperscript{99} for social-functioning-and-accordance—as-of–social-stake-contention-or-confliction—for-undermining-social-incoherency-by-

\textsuperscript{7}vices-and-impediments\textsuperscript{105} vices-and-impediments—as-of–reference-of-thought imbued de-mentative/structural/paradigmatic-defect-of-ontological-performance\textsuperscript{7}—<including-virtue-as-ontology> (with regards to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and as so-ultimately de-mentated/structured/paradigmed as of underlying Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology}
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-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation—(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) by its reference-of-thought—devolving-as-of-instantiative-context—meaningfulness-and teleology—construed as ‘how can a perverted sought after outcome be obtained with an interlocutor or interlocutors with respect to a targeted end-goal or targeted individual by falsely projecting hollow-abstract logic notwithstanding that it is existentially unreal or it is faked or it is opportunistically raised or raised out-of-context (existential-decontextualised-transposition)’,
i.e. meaning-as-form or pathologically/compulsively hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation, contrasted to the normal prelogism-as-of-conviction,-as-to-profound-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-supererogation’
normalcy/postconvergence epistemic/notional-projective-perspective, a teleologically-degraded-as-preconverging-or-dementing\(^{19}\) apriorising-psychologism differentiation of existential \(^{55}\) meaningfulness-and-teleology\(^{99}\) unlike prelogism\(^{78}\) which ‘induces as of ontological-normalcy/postconvergence perspective, an elevated-as-sound-thinking differentiation of existential \(^{55}\) meaningfulness-and-teleology’\(^{99}\). The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge\(^{19}\) with respect to perceived social-stake-contention-or-confliction but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism /preconverging-or-dementing -integration (due to psychopathic/postlogism\(^{77}\) induced social loss-of-awareness of the social \(^{103}\) universal-transparency\(^{104}\) -(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness)) where it elicits temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomftrute-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 -<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-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking\(^{20}\)– by–preconverging-or-dementing -perspectives-of-human– meaningfulness-and-teleology >; and so as the overall backdrop of human \(^{55}\) meaningfulness-and-teleology\(^{99}\) ontological-performance\(^{55}\)-<including-virtue-as-ontology> appraisal which elucidation underlines the more
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<sup>3</sup>’s-
reifying/elucidating-of-prospective-relative-ontological-completeness<sup>8</sup>-of- reference-of-
thought<sup>4</sup>—devolving-as-of-instantiative-context in ontological-contiguity<sup>5</sup>; as reflecting the
variance of the ontological-contiguity<sup>5</sup>—of-the-human-institutionalisation-process<sup>7</sup> as to
difference-in-nature/difference-in-apriorising-or-axiomatising<sup>3</sup> as from the
notional~deprocrypticism point-referencing required for a construal/conceptualisation that is
uninhibited/decomplexified with respect to our positivism–procrypticism registry-
worldview/dimension given <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag<sup>1</sup>, and so as from the conflatedness<sup>1</sup> construal of the prospective notional~deprocrypticism registry-worldview’s/dimension’s
reference-of-thought<sup>8</sup>—reference-of-thought<sup>8</sup>—devolving<sup>5</sup>—meaningfulness-and-
teleology<sup>1</sup> ontological-performance<sup>1</sup>—<including-virtue-as-ontology> as so-reflecting the
postconverging-or-dialectical-thinking<sup>1</sup>—and-centered-prospective-institutionalisation’s—
categorical-imperatives/axioms/registry-teleology<sup>9</sup> while the positivism–procrypticism
registry-worldview/dimension is construed as of preconverging-or-dementing —and-decentered-
prior-institutionalisation’s reference-of-thought<sup>8</sup>—categorical-imperatives/axioms/registry-
teleology<sup>9</sup>. ‘Candidity/Candour-capacity’ as of the ontological-contiguity —of-the-human-
institutionalisation-process<sup>7</sup> as to difference-in-nature/difference-in-apriorising-or-
axiomatising<sup>3</sup> thus refers to the comprehensiveness or <amplituding/formative–epistemicity>totalising–social-context-construed-conflatedness of individuation and consequently social capacity for ontological-normalcy/postconvergence, so reflected in <amplituding/formative–epistemicity>totalising–social-context-construed-conflatedness<sup>1</sup> of
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 ‘procrypticism uninstitutionalisation’, and
prospectively opened as notional~deprocrypticism by preempting-procrypticism–or–
preempting—disjointedness-as-of- reference-of-thought,-as-to-<amplituding/formative–
epistemicity>growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness”—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism in ‘notional~deprocrypticism
institutionalisation’. Candidity/Candour-capacity thus provides rather a simplistic, authentic
and uninhibited/decomplexified storied construal in ontological-contiguity as of the
ontological-normalcy/postconvergence of notional~deprocrypticism not saddled with our
‘relatively deficient positivism–procrypticism mindset complex’ of such
<amplituding/formative–epistemicity>totalising-intervalist-as-categorising-phenomenal-
abstractiveness-of-presencing-in ‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity”–reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought– devolving-as-of-instantiative-context as highlighted before, and so-related, as a
storied-construct/ontologically-valid-narration candidity/candour-capacity construing
meaningfulness-and-teleology contrastively as of the unaaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing –apriorising-psychologism> of prior relative-
dementing\textsuperscript{41}–apriorising-psychologism\textsuperscript{19}\textsuperscript{53} of their prior relative-ontological-incompleteness\textsuperscript{54}–of-reference-of-thought and the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-\textless as-to-postconverging-or-dialectical-thinking\textsuperscript{77}–apriorising-psychologism\textsuperscript{19}\textsuperscript{53} of prospective relative-ontological-completeness \textsuperscript{6}–of-reference-of-thought, and thus wrongly implying issue of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{46} in wrong ontological-contiguity\textsuperscript{66} equivalence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology\textsuperscript{109}. Abstractly, the ontological-contiguity\textsuperscript{66} issue has to do with a prospective precise relative-ontological-completeness\textsuperscript{7} in ontological-normalcy/postconvergence as of \textless amplituding/formative–epistemicity\textgreater totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of-reference-of-thought\textsuperscript{84}–devolving-as-of-instantiative-context precision but then rather wrongly construed in prior imprecise relative-ontological-incompleteness\textsuperscript{99} epistemic-abnormalcy/preconvergence\textsuperscript{9} as of respectively \textless amplituding/formative–epistemicity\textgreater totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of-reference-of-thought\textsuperscript{84}–devolving-as-of-instantiative-context or \textless amplituding/formative–epistemicity\textgreater totalising–ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-
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—confuddledness’, 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 —of—reference-of-thought as it so defines the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology\textsuperscript{9} veracity/ontological-pertinence as of existential-contextualising-contiguity\textsuperscript{9}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{9}’-of- reference-of-thought\textsuperscript{9} devolving-as-of-instantiative-context, as implied with the notion of ‘postconverging-or-dialectical-thinking’\textsuperscript{9}–psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’. Thus, however weird it may seem to our positivism–procripticism psychical representation, in reflecting our positivism–procripticism relative epistemic-abnormalcy/preconvergence\textsuperscript{9} to it a candidity/candour-capacity notional~deprocripticism placeholder-setup/mental~devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{9} as of <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{9}’s- reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{9}’-of- reference-of-thought\textsuperscript{9} devolving-as-of-instantiative-context is actually more real and profound ontologically to ours as of our positivism–procripticism <amplituding/formative–epistemicity>totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{9}’s- reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{9}’-of- reference-of-thought\textsuperscript{9} devolving-as-of-instantiative-context, and so just as the latter being more profound ontologically with respect to the relative epistemic-abnormalcy/preconvergence\textsuperscript{9} of the universalisation–non-positivism/medievalism psychical representation will seem weird to the latter as of its <amplituding/formative–epistemicity>totalising–ordinal-as-qualifying-
as of ‘ontological-normalcy/postconvergence of the full-cohesive transcendental-enabling/sublimating/supererogatory-de-mentativity determinativeness ingrained in social
universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-
eventfulness in reflecting holographically the ontological-contiguity of-the-human-institutionalisation-process is grounded on its least common human temporality /shortness-to-intemporality /longness denominator which is the ‘constraining social universal-transparency’-{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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ is aspirational as inducing dimensionality-of-sUBLIMATING —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation mental-disposition behind the ‘inventing’ of prospective institutionalisation, it is effectively occurs spontaneously to the intemporal disposition and cannot be the basis for collective grounding of such human consciousness conflatedness 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality is beyond the possibility of its secondnatured institutionalisation just as implied with the notion of faith in creeds. Further, the dynamics of such a graduated human consciousness as of notional–conflatedness 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-conflatedness

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
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 ones cloths and
body, together with the fact that a given root can be used to cure the malaria, and in addition to
a whole web of nuanced understanding available to the positivism ‘meaningfulness-and-
teleology’ relative to the ‘utter and brute’ animistic interpretation as ‘meaningfulness-and-
teleology’ neuterising that it is an evil forest one should not trespass together with a whole
cohort of ‘imaginary tales’ in shoring up that posture, speaking of its threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—
preconverging/dementing –apriorising-psychologism. This is a most elaborate articulation of
neuterising but it equally applies where ‘meaningfulness-and-teleology’ is ‘just about
miscued’ say between positivism–procrypticism and notional–deprocrypticism with the latter
underlying the disjointedness-as-of- reference-of-thought of the former as it neuterising, for
instance in the case of psychopathy and corresponding conjugated-postlogism as social
psychopathy as in the various illustrations highlighted herein and particularly as more
obviously revealed with childhood psychopathy. In the bigger picture, ascriptivity-or-
ascription-hardening/pseudo-referentialism arises as of
enabled-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-teleology’ as of ‘neuterising induced failing of reference-of-thought/dementative/structural/paradigmatic—ontological-performance—including-virtue-as-ontology’.

Basically neuterising as so articulated is the conception of ‘the ontological-performance—including-virtue-as-ontology’ of the various institutionalisations references-of-thought-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ so-conceptualised from the notional—confusedness of notional—deprocripticism protensive-consciousness, and such an ontologically-veridical evaluation of neuterising is construed as a deneuterising referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—as-to-postconverging-or-dialectical-thinking—apriorising-psychologism’—and-ontologically-flawed—‘preconverging-or-dementing—apriorising-psychologism/deassertion’ as of the various institutionalisations references-of-thought-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’.

The implication here being that neuterising can be disambiguated as of the fundamental human limited-mentation-capacity induced <amplituding/formative—epistemicity>totalising/circumscribing/delineating context—meaningfulness-and-teleology reference-of-thought—devolving-as-of-instantiative-ontological-performance—including-virtue-as-ontology misconstrual-as neuterising, and so-construed as of referentialism as of the notional—confusedness of notional—deprocripticism protensive-consciousness; thus gaining a superseding insight of the ontologically-flawed references-of-thought-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness fixations/hardening-construed-as neuterising of the various relative-ontologically-incomplete institutionalisations
destructuring. Understanding and overcoming neuterising as such reveals the beyond-the-consciousness-awareness-teleology 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-motif-and-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’ 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-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} that overcomes the given uninstitutionalised-threshold meaningfulness-and-teleology neuterising’ 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 that ‘the social-universally-nonnonge-transparency-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ is universally attributable as if humans had only the intemporal/longness-of-register-of—meaningfulness-and-teleology individuation without temporal/shortness-of-register-of—meaningfulness-and-teleology individuations will simply fail to recognise the generation-and-upholding of neuterising and thus unable to reveal perversion-and-derived- perversion-of- reference-of-thought—as-effectively-apriorising-innonconviction/madeupness/bottomlining-as-to-shallow-superoeration>; as it is naïve to think that while being at an uninstitutionalised-threshold like universalisation–nonpositivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness 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 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 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' neuterising' to attain futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism Being and "meaningfulness-and-teleology". 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-mediated,-as-of-conflatedness


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/inferring-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 ‘maximising-recomposing-for-relative-ontological-completeness’—unenframed-conceptualisation; driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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/supercerogatory—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-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue; with the (given consciousness’s neuterising-induced-or-deneuterising -induced)- reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue as the registry-worldview’s/dimension’s reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’. For instance, all subsequent axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue of the recurrent-utter-uninstitutionalisation registry-worldview/dimension are possible only by its (trepidatious-consciousness neuterising-induced)- reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness which is non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition as this basically defines the possibility of institutionalisation within recurrent-utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for the prospective institutionalisation of base-institutionalisation that is the (warped-consciousness neuterising-induced)- reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-
teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue of base-institutionalisation. This insight extends to all successive registry-worldviews/dimensions institutionalisations in construing their teleological-de-mentating/structuring/paradigming/teleological-possibilities. This equally explains the divergence of individuals and societies ontological-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/intelligibilitysetup/measuringinstrument, individuals cannot all of a sudden start thinking in terms—as-of-axiomatic-construct enabled by a prospective registry-worldview’s/dimension’s 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-eventfulness>/ontological-aesthetic-tracing> as of successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring underlying the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
impediments\(^{15}\) as of that fundamental \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology}\(^{9}\)> reference-of-centered–epistemic-totalisation, besides at best palliative constructs of a non-universal nature, as not of an aetiologisation/ontological-escalation nature. Thus further validating the idea that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in secondnaturung such a prospective institutionalisation \(^{1}\)reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ that enables such a transformation whether from a retrospective or prospective transcendence-and-sublimity/sublimation/supercerogatory—de-mentativity perspective. This explains ontological-normalcy/postconvergence referentialism as construing/conceptualising the most profound/complete ontologically-veridical \(^{1}\)reference-of-thought construction of \(^{9}\)meaningfulness-and-teleology\(^{9}\), as of the succession of registry-worldviews/dimensions from the notional-deprocrypticism perspective construal/conceptualisation, as being ‘the most profound/complete \(^{1}\)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—\(^{1}\)\<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. Furthermore, within a registry-worldview/dimension for the disambiguation of temporal-to-intemporal-dispositions, its \(^{9}\)reference-of-thought of \(^{9}\)meaningfulness-and-teleology\(^{9}\) as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is its \(\langle\)given

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incompleteness \textsuperscript{102} of reference-of-thought degradation/uninstitutionalised-threshold is in unsoundness-or-ontological-bad-faith/inauthenticity \textsuperscript{63} of reference-of-thought. Furthermore, metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-\textless perspective-ontological-normalcy/postconvergence\textgreater\) insight as of \textsuperscript{60} historiality/ontological-eventfulness/ontological-aesthetic-tracing reveals and attends to the notional-deprocrypticism ‘perspective issue’ involved for ‘overcoming defect of ontological analysis arising from metaphysics-of-presence-(implicit-\text{‘nondescript/ignorable–void ’}-as-to-presencing—absolutising-identitive-constitutedness) \textless amplituding/formative–epistemicity\textgreater totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ due to a mental-reflex of representing/skewing-the-representation of presence with respect to its \textsuperscript{59} reference-of-thought as of flawed ‘\textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textsuperscript{58} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ at the uninstitutionalised-threshold\textsuperscript{102}, wrongly construed as rather being in elevation/institutionalisation and thus wrongly reflected as of ‘soundness-or-ontological-good-faith/authenticity\textsuperscript{68} of reference-of-thought’ rather than being veridically construed in degradation/uninstitutionalised-threshold\textsuperscript{102} and thus reflected as of ‘unsoundness-or-ontological-bad-faith/inauthenticity \textsuperscript{63} of reference-of-thought’; and so, when it comes to construing the ontological-veridicality of both elevation/institutionalisation and degradation/uninstitutionalised-threshold\textsuperscript{102} as of their respectively ‘relevant apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textsuperscript{58} 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-
universalisation non–non-positivism/medievalism uninstitutionalisation of 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–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 of 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 presence uninstitutionalised-threshold perspective that enables their respective reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness contrastive fundamental elucidations in grasping ontological-veridicality as of their respective prior relative-ontological-incompleteness-and-completeness-of reference-of-thought perspective. Thus it is the ‘anticipation/projection/thrownness-disposition of overall fundamental elucidative contrast’ between prior degradation/uninstitutionalised-threshold and prospective elevation/institutionalisation respectively implied reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness so-construed on the basis of ‘conflatedness as of the most ‘sound/profound/complete anticipation/projection’ relative to existence’s imbricatedness/threadedness/recomposuring existential-instantiations, which is at reference-of-thought-as-of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness—de-mentative/structural/paradigmatic-contrastive-devolving-analysis as-of-the-contrast-of-elevation-as-of-prospective-
institutionalisation–and–degradation-as-of-uninstitutionalised-threshold that is more profoundly elucidative of existential-instantiations issues of perversion-and-derived-

perversion-of-<reference-of-thought><as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> whether with regards to notions-and-accusations-of-sorcery in non-positivism or psychopathy and social psychopathy as of our procrypticism–or–disjointedness-as-of-<reference-of-thought> or generally issues arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-
derived-<reference-of-thought><as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> speaking of prior relative-ontological-incompleteness <reference-of-thought>; in other words, with respect to the elucidation of existential-instantiations issues, beyond just issues of logical-processing-or-

logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as of logical coherence, we need to move at the <amplituding/formative–epistemicity>totalising/circumscribing/delineating level of analysis which is the <reference-of-thought> and then construe meaningfulness-and-teleology as of contrastive elevation/institutionalisation reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’ and degradation/uninstitutionalised-threshold ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’. That is, meaningfulness-and-teleology cannot be referenced/registered/decisioned as of the degradation/uninstitutionalised-threshold but rather the elevation/institutionalisation as of its prospective relative-ontological-


Insightfully,
historiality/ontological-eventfulness /ontological-aesthetic-tracing as of notional~conflatedness /constitutedness -to-conflatedness points out that as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
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-
psychologism of prospective relative-ontological-completeness as of existential-contextualising-contiguity
and teleology as of existential-contextualising-contiguity as of existential-contextualising-contiguity
knowledge-reification, ‘articulating organically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ the
transcendental construct of prospective positivism institutionalisation while in
universalisation–non-positivism/medievalism uninstitutionalisation (doing so by failing the
‘<amplituding/formative> wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology
of universalisation–non-positivism/medievalism’ 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-contiguity
and teleology as of existential-contextualising-contiguity
knowledge-reification), and
prospectively ‘articulating organically as of ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality’ the transcendental construct of futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology as of prospective notional–deprocrypticism
institutionalisation while in positivism–procrypticism uninstitutionalisation (doing so by failing
unthought> as of a soulless nihilistic-teleology for-the-attainment-of-temporality/human-mortal-whims as it simply brings an end to the transcendental potential for the human existential tale perpetuation; as the organic-knowledge behind the ‘invention’ of prospective institutionalisation necessarily has to take precedence in further driving the ontological-contiguity—of-the-human-institutionalisation-process over a conceptualisation as of denaturing of reference-of-thought—categorical-imperatives/axioms/registry-teleology.

fulfil the requisite <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought 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 the prospective reference-of-thought for renewal; that is, this will rather bring about the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior 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’, naively passing for intemporality/longness as of intersubjective eliciting of temporality. Such notional-conflatedness for ontological-performance-<including-virtue-as-ontology> implication is easily understood as of metaphysics-of-absence-(implicated-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-


Standard
abnormalcy/preconvergence-of-reference-of-thought show the latter to be decentered and preconverging-or-dementing—apriorising-psychologism. As a further elaboration, the circularity and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-disposition attached to a registry-worldview’s/dimension’s reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is fundamentally grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities established as of its reference-of-thought–and–reference-of-thought devolving–meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. It is only a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-term that can transcendentally ‘wean off’ from such a teleological-de-mentating/structuring/paradigming/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its reference-of-thought–and–reference-of-thought devolving–meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. This explains as of metaphysics-of-absence-(implicit–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-
disposition in degeneration of the human existential tale; as all presencing—absolutising-identitive-constitutedness by mental-reflex keep on representing their uninstitutionalised-threshold as institutionalised, that is as ‘centered and postconverging-or-dialectical-thinking—apriorising-psychologism’, as a ‘delusion of an always institutionalised presencing—absolutising-identitive-constitutedness’ as of its reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology rather than being veridically ‘decentered and preconverging-or-dementing—apriorising-psychologism’ at the uninstitutionalised-threshold as of ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’, as logical-dueness doesn’t even arise in the very first place given 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. We can get a projected sense of this as of metaphysics-of-absence ⟨implicated-epistemic-veracity-of-nonpresencing—perspective—ontological-normalcy/postconvergence⟩ in that despite the articulation of positivistic principles/interpretations in the animistic social-setup or medieval social-setup, in the short to medium run individuals will keep on overriding and ignoring such positivistic meaningfulness-and-teleology nihilistically, notwithstanding that we may recognise this as of prospective relative-ontological-completeness—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-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
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-existential-contextualising-contiguity, and so as of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought—devolving ontological-performance—<including-virtue-as-ontology>, due to lack of constraining social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness⟩ at its uninstitutionalised-threshold. Such a threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism being rather as of a temporal extricatory de-mentating/structuring/paradigming and that naively considers the mutual intersubjective eliciting of temporal extricatory de-mentating/structuring/paradigming to be intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming, given a failure to de-mentatively/structurally/paradigmatically grasp intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity implications, and rather confusing this with social-aggregation-enabling implications. This is clearly made obvious when ‘the very same motif of reasoning’ is construed as of metaphysics-of-absence—(implicit—
notions/notional~referential-notions/articulations/virtue, are rather as of ‘a psychoanalytic-unshackling commitment’ and not as of ‘a grounded knowledge construct commitment’. Inherently, such ‘a psychoanalytic-unshackling commitment’ inevitably and fundamentally puts into question the axioms and underlying supposedly transcendental-enabling/sublimating/supernumerary~de-mentativity notion as of the (given consciousness’s neuterising-induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming~of-meaningfulness of the prior registry-worldview’s/dimension’s reference-of-thought of meaningfulness-and-teleology which establishes its ‘grounded knowledge construct’, and so because of its denaturing of the prior institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology by way of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity at the registry-worldview’s/dimension’s uninstitutionalised-threshold inducing prior relative-ontological-incompleteness reference-of-thought in need for prospective relative-ontological-completeness reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposing articulation by its crossgenerational transcendental implications projection. Such that such ‘a psychoanalytic-unshackling commitment’ cannot be construed in the same terms—as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior institutionalisation teleological-de-mentating/structuring/paradigming/teleological-possibilities for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness reference-of-thought, but rather construed as of prospective ontological-normalcy/relative-ontological-completeness reference-of-thought it more critically and organically points to the uninstitutionalised-threshold state of the present registry-worldview’s/dimension’s reference-of-thought at its
uninstitutionalised-threshold with respect to the prospective institutionalisation state of the prospective registry-worldview’s/dimension’s reference-of-thought as of its prospective relative-ontological-completeness reference-of-thought, and thus rather implies an dementation (supererogatory ontological de-mentation-or-dialectical de-mentation—stranding-or-attributive-dialectics). It is psychoanalytic-unshackling commitment and not grounded knowledge construct commitment, because it is for instance about articulating ‘prospective positivism axiomatic-construct (occlusive-consciousness neuterising-induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘non-positivism axiomatic-construct (warped-or-preclusive-consciousness neuterising-induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, or in the case of articulating ‘futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional deprocrypticism axiomatic-construct (protensive-consciousness deneuterising-induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘positivism—procrypticism axiomatic-construct (occlusive-consciousness neuterising-induced) reference-of-thought—devolving-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—devolving-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—
deeper 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--(implicitd-‘nondescript/ignoreable-void ’-as-to-’ presencing—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–of-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-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, and wrongly so even at its uninstitutionalised-threshold; such that it is only crossgenerationally that it can attend effectively as of its transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to the reality of temporal denaturing of the said institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology at its uninstitutionalised-threshold by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity, pointing to its perversion-and-derived-perversion-of-reference-

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-(implicit-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—reference-of-thought of same <amplituding/transformative-epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality hitherto considered off limits to any challenging maximalising-recomposuring-for-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/supererogatory—de-mentativity as of opened-construct-of-meaningfulness-and-teleology arise only by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation but presences in their wooden-language-(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
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. The central element here has to do with the pervasiveness of ‘conceptual patterning’ that actually speaks of a nombrilisticas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-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-motif-and-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-of-reference-of-thought—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,~eliciting-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’-of- 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 whoever 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’-of- 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‘-of-reference-of-thought’d-evolving-as-of-instantiative-context, it emphasises mere de-mentative/structural/paradigmatic patterns inducing constitutedness, and so whether at detailing or synoptic levels of analysis. This extends to the way issues are raised, questions are posed, as well as their supposed resolutions; ultimately lacking in providing theoretical,
conceptual and operant constructs of universal applicative pertinence, and explains a certain position of closure that holds that philosophy is just a vague thinking exercise. Furthermore, whereas an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity construal highlights the ontological-contiguity of all knowledge as of their reference-of-thought/de-mentative/structural/paradigmatic relationship, conceptual patterning seem to naively imply a discreet relationship of knowledge constructs with little insight of their intrinsic-reality/ontological-veridicality transcendental enabling ontological-primemovers-totalitative-framework 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 rather than striving to expand the transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-primemovers-totalitative-framework 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-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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 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 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\textsuperscript{3} 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\textsuperscript{4} -induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness analysis as of its prospective relative-ontological-completeness\textsuperscript{5} 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\textsuperscript{6} wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-prime-movers-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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/anteriorising/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-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in-suprerogatory–epistemic-conflatedness. The fundamental fact is that existence as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-
‘prospective-aporeticism-overcoming/unovercoming’>
imbricatedness/threadedness/recomposuring’ generating knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue implied as “meaningfulness-and-teleology”, is rather ensured by the construal of existential-instantiations as of “maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation which is as of conflatedness, thus
enabling the ontological-contiguity—of-the-human-institutionalisation-process. It is interesting to grasp here that we cannot from our ‘sense of conceptual patterning’ claim to put into question the inherent nature of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-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-of-reference-of-thought/epistemic-abnormalcy/preconvergence/de-structuring can only be construed with certainty-as-to-their-true-ontological-deficiency ‘rather as a constructed-deficiency of prospective relative-ontological-completeness-of-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 meaninglessness-and-teleology and the inherent ontological-veracity/intrinsicness of the <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality beyond-the-consciousness-awareness-teleology 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/destructuring with the inherent intrinsicness of the <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology 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/destructuring 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/destructuring 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/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-
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 of the same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect ontological-performance as in-sync/corresponding with inherent intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology 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 and as relatively-perfect/near-perfect/perfect conflatedness, construed as notional~conflatedness as of constitutedness-to-conflatedness of human limited-mentation-capacity. Insightfully, it highlights that constitutedness arises as of human limited-mentation-capacity ‘poor/unsound/shoddy/incomplete unanticipated/unprojected’ construal/conceptualisation-of-axiomatic-constructs-as-knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue from ‘the imbricatedness/threadedness/recomposuring iterating of existential-instantiations’ as of ‘existence-or-intrinsic-reality-or-ontological-veridicality’, while conflatedness arises as of human limited-mentation-capacity ‘good/sound/profound/complete anticipated/projected’ construal/conceptualisation-of-axiomatic-constructs-as-knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue from ‘the imbricatedness/threadedness/recomposuring iterating of existential-instantiations’ as of ‘existence-or-intrinsic-reality-or-ontological-veridicality’. Notional~conflatedness /constitutedness-to-conflatedness as such highlights an underlying
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-motif-and-apriorising/axiomatising/referencing—as-so-being—as-of-existential-reality/antinihilism as levels of human dispensing-with-immediacy—for-relative-ontological-completeness-by-reification/complative-distension (as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—as—of—totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness to supersede human temporality/shortness wooden-language—(imbued—averaging-of-thought—as—to—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as—of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications)). 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—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-
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 that goes beyond the whole and parts of the jet engine to grasp a conceptualisation profoundness/completeness of required critical performances like fuel burn, maintenance cycles, robustness, etc. construed as of the articulated depth of the reference-of-thought of aircraft engine engineering science. This overall notional conception extends as well to the various ways by which human limited-mentation-capacity ‘accosts’ intrinsic-reality/ontological-veridicality, bringing about the various registry-worldviews/dimensions categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-specific-constitutedness induced ‘neuterising or prospectively notional—deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness meaningfulness-and-teleology’. That is, the notional—deprocrypticism protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in its referencing of conflatedness, with no intermediating construct as of constitutedness, thus achieves ontologically-uncompromised-mediating,-as-of-conflatedness meaningfulness-and-teleology. 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 on conflatedness induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness meaningfulness-and-teleology. This ultimately points to the centrality of the implications of the 'notion of limited-mentation-capacity' as of its notional—deprocrypticm 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 overtakes ontologically-compromised-mediating,-as-of-its-specific-constitutedness towards ontologically-uncompromised-mediating,-as-of-conflicatedness 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 recomposing 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-intemperal 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-deprocripticism referentialism—ontologically-uncompromised-mediating,-as-of-conflicatedness 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-deprocripticism referentialism—ontologically-uncompromised-mediating,-as-of-conflicatedness 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-conflicatedness of notional-deprocripticism 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-extrication-as-of-existential-unthought construed rather as 'shoddy-and-incomplete actualising in presencing—absolutising-identitive-constitutedness' of the full potency of
reverberation/existence-potency~sublimating–nascent,-disclosed-from-prospective-epistemic-
digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought,-in-supererogatory–epistemic-conflatedness. In 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 <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag construct, including our positivism–
procrypticism registry-worldview/dimension, as this will falsely imply that our *reference-of-
thought <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag* 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 <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag 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-motif-
and-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-<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-meniality-
or-hyperbole-of—meaningfulness-and-teleology* to recurrent-utter-uninstitutionalisation
reference-of-thought but for the former transcendental instigation as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, existence as of
prospective universalisation reference-of-thought is circularly-unintelligible-but-for-a-
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-meniality-or-
hyperbole-of–meaningfulness-and-teleology99 to base-institutionalisation–ununiversalisation
reference-of-thought but for the former transcendental instigation as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, existence as of
prospective positivism reference-of-thought is circularly-unintelligible-but-for-a-
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-meniality-or-
hyperbole-of–meaningfulness-and-teleology99 to universalisation–non-
positivism/medievialism reference-of-thought but for the former transcendental instigation as
of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, and prospectively
human-subpotency futural Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology99 as of
prospective notional–deprocrypticism reference-of-thought is circularly-unintelligible-but-for-
a-<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-meniality-or-
hyperbole-of–meaningfulness-and-teleology99 to positivism–procrypticism reference-of-
thought but for the former transcendental instigation as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; such that all that is
left of permanence determination about existence is its transcendental construct as of human
limited-mentation-capacity-deepening. 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/akrasiatic-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–(implicated–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-motif-and-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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in inducing prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments that allows for prospective relative-ontological-completeness -of-reference-of-thought thus expanding human notion of existence/existential-possibilities. Anecdotally, the prophesying social scientists of their times who insist on the recurrence of the practices of the creed are ‘not stupid’ as they know very well that reference-of-thought—categorical-imperatives/axioms/registry-teleology for meaningfulness-and-teleology are just that with respect to an animal of limited-mentation-capacity beyond-the-consciousness-awareness-teleology -<inexistential-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 !
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-

therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to
my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance”-
<including-virtue-as-ontology>, is fulfilled by the notion of existential-extrication-as-of-
existential-unthought/nonextricatory-existential-preempting-of-existential-unthought as the
construct that reflects any registry-worldview’s/dimension’s reference-of-thought
historiality/ontological-eventfulness/ontological-aesthetic-tracing as of the
notional–conflatedness of notional–deprocrypticism highlighting the
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring-<as-to-postconverging-or-dialectical-thinking –apriorising-
psychologism> of its prospective relative-ontological-completeness reference-of-thought
as of the implications of its conflatedness as its given reference-of-thought–categorical-
imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
and its constitutedness as of the unaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
preconverging-or-dementing –apriorising-psychologism> of its given prior relative-
ontological-incompleteness reference-of-thought as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality, -as-to-’human<amplituding/formative–
epistemicity>totalising–purview-of-construal’. This author’s notion of centered-
<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-
and-teleology as ‘<amplituding/formative–epistemicity>totalising–conflated–
meaningfulness-and-teleology” as-of-notional–deprocrypticism-reflected-
historiality/ontological-eventfulness /ontological-aesthetic-tracing’ fundamentally grasps that
the Derridean critique of centered–epistemic-totalisation as impossible to achieve and
postulation instead of decentered-infinite-freeplay is actually a critique arising on the implied
assumption of finite human limited-mentation-capacity as of its impossibility as finitely limited
to come into 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/sublimation/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-
the-human-institutionalisation-process retrospectively to prospectively, centered-
<amplituding/formative—epistemicity>totalising/circumscribing/delineating meaningfulness-
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
meaningfulness-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

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^99 of theoretically perfect/sound ontological-performance^71)-<including-virtue-as-ontology>’, as implied by this author’s notion of ontological-normalcy/postconvergence, operantly displays the philosophical tradition problem of constitutedness^14 as failing to project of the transformational implications of human limited-mentation-capacity-deepening^52 for successive prospective relative-ontological-completeness^87)-of-reference-of-thought in bringing about successive registry-worldviews/dimensions as of conflatedness^77 that prospectively ultimately grasps the centered<-amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology^99 ontological-performance^71)-<including-virtue-as-ontology> in reflecting holographically<-conjugatively-and-transfusively> the ontological-contiguity^66—of-the-human-institutionalisation-process^67 or notional–deprocrypticism. Despite such a Derridean decentered-infinite-freeplay conception being the most radical attempt hitherto to overcome the philosophical tradition constitutedness^14, it perfectly grasps the implications to meaningfulness-and-teleology^99 ontological-performance^71)-<including-virtue-as-ontology> of ‘centered–epistemic-totalisation as of circularity of meaningfulness-and-teleology^99 in relative deficient/flawed ontological-performance^71)-<including-virtue-as-ontology>’ but rather as within a same horizon of meaningfulness-and-teleology^99 ontological-performance^71)-<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^99 ontological-performance^71)-<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
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, with such a
conceptualisation of centered–epistemic-totalisation also construed as transcendental centered–
epistemic-totalisation or extrapolated-centered–epistemic-totalisation or extrapolatory–
epistemic-totalisation or transcendental–epistemic-totalisation and reflects the reality that a
Derridean decentered-infinite-freeplay can also be construed as an interpolatory–epistemic-
totalisation or interpolated-decentered–epistemic-totalisation. For instance, we can grasp that
‘traditional classical mechanics axiomatic-construct’ is a given ‘centered–epistemic-totalisation
circularity of meaningfulness-and-teleology 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 of less ontological-performance ←<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 the theory-of-relativity-together-with-quantum-
mechanics—axiomatic-constructs brings about a new ‘centered–epistemic-
totalisation/circularity of 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 meaningfulness-and-
teleology ontological-performance ←<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-

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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-dementating/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—devolving-teleological-dementating/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 différence is the notion of \textit{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatc-drag}, as of beyond-the-consciousness-awareness-teleology \textit{<in-existential-extrication-as-of-existential-unthought>}, construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold\textsuperscript{102} temporal individuations circular undermining of the prospective institutionalisation \textsuperscript{83}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{87}–of-\textsuperscript{82}reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold\textsuperscript{102} \textsuperscript{83}reference-of-thought which is in \textit{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag} with its ultimate crossgenerational collapsing for the prospective institutionalisation’s \textsuperscript{83}reference-of-thought; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social\textsuperscript{103} universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing,–as-to-entailing–\textit{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}) as of prospective relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{82}reference-of-thought of the prospective institutionalisation’s \textsuperscript{83}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-
axiomatic-construct in the same way that insight/intuition is reflected rather with regards to any
given implicated 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-existing-
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-measuring-instrument-validating-measuring—<as-to-
postconverging-or-dialectical-thinking—apriorising-psychologism> as of “maximalising-
recomposing-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-contiguity18 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/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\textsuperscript{18} knowledge-reification\textsuperscript{20} 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 of existence’) is not priorly subject to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{16} (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/intelligibility/setup/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—in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> given ‘human corresponding-sublimation-inducing—profound—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<sup>96</sup>. The naivety of logicism lies exactly in this respect of construing formalisation as most of what is supposed to be achieved, and failing to grasp that when it
comes to social reality its own transcendental-enabling/sublimating/supererogatory-de-mentativity has to be ‘creatively construed’, and this in many ways explains the frustrated conclusion that will often then arise from such a naïve formalisation perspective that the philosophical exercise is not necessarily transcendental-enabling/sublimating/supererogatory-de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-amplituding/formative–epistemicity>totalising~purview-of-construal’ points to the fact that the various registry-worldviews/dimensions operate their own conception of logic as of their prospective relative-ontological-completeness—of-reference-of-thought; as we can appreciate inherently as of metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>} that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed meaningfulness-and-teleology. The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as implied by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-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-(implicit-depistemic-veracity-of-non-presencing-<perspective-ontological-normalcy/postconvergence>) and conflatedness¹, and further subsumed in the word candidity or candour-capacity. Such 'suprastructural logic' is even more damning about the naïve constitutedness¹³ of 'meaningfulness-and-teleology'¹⁹ 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-drag⁹ naivety 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-drag⁹ 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-drag⁹ of 'meaningfulness-and-teleology', and in lieu emphasises Being construed as ontology’s-directedness-as-Being which best reflects and captures 'meaningfulness-and-teleology'¹³ as of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶—of-the-human-institutionalisation-process⁷ as of difference-conflatedness-as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism²¹ ⁴<amplituding/formative-epistemicity>causality—as-to-projective-totalitative-implications,—for-explicating-ontological-contiguity'. Being as of its implied
notional-deprocrypticism’s conflatedness\textsuperscript{1} 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 $<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–self-referencing-syncrétising/circularity/interiorising/akrasiatic-drag}$\textsuperscript{2} as of each registry-worldview/dimension, and it is rather the emanant insight of the Good/understanding/knowledge-reification\textsuperscript{3}/ontological-primemovers-totalitative-framework\textsuperscript{4} conceptualisation as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{5} that carries the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which are the resolution of the successive prior registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{6} vices-and-impediments\textsuperscript{7}; and so by successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{8} in reflecting holographically-$<\text{conjugatively-and-transfusively}>$ the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{9} as base-institutionalisation, \textsuperscript{10} universalisation and positivism respectively, and prospectively deprocrypticism. Being construed as of ontology’s-directedness-as-Being thus enables the superseding of $<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–self-referencing-syncrétising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence–(implicated–‘nondescript/ignorable–void ’–as-to–’presencing—absolutising-identitive-constitutedness ’)}$. Further, the fact is that it is rather axiomatic-constructs whether explicit or implicit that are supposedly in a meaningfulness-and-teleology\textsuperscript{11} correspondence relation with an epistemic-totalising\textsuperscript{12}–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality as of their given \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{13} ontological-performance\textsuperscript{14}–$<\text{including-virtue-as-ontology}>$ as validated by ontological-primemovers-totalitative-framework\textsuperscript{5}; so-construed as of the implications of
aestheticised-preconverging/dementing ~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 <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality and thus carry transcendental-enabling/sublimating/supererogatory–de-mentativity implications as of human limited-mentation-capacity-deepening , whereas logic and logical analysis is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and at best yields formalisations grounded on the implied ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ but doesn’t reify meaningfulness-and-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 transcendent-enabling/sublimating/supererogatory-dementativity by way of conceptual patterning arguments blinded to transcendental implications of knowledge as derived from existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’<as-to-perspective-ontological-normalcy/postconvergence-implied—
‘prospective-aporetic-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—ontological-performance’<including-virtue-as-ontology> as of transcendence-and-sublimity/sublimation/supererogatory—dementativity reflected by metaphysics-of-absence—(implicated-epistemic-veracity-of-
epistemicity>totalising—purview-of-construal’. This author phenomenological transcendental conception is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant implications construing/conceptualising in reflecting holographically—<conjugatively-
and-transfusively> the ontological-contiguity<of-the-human-institutionalisation-process>, not as an external speculative dialectics, but as a wholly internal natural dialectics in
confledness\(^2\) as of human limited-mentation-capacity-deepen\(^2\). Such that human phenomenological \(<\text{amplituding/}formative–\text{epistemicity}>\text{totalising–thrownness-in-existence}\) (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-dementativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance `-<\text{including-virtue-as-ontology}>`) is the ‘complete scientific archaeological depth’ for grasping ontology and Being as of the conflatedness\(^2\) 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\(^2\), 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> \text{totalising–renewing–realisation/re-perception/re-thought,–in–supererogatory–epistemic-conflatedness} \(^2\), 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\(^2\) as of \text{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-intemporal\(^\_\) \text{were to be arising in equivalence/equal-
measure. Thus, such ontology’s-directedness-as-Being conflatedness
\[ \langle \text{amplituding}/\text{formative–epistemicity} \rangle \text{causality-as-to-projective-totalitative-implications,} \]
for-explicating-ontological-contiguity\[ ^\ddagger \] as of \[ ^\ddagger \text{maximalising-recomposuring-for-relative-ontological-completeness} \]—unenframed-conceptualisation existentially supersede abstract/imagined/misconstrued/virtual constitutedness\[ \ddagger \] possibilities as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\[ ^\ddagger \] implications that are effectively as of non-existence. The further implication is that human ‘prior existential-reality insight as arising by conflatedness\[ ^\ddagger \] as of the coherence/contiguity of ontology’s-directedness-as-Being’ rather ‘points to the ontological-veracity of prospective existential-reality as of conflatedness\[ ^\ddagger \] 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\[ ^\ddagger \]—of-the-human-institutionalisation-process\[ ^\ddagger \] as leading up to our present positivism/rational-empiricism registry-worldview/dimension speaks of a conflatedness\[ ^\ddagger \] as of successive opened-constructs-of–meaningfulness-and-teleology\[ ^\ddagger \] superseding \langle \text{amplituding}/\text{formative} \rangle wooden-language-(imbued—averaging-of-thought-\langle \text{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology} \rangle-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\[ ^\ddagger \] exculpate ourselves to then pretend ours is the registry-worldview/dimension reference-of-thought that is non-transcendable as of our \langle \text{amplituding}/\text{formative–epistemicity} \rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\[ ^\ddagger \], when the insight of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications as of
‘inventing’ of prospective institutionalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as prospective ontology’s-directedness-as-Being; and so, overcoming temporal/shortness-of-register-of—meaningfulness-and-teleology on <amplituding/formative> wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology⟩ as of uninstitutionalised-threshold failing intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Ultimately, phenomenology is all about grasping the conflatedness of ontology’s-directedness-as-Being. Furthermore, just as a transcendental-enabling/sublimating/supererogatory—de-mentativity biological science in relative ontological-contiguity of reference-of-thought will dissociate modern day heredity DNA genetics as of its theoretical, conceptual, methodological, operant and applicative implications from say 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\textsuperscript{99} ontological-performance\textsuperscript{71} \textless including-virtue-as-ontology\textgreater arises as an exercise of human limited-mentation-capacity-deepening as of relatively profound and complete axiomatic-constructs/\textgreater reference-of-thought in ontological-contiguity\textsuperscript{76} of the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality,\textless as-to-
human\textless amplituding/formative–epistemicity\textgreater totalising~purview-of-construal\textgreater or
\textless amplituding/formative–epistemicity\textgreater totalising~devolved~purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality! Consider for instance criticisms often levied against
post-structuralism and specifically Derridean deconstruction as simply convoluted expressions
of familiar and trite ideas. But then the effective transcendental-enabling/sublimating/supererogatory~de-mentativity insight as of their applications arising in
the social sciences and literal studies clearly demonstrate otherwise. Further many such
critiques have tended to be naïve about what passes for theory whereby naïve conceptual
patterning of general knowledge are articulated devoid of ‘new theory’, with little or no
cruscendental-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/\textgreater reference-of-thought in ontological-
contiguity\textsuperscript{76} can equally be demonstrated in graphical terms as a problem ‘not along the curve
created-by-human-limited-mentation-capacity’ in relative notional-discontiguity/epistemic-
discontiguity\textsuperscript{71} \textless shallow-supererogation ~of-mentally-
aestheticised~preconverging/dementing\textsuperscript{19}–qualia-schema\textgreater 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\textsuperscript{76} of axiomatic-construct for
grander human meaningfulness-and-teleology\textsuperscript{99} ontological-performance \textless including-virtue-
as-ontology\textgreater, as of the very same \textless amplituding/formative–epistemicity\textgreater totalising~devolved~
purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. The
totalising-renewing-realisation/re-perception/re-thought involves taking cue from existence/existential-contextualising-contiguity\* 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-motif-and-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 \textsuperscript{[4]} 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’ freeplay that is entrapped in circularity of meaningfulness-and-teleology\textsuperscript{[23]} on the wrong implied assumption of the same perpetual horizon as registry-worldview/dimension reference-of-thought so-implied as of our positivism mental-disposition, a ‘futural différance’ recognises that human limited-mentation-capacity transcendence-and-sublimity/sublimation/supererogatory–de-mentativity brings about prospective relative-ontological-completeness\textsuperscript{[87]}-of- reference-of-thought, and thus it centers-as-postconverging-or-dialectical-thinking–apriorising-psychologism the prospective institutionalisation’s reference-of-thought-as-of-\textsuperscript{[4]} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its prospective relative-ontological-completeness\textsuperscript{[87]}-of- reference-of-thought to override the circularity as notional-discontiguity/epistemic-discontiguity\textsuperscript{[62]}-<shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema> of meaningfulness-and-teleology\textsuperscript{[99]} implications of the uninstitutionalised-threshold\textsuperscript{[42]} reference-of-thought-as-of-\textsuperscript{[4]} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its prior relative-ontological-incompleteness\textsuperscript{[88]}-of- 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’, and thus broadening human-subpotency in the full-potency of existence/existential-possibilities as implied retrospectively to prospectively with the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{[67]} as of notional~deprocrypticism. What underlies such a centered–epistemic-totalisation as of its transcending nature, is that given humankind’s limited-mentation-capacity as of human-subpotency in its <amplituding/formative–epistemicity>totalising~thrownness-in-existence\textsuperscript{[34]} (I exist therefore existence is of
temporality /shortness and thus ultimate basis of a centered–epistemic-totalisation of human
meaningfulness-and-teleology\textsuperscript{99} ontological-performance\textsuperscript{71}-<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 meaningfulness-and-teleology\textsuperscript{99} as of sound ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>’ rather lies with such meaningfulness-and-teleology as being
so-construed notionally as of a given institutionalisation’s reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
transcendental-enabling/sublimating/supererogatory–de-mentativity rules on the basis of social
universal-transparency\textsuperscript{71}-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness\textsuperscript{87}, and so
as of its implied prospective relative-ontological-completeness—of—reference-of-thought:
wherein, –non-rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accentuated-or-random-mental-disposition in Recurrent-utter-uninstitutionalisation enables the
grasp of certain meaningfulness-and-teleology\textsuperscript{99} on the basis of non-rules—apriorising/axiomatising/referencing–psychologism,—as-of-accentuatedness-or-randomness-of-occurrences/existentia-instantiations by its non-rules—apriorising/axiomatising/referencing–psychologism,—abstracted-as-accentuated-or-random human-limited-mentation-capacity type of
construal, as relevant in the "meaningfulness-and-teleology\textsuperscript{99} ontological-performance"-
<including-virtue-as-ontology> as of trepidatious-consciousness about occurrences/existentia-instantiations;
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 notional—deprocripticism
Enables the prospective grasp of certain meaningfulness-and-teleology\(^{69}\) on the basis of
deprocripticism-as-preempting—disjointedness-as-of reference-of-thought ontological-
ormalcy/postconvergence-referentialism-rules-abstracted-as-of ‘conflatedness’—of-
occurrences/existential-instantiations by its notional—deprocripticism as preempting—
disjointedness-as-of reference-of-thought human-limited-mentation-capacity type of
construal, as relevant in the meaningfulness-and-teleology ontological-performance
<including-virtue-as-ontology> of protensive-consciousness about recurrences/existential-
instantiations. Sixthly, the resolution as of human limited-mentation-capacity-deepening\(^7\) is
ultimately with the notional—deprocripticism protensive-consciousness as of its notional-
contiguity/epistemic-contiguity\(^{61}\)—<profound-supererogation\(^6\)—of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema> superseding of
transversality-of-affirmative-and-unaffirmative—disambiguated—motif-and-
apriorising/axiomatising/referencing\(^1\) temporal-to-intemporal human limited-mentation-
capacity implications. Such superseding is actually attained as of the specific protensive-
consciousness specific human preformulating/preframing/premeaningfulness—metaphoricity—
disposition—as-to-psyche-induced-psychologism-of-existential-stake>. That is, as of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’; the limited-
mentation-capacity meaningfulness-and-teleology\(^{69}\) ontological-performance\(^7\)—<including-
virtue-as-ontology> with regards to the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,—as-to—‘human<amplituding/formative–
epistemicity>totalising~purview-of-construal’ of the successive consciousnesses as of the
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding-formative–epistemicity>totalising~purview-of-construal’; such that the
prior Being preformulating/preframing/premeaningfulness<-metaphoricity’-disposition—as-to-
psyche-induced-psychologism-of-existential-stake> has to be uninhibited/decomplexified-(as-
elevated-devolving-as-of-prospective-institutionalisation) to enable prospective Being
preformulating/preframing/premeaningfulness<-metaphoricity’-disposition—as-to-psyche-
induced-psychologism-of-existential-stake> for the successive registry-worldviews/dimensions
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity towards the attaining
of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology as of prospective
deprocrypticism. Thus the notional–deprocrypticism ‘phenomenological transcendental-point-
of-departure handle’ thus warrants a superseding ‘meaningfulness-and-teleology ontological-
performance’-<including-virtue-as-ontology> as-decomplexifying/uninhibiting-(as-elevated-
devolving-as-of-prospective-institutionalisation) our positivism–procrypticism occlusive Being
preformulating/preframing/premeaningfulness<-metaphoricity’-disposition—as-to-psyche-
induced-psychologism-of-existential-stake>’. This overall deneuterising conception of
transcendental centered<amplituding-formative–epistemicity>totalising/circumscribing/delineating
meaningfulness-and-teleology ontological-performance’-<including-virtue-as-ontology> is reflected notionally as of
notional–deprocrypticism, underlying that the successive registry-worldview's/dimension's
institutionalisations are always about preempting ‘their successive types of disjointedness-as-
of—reference-of-thought’ up to its theoretical preempting with conceptual
notional–deprocrypticism as preempting—disjointedness-as-of—reference-of-thought and so as
of successive human limited-mentation-capacity prospective relative-ontological-
completeness -of- reference-of-thought as of ‘reference-of-thought—devolving-teleological-
narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology

thus failing prospective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, inherently the issue of human limited-mentation-capacity as of postlogism\textsuperscript{7}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{8}reference-of-thought—devolving ontological-performance—<including-virtue-as-ontology>, is a paramount and permanent one such that the construct of notional-deprocrypticism \textsuperscript{9}reference-of-thought—categorical-imperatives/axioms/registry-teleology is exactly about an epistemic-totalising\textsuperscript{10}—conflated—meaningfulness-and-teleology—as-of-notional-deprocrypticism-reflected—historiality/ontological-eventfulness/ontological-aesthetic-tracing preemptive projecting/anticipating of the denaturing possibility of human limited-mentation-capacity as of notional-deprocrypticism social universal-transparency\textsuperscript{11}{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness\textsuperscript{12}}
onological-performance\textsuperscript{7}<including-virtue-as-ontology>; inherently a notional-deprocrypticism protensive-consciousness is one which totalises-for-conflated—meaningfulness-and-teleology\textsuperscript{9}—as-notional-deprocrypticism with no nondescript/ignorable–void\textsuperscript{9} (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\textsuperscript{9}—as-of-notional-deprocrypticism-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing as of extended metaphysics-of-absence–(implicated-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’ phenomena’ as <amplituding/formative> wooden-language-〈imbued—averaging-
and institutionalised-being-and-craft. For instance, the successive registry-
worldviews/dimensions institutionalisations conceptualisation of meaningfulness-and-
teleology have arisen as secondnatured constructs that have substituted for their uninstitutionalised-threshold free-for-all <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, 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-
abling 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/superaeogatory–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 —
supererogatory~de-mentativity/epistemic-growth-or-conflatedness/attacks-rationalising/relativist/relativistic-de-
formative/epistemicity/anamnestic-residuality/sprit-drivenness–equalisation ‘direct convincing’ at individuals-level underlying deferring to institutional and formal meaningfulness-and-teleology\textsuperscript{10} 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\textsuperscript{9} 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-of-reference-of-thought constitutedness\textsuperscript{11} 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 totalising–self-referencing-syncetising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} 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\textsuperscript{12} which will be unintelligible to the prior value construct, such that it is only a sense of intemporal consummation that drives transcendental dispositions as it is paradoxical to expect that what is in need for transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity acts as transcended, as transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is inevitably and so across all registry-worldviews/dimensions a state of paradoxical conflictedness as more profoundly involving a crossgenerational meaningfulness-and-teleology\textsuperscript{9} psychoanalytic-unshackling than a grounding conceptualisation! Furthermore, both the prior institutionalisation value

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striving to draw in various ways the optimum as of perceived existential possibilities, and thus individuals and social groups are not in an absolutely given/set self-referencing centered–epistemic-totalisation-facticity of ‘meaningfulness-and-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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ of ‘meaningfulness-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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ human nature’, both internal social transformation however lethargic and cultural diffusion will be basically impossible, and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ induced transformation arises because human perceived social-stake-contention-or-confliction drifts within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities. In this regard, the rapid transformation implications of cultural diffusion arise because it makes relatively immediately available to individuals and social groups a comprehensive set of options however limited the nature and speed of their adoption. This syncretising-effecting mechanism ultimately explains why crossgenerational transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
occurs notwithstanding a seemingly self-referencing centered–epistemic-totalisation-facticity of
meaningfulness-and-teleology\textsuperscript{19} within a given social-setup in the immediate-and-short-term.
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective
relative-ontological-completeness\textsuperscript{20}–of–reference-of-thought occurs because de-
mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of
intemporal-as-ontological nature as of longness-of-register-of–meaningfulness-and-teleology\textsuperscript{20}
given their supposedly coherent ontological-commitment as of more profound ontological-
primemovers-totalitative-framework\textsuperscript{22} validation as to existence-potency–sublimating–
nascence, disclosed from prospective-epistemic-digression-as-of-\textless amplitude/formative–
epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought, in-
supererogatory–epistemic-conflatedness\textsuperscript{10}, as re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation\textless imbued-postconverging/dialectical-
thinking\textgreater–
\textquoteright projective-insights\textright ‘epistemic-projection-in-conflatedness\textsuperscript{10}’–of-
notional–deprocrypticism-prospective-sublimation\textgreater, that are most likely to be syncretised
crossgenerationally as providing the most overall positive-opportunism\textsuperscript{23} by their relative
universal projection implications and are formally-and-overtly assumed, and so over
temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are more or
less formally-and-overtly unassumed as of their temporal denaturing\textsuperscript{23} nature or poor
universal projection. However, such a conception of supposedly coherent ontological-
commitment\textsuperscript{23} is not actively contemplated socially but occurs latently and passively with any
given registry-worldview’s/dimension’s institutionalisation \textless meaningfulness-and-teleology\textgreater as
its inherent social-dispositions and mental-dispositions are rather as of beyond-the-
consciousness-awareness-teleology\textless in-existential-extrication-as-of-existential-unthought\textgreater
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 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 that is subject to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in-supererogatory—epistemic-conflatedness validatory ontological-primemovers-
totalitative-framework. As of its circularity, the lack or poorer cause-and-effect determinism of any such supposedly coherent ontological-commitment threshold of a social-setup ‘meaningfulness-and-teleology’ allows for the possibility for prospective metaphoricity to reconstrue-and-redefine the social-setup ‘meaningfulness-and-teleology’. Such prospective metaphoricity possibility cannot be preempted because even the social-setup conventioning in its functional operation of ‘meaningfulness-and-teleology’ needs this supposedly coherent ontological-commitment in order to affirm itself over any spontaneously arising disruptive ‘meaningfulness-and-teleology’ that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity in one way or the other when such spontaneously arising disruptive ‘meaningfulness-and-teleology’ is not of poorer but rather of a superseding ontological-primemovers-totalitative-framework.<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity as of the social-setup given supposedly coherent ontological-commitment. We can consider in this regard that an animistic non-positivistic or medieval non-positivistic social-setup will certainly imply a supposedly coherent ontological-commitment respectively as of superstitious spiritualism ‘meaningfulness-and-teleology’ or scholasticism pedantic dogmatism ‘meaningfulness-and-teleology’, as of the given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension as of superstitious spiritualism or scholasticism pedantic dogmatism. It is exactly this ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ that equally makes available the possibility for prospective metaphoricity to demonstrably undermine the implied supposedly coherent ontological-commitment of such prior social-setups registry-worldview/dimension.
meaningfulness-and-teleology, and so as of the prospectively induced ontological-
primemovers-totalitative-framework superseding meaningfullness-and-teleology as from
existence-potency~sublimating~nascent-disclosed-from-prospective-epistemic-digression-as-
of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
thought, in supererogatory-epistemic-conflicatedness epistemic/notional-projective-
perspective of relative-ontological-completeness 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 metaphorility undermines vested interests as
of the direct, indirect and/or devolving implications of prospective metaphorility and by that
token elicit sophistic/pedantic inclinations to such prospective metaphorility meaningfulness-and-teleology. Further any such prospective metaphorility ultimately takes
hold rather as of within the social deferential-formalisation-transference framework wherein it
is driven by a sense of positive-opportunism as of particular and general social interest. That
said, a social-setup is ever always ‘existentially invested’ to a given registry-worldview/dimension and the fact of greater existential-contextualising-contiguity knowledge-reification from prospective metaphoricty which may involve undermining such
‘existentially invested’ registry-worldview/dimension in its <amplituding/formative> wooden-
language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology-as-of-'nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications}> means that it doesn’t necessarily construe such
prospective metaphoricty as pertinent and so where it is nihilistically disinclined by its
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag to dispensing-with-immediacy-for-
relative-ontological-completeness-by-reification /contemplative-distension (as of human
self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-
beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-supererogatory–epistemic-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 its beyond-the-consciousness-awareness-teleology  
<in-existential-extrication-as-of-
existent-unthought>  
manifestation. The abstract notion of antinihilism as implied by such prospective metaphoricity  
is not construed in human temporal terms–as-of-axiomatic-construct as a ‘living notion’ going by an <amplituding/formative–epistemicity>totalising~self-
referencing-syncretising/circularity.interiorising/akrasiatic-drag  
elicitation of value as of untransvaluated–temporal-intemporality  
. In this regard, as of the temporal ‘mental and existential investment’ of recurrent-uter-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 of prospective deprocrypticism. 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-

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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 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 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—<shallow-supererogation>—of-mentally-aestheticised—preconverging/dementing—qualia-schema> with their prospectively implied metaphoricity; with the consequence that there can’t be common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence and intellectual-and-moral-equivalence and inherently so because of the sophists—ideal-type-or-individuation and medieval-scholasticism-pedants—ideal-type-or-individuation inauthentic/unsound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of respectively non-universalising and non-positivism/medievalism dogma prior relative-ontological-incompleteness—of—reference-of-thought warranting their unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-dementing—apriorising-psychologism> for the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument—

institutionalisation as notionally construed as in full fulfilment of transcendentally-complementing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, as of human de-mentation—supererogatory—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) contextual ontologically contiguous transitioning construal of meaningfulness-and-teleology\textsuperscript{9} ontological-performance\textsuperscript{7}—including-virtue-as-ontology\textsuperscript{>}
that anticipates and accounts for human inherent intemporal\textsuperscript{}/longness and temporality\textsuperscript{8}, purports to avoid wrong elevation of temporality\textsuperscript{}/shortness in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9}—preconverging/dementing—apriorising-psychologism and wrong degradation of intemporal\textsuperscript{}/longness in supplanting—conviction-as-to-profound-supererogation\textsuperscript{9}—postconverging/dialectical-thinking—apriorising-psychologism implied reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation, given the inherently confounding ontological-veridicality of human potent beyond-the-consciousness-awareness-teleology\textsuperscript{5}—in-existential-extrication-as-of-existential-unthought\textsuperscript{5}. Broadly speaking thus, the amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications—for-explicating-ontological-contiguity\textsuperscript{5} of prospective relative-ontological-completeness—of—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\textsuperscript{7} this simply wrongly elevates temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{9} mental-dispositions teleologically-degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{02} and wrongly degrades the intemporal/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{5} mental-disposition elevated-devolving-as-of-prospective-institutionalisation; as
the former is in reality denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) beyond-the-consciousness-awareness-teleology\(^9\) in existential-extrication-as-of-existental-unthought\(^9\) while the latter is upholding reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) 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\(^96\) in determining ontological-veracity. But then at such a registry-worldview’s/dimension’s institutionalisation’s uninstitutionalised-threshold\(^\text{102}\), there is a relative variance of ontological-completeness-of-reference-of-thought as of the prospective relative-ontological-completeness-of-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\(^\text{102}\); 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\(^\text{102}\) 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\(^\text{102}\) and the prospective institutionalisation; given the variance of temporality /shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-mediievalism, and prospectively procrypticism–or–disjointedness-as-of-reference-of-thought
institutionalisation, and so reflected as of \textsuperscript{45}historiality/ontological-eventfulness/ontological-aesthetic-tracing as of the conflatedness of notional-deprocrypticism wherein the uninstitutionalised-threshold \textsuperscript{8}reference-of-thought is in relative notional-discontiguity/epistemic-discontiguity\textsuperscript{7}<-shallow-supererogation\textsuperscript{7}-of-mentally-aestheticised-preconverging/dementing \textsuperscript{--}qualia-schema\textsuperscript{>} to the prospective institutionalisation \textsuperscript{8}reference-of-thought in relative ontological-contiguity\textsuperscript{6} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal'; imply a disambiguation as of mutual unintelligibility of prospective institutionalisation’s reference-of-thought soundness-or-ontological-good-faith/authenticity\textsuperscript{8} and the uninstitutionalised-threshold\textsuperscript{8}’s \textsuperscript{8}reference-of-thought unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{6}. deneuterising\textsuperscript{6}, from a storied-construct/ontologically-valid-narration perception perspective insight, highlights a temporal mental-disposition uninstitutionalised-threshold\textsuperscript{8} issue’ as of beyond-the-consciousness-awareness-teleology\textsuperscript{8}<-in-existential-extrication-as-of-existential-unthought> involving human temporal limited-mentation-capacity at its uninstitutionalised-threshold\textsuperscript{8} wherein the \textsuperscript{8}reference-of-thought as temporal-mental-disposition-is-actually-of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{7} -in-an-‘apparently-elevated’-devolving-as-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\textsuperscript{9}. Such a deneuterising\textsuperscript{6} binarity of storied ontologically-flawed <amplituding/formative–epistemicity>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 -<in-existential-extrication-as-of-existent-unthought>
‘emphasising exclusively that it is the construal of human temporality -to-intemporality
limited-mentation-capacity transversal-and-cumulative-implications’ that accounts for ontologically-veridical human character-and-social-formation-dynamics as of both uninstitutionalised-threshold \(^2\) 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-‘motif-and-apriorising/axiomatising/referencing\(^{12}\) of human limited-mentation-capacity in temporal constitutedness\(^3\) mental-reflexes at presence \(^4\) reference-of-thought, and so reflected by the implied intemporal conflatedness\(^2\) of phenomenological transcendence-and-sublimity/sublimation/supereordatory-de-mentativity as of notional-deprocrypticism. We can appreciate the metaphysics-of-absence-(implicated-epistemic-veracity-of-\(^{27}\) nonpresencing-<perspective–ontological-normalcy/postconvergence>) insight about such a deneuterising\(^9\) storied-construct/ontologically-valid-narration from the fact that a non-positivism/medievalism or animistic social-setup is ‘not committed in a <amplituding-formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ to positivistic/rational-empiricism \(^{55}\) meaningfulness-and-teleology \(^1\) with regards to occurrences and incidents best explained and dealt with by such positivistic meaningfulness as of the latter’s prospective relative-ontological-completeness \(-of-\) reference-of-thought. As such non-positivism/medievalism or animistic social-setup ‘will not be self-effacing as of its ontologically-flawed <amplituding-formative-epistemicity>totalising–self-referencing-synecretising/circularity/interiorising/akrasiatic-drag -temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about its uninstitutionalised-threshold \(^{22}\) of non-positivism and the prospective institutionalisation of
positivism’. This equally explains how our positivism–procripticism mental-disposition is construed in deneuterising ⁶ from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology ⁵⁵ as of prospective notional–deprocripticism perspective ‘as not self-effacing as of its ontologically-flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ⁵³–temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about the uninstitutionalised-threshold ⁰₂ of its procripticism–or–disjointedness-as-of–reference-of-thought and the prospective institutionalisation of deprocripticism’. This is actually the ontologically-veridical phenomenological transcendental framework for construing/conceptualising human temporal character and social formation mental-dispositions as of uninstitutionalised-threshold ⁰₂ and prospective-institutionalisation based on the dynamics of limited-mentation-capacity, unlike a naïve ⁷ neuterising mental-reflex that by its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ⁵³ fails to attain such a conflatedness ⁵⁰ as of notional–deprocripticism deneuterising ¹⁶ insight. Central and critical to achieving such a deneuterising ⁷ analysis in grasping the full and complete possibilities of ontologically-veridical construal of human ⁵⁵ meaningfulness-and-teleology ⁹ given human temporal-to-intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold ⁰₂ is the notion of beyond-the-consciousness-awareness-teleology ⁹ <in-existential-extrication-as-of-existential-unthought>. It is exactly what renders a veridical ontological-escalation or aetiologisation of the human condition possible as the ⁴ historiality/ontological-eventfulness ⁵/ontological-aesthetic-tracing of conflatedness ⁵ as of notional–deprocripticism. It is most critical because at any registry-worldview/dimension, human self-consciousness is a <amplituding/formative–epistemicity>totalising–self-referencing-
pertinently-perceived social-stake-contention-or-confliction contexts arises due to (beyond-the-consciousness-awareness-teleology\textsuperscript{-}\textless in-existential-extrication-as-of-existential-unthought\textgreater ) constraint of human limited-mentation-capacity as of prospective human aporeticism such that this induces as of various existential-instantiations ‘ontologically-flawed \textsuperscript{-}meaningfulness-and-teleology\textsuperscript{-}ontological-performance\textsuperscript{-}\textless including-virtue-as-ontology\textgreater ’, subpar to ontologically-veridical \textsuperscript{-}meaningfulness-and-teleology\textsuperscript{-}ontological-performance\textsuperscript{-}\textless including-virtue-as-ontology\textgreater as fundamentally underscored by the prospective institutionalisation. Thus this determines a consequential ‘dynamic beyond-the-consciousness-awareness-teleology\textsuperscript{-}\textless in-existential-extrication-as-of-existential-unthought\textgreater ’ limited-mentation-capacity constraint’ as reflected from a ‘notional\textsuperscript{-}deprocrypticism-referentialism-as-of-its-nonascriptivity backdrop-for-the-ontologically-veridical-construing’ of ‘temporal-to-intemporal individuations \textsuperscript{-}meaningfulness-and-teleology\textsuperscript{-}and actions of individuals and the collective-social as of their varying-existential-instantiations-mental-dispositions-ontological-performance\textsuperscript{-}\textless including-virtue-as-ontology\textgreater or their characterisations-as-of-varying-existential-instantiations’, as fundamentally underscored by the implied uninstitutionalised-threshold\textsuperscript{-}reference-of-thought, wherein such temporal thresholding neuterisation with regards to ontologically-veridical \textsuperscript{-}meaningfulness-and-teleology\textsuperscript{-}reflects Being-underdevelopment; and so from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional\textsuperscript{-}conflatedness\textsuperscript{-}of notional\textsuperscript{-}deprocrypticism deneuterising —referentialism’ as of metaphysics-of-absence\textsuperscript{-}(implicitied-epistemic-veracity-of- nonpresencing\textsuperscript{-}\textless perspective–ontological-normalcy/postconvergence\textgreater ) insight that ontology’s-directedness-as-Being lies with Base-institutionalisation institutionalisation over Recurrent-utter-uninstitutionalisation uninstitutionalisation \textsuperscript{amplituding\textsuperscript{-}formative–epistemicity\textsuperscript{-}totalising–self-referencing\textsuperscript{-}syncretising\textsuperscript{-}circularity\textsuperscript{-}interiorising\textsuperscript{-}akrasiatic-drag\textsuperscript{-}}, it lies with \textsuperscript{universalisation\textsuperscript{-}}institutionalisation over Base-institutionalisation–ununiversalisation uninstitutionalisation
universal propositions, when it comes to social-stake-contention-or-confliction social-functioning-and-accordance constraints such temporal part-conviction-as-to-profound-supererogation—or-part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation mental-dispositions tend to be ultimately translated decisively onto issues of public repercussions like corruption, mismanagement, nepotism, etc. It is very much naïve to imagine that as of such uninstitutionalised-threshold as of Being/ontological-framework-expansion underdevelopment, individuals in positions of social-stake-contention-or-confliction with respect to upholding/failing probity will simply adhere, at the exclusion of engrained-habits-and-mental-dispositions, to mere propositions of probity rather than in the face of weak-institutional-constraints-and-penalties to perceive such universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology <-in-existential-extrication-as-of-existential-unthought> 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/supererogatory-de-mentativity, points to a self-consciousness that should rather come to terms with the reality of human limited-mentation-capacity dynamics as of temporal-to-intemporal mental-dispositions resolved beyond just the notion of "reference-of-thought--categorical-imperatives/axioms/registry-teleology" but rather their protraction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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-motif-and-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-motif-and-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\textsuperscript{05} 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\textsuperscript{}/reference-of-thought that is ontologically-speaking to be construed as the de-mentative/structural/paradigmatic resolution of the vices-and-impediments\textsuperscript{05} 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\textsuperscript{99} as of prospective notional–deprocrypticism worldview). We can appreciate such metaphysics-of-absence–(implicit–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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality induced intemporality\textsuperscript{51}/longness behind the ‘inventing of the base-institutionalisation culturally diffused knowledge’ for an optimum accrual of the Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} of recurrent-utter-uninstitutionalisation; that is, based on base-institutionalisation’s ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ enabling the superseding of recurrent-utter-uninstitutionalisation vices-and-
development-as-infrastructure-of—meaningfulness-and-teleology from what is of Being underdevelopment. But then this ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ is just one aspect of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as its mere effecting possibilities of knowledge however effective do not exist in a vacuum but rather within the ‘detached, contemplative and blurry human social-construct of knowledge’ which is the complementary background for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; as we can appreciate that despite the positivistic inclinations of the Copernicuses, the Galileos and the Newtons, the scientific advances that ultimately took hold arose because those budding scientists had a sense that the very ‘detached, contemplative and blurry human social-construct of knowledge’ background had to be superseded as of its scholasticism and mysticism underlying knowledge background for a positivism/rational-empiricism knowledge background to take hold as transcendental-enabling/sublimating/supererogatory-de-mentativity not only to science but transcendental-enabling/sublimating/supererogatory-de-mentativity as well to the open society equally required for the sound functioning of science. It is this dynamic relationship as of ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and ‘detached, contemplative and blurry human social-construct of knowledge’ that is behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology with respect to the prospective registry-worldview/dimension as resolving the vices-and-impediments of the prior registry-worldview/dimension. But then no matter the succession of institutionalisations as successive Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, there is an ever present
issue of Being underdevelopment as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor wherein institutionalising reference-of-thought—categorical-imperatives/axioms/registry-teleology are always subject at uninstitutionalised-threshold to their denaturing as of their <amplituding/formative>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), as of temporal failing to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Hence Being—development/ontological-framework-expansion—as—to—depth—of—ontologising—development—as—infrastructure—of—meaningfulness—and—teleology given human limited—mentation—capacity is rather upheld by ontological—faith—notion—or—ontological—fideism—imbued—underdetermination—of—motif—and—apriorising/axiomatising/referencing—as—so—being—as—of—existential—reality as of intemporal—preservation—entropy—or—contiguity—or—ontological—preservation wherein the abstract intemporal/longness—of—register—of—meaningfulness—and—teleology behind the prior registry—worldview institutionalisation should equally be reflected as of prospective registry—worldview institutionalisation, and involving the requisite deferential—formalisation—transference secondnaturing of knowledge as organic—knowledge. We can appreciate the latter point in the sense that with the development of various positivistic—scientific—and knowledge fields, the knowledge agents weren’t naïve to imply that the ‘normal social temporal—to—intemporal mental—dispositions as of <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 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 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 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 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-ontology>-implications. The implication of this dilemma is the reality that society is always subpar to a knowledge social determination as well as subpar to a sovereignty social determination. This dilemma is unavoidable by the very implications of a society: every social-setup as a conventional-construct can only be held together in the long-
term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s 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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ prior to eventual
prospective relative-ontological-completeness\textsuperscript{41}-of-\textsuperscript{2} reference-of-thought accommodation. This is equally the knowledge and sovereignty dynamics that prevails within any given society. Thus, knowledge can effectively and efficiently be pushed forward but rather through an exercise of increasing `social \textsuperscript{103}universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{41})\textsuperscript{,} thus enabling `intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness as-to-totalitative-reification -in-singularisation -as-veridical-epistemic-determinism \textsuperscript{44}<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{66},' associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99}. However, all along this ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{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\textsuperscript{99} 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\textsuperscript{51}-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 wrongly implying the pertinence of social-aggregation-enabling construed as ‘exploitation of sovereignty’/mobbishness as of ‘intellectual institutional-being-and-craft self-serving’ in lieu of upholding institutionalisation, including the tendency to degrade knowledge conceptualisations into popular frameworks of knowledge appraisal thus subverting institutional deferential-formalisation-transference rigorous knowledge framework as of their transcendental-enabling/sublimating/supererogatory-de-mentativity as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness; the ontologically-flawed articulation of knowledge by an intellectual disposition akin to <amplituding/formative> wooden-language (imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the 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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind prior ‘knowledge inventing’ and prospective ‘knowledge inventing’, and so as of intellectual institutional-being-and-craft; ultimately the very paradox of human <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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 of presence construed as of prospective relative ontological-contiguity over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity-<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing–qualia-schema>. However despite this knowledge and sovereignty dilemma associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastucture-of–meaningfulness-and-teleology, the insight about human of 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-infrastucture-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–dementativitiy implications that are not priorly as of grounded constructs of knowledge. This will explain why the mere articulation of positivism/rational-empiricism meaningfullness-and-teleology constructs of knowledge wasn’t enough in undermining medieval mental-
dispositions, and the persistent initiatives of the Copernicuses, Galileos, Rousseaux, 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-ndeterminacy/deficiency/limitation/constraint—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

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/unaffirmation/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/sublimation/supererogatory—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—
identitve-constitutedness, but is rather a maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation in subsuming ‘the very same physics 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 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 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)/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-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor at uninstitutionalised-threshold 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’ by prospective institutionalisation dialogical-equality’. This
can’t be the case because dialogical-equality 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 as of prior relative-ontological-incompleteness of reference-of-thought, and not
such a flawed notion of dialogical-equality. We can appreciate even within a same
reference-of-thought like our positivism/rational-empiricism registry-worldview/dimension
that there is no dialogical-equality 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 -<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/supererogatory–de-mentativity in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process associated with Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-
and-teleology, wherein uninstitutionalised-threshold mental-reflexes of
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag in their incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity tend to perpetuate the representation of prospective institutionalisation as nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing narratives) in an ontologically-flawed dereification gesturing of neuterisation, rather than maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation as of amplituding/totalising–renewing-realisation/re-perception/re-thought implied as of prospective institutionalisation’s deneuterising. It should thus be noted that such a transcendental exercise is not about passing the test as of the judgment of uninstitutionalised-threshold mental-reflexes of amplituding/self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which is ‘ontologically flawed and wanting’ but rather is as of a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation intemporal-projection transcendental-enabling/sublimating/superrogatory–de-mentativity for prospective institutionalisation relative to such amplituding totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that circularly reinstitute the uninstitutionalised-threshold temporality/shortness as if intemporal in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. In other words prospective institutionalisation arises as of ‘transcendental-reasoning-of-event—as-prospective-ontology-origination’ which as of prospective relative-ontological-completeness of axiomatic-construct-or-reference-of-thought is introducing a ‘new-as-of-the-prospective-institutionalisation ordinary-
nontranscendental-reasoning’ that blocks-out/supersedes/de-asserts/dements as of notional-discontiguity/epistemic-discontiguity\textsuperscript{\textcircled{1}}-<shallow-supererogation\textsuperscript{\textcircled{1}}-of-mentally-aestheticised-preconverging/dementing –qualia-schema> the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’; with the implication that our ‘procrypticism–or–disjointedness-as-of–reference-of-thought reasoning’ is not admissible to prospective ‘deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought reasoning’ and so from the moment of the event -construed-as-the-prospective-ontology-origination of deprocrypticism, just as ‘non-positivistic medieval reasoning’ is not admissible to prospective ‘positivism reasoning’ from the moment of the event -construed-as-the-prospective-ontology-origination of positivism, etc., across the successive institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{\textcircled{1}}; and so as of notional-discontiguity/epistemic-discontiguity\textsuperscript{\textcircled{1}}-<shallow-supererogation\textsuperscript{\textcircled{1}}-of-mentally-aestheticised-preconverging/dementing –qualia-schema> of the uninstitutionalised-threshold \textsuperscript{\textcircled{12}} and the prospective institutionalisation. Such a temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{\textcircled{19}} ontologically-flawed predisposition in circularly striving to reassert the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event -as-prospective-ontology-origination’ is fundamentally due to the de-mentative/structural/paradigmatic lifetime ‘mental and existential investment’ in the former, such that by and large it is mostly a crossgenerational transcendence-and-sublimity/sublimation/supерerогatory–de-mentativity that fully brings about the adaptation of the induced ‘transcendental-reasoning-of-event\textsuperscript{\textcircled{17}}-as-prospective-ontology-origination’ as the ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{\textcircled{19}} 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\textsuperscript{29} in-existential-extrication-as-of-existential-unthought\textsuperscript{15} 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–and–episteme\textsuperscript{6} as of intemporality\textsuperscript{6}/longness behind ‘knowledge invention’ that must be preserved and perpetuated as ‘the very core of knowledge’ and so to undermine knowledge denaturing\textsuperscript{15}, 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\textsuperscript{13} 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 positivism–procrypticism necessarily requires priorly the requisite apriorising-teleological-elevation-in-ontological-contiguity from positivism–procrypticism’s disjointedness-as-of reference-of-thought mindset into deprocrypticism’s preempting—disjointedness-as-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme as otherwise such knowledge will be teleologically-degraded in circular positivism–procrypticism disjointedness-as-of–reference-of-thought terms–as-of-axiomatic-construct as of prior relative-ontological-incompleteness–of–reference-of-thought meaningfulness-and-teleology, even though in the latter case our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence--{implicitied–‘nondescript/ignoreable–void’–as-to– presentencing—absolutising-identitive-constitutedness } blinds us to appropriately appreciating this given the human mental-reflex of representing any uninstitutionalised-threshold as nondescript/ignoreable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing ‘-narratives) as of our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag . The point here is that the meaningfulness-and-teleology so-construed has to supersede the prior registry-worldview/dimension uninstitutionalised-threshold perspective/framing/reference/horizon for its prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity-enabling purpose, even if that implies being temporally unpalatable, given that the fundamental purpose for the underlying aetiologisation/ontological-escalation is of intemporal/ontological/social/species/universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming and not temporal extricatory de-mentating/structuring/paradigming. Put another way, for instance, Newtonian physics doesn’t have any inherent meaningfulness-and-teleology as we can appreciate from a positivism/rational-empiricism perspective/framing/referencing/horizon with an animistic
Thus an attitude/mental-disposition/care–and–episteme can pertinently be defined as the ‘assumed-and-unflinching apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transversality-of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing\textsuperscript{[101]}’ inducing a given specific ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> outcome with regards to prospective relative-ontological-completeness\textsuperscript{[87]}-or-incompleteness-of-\textsuperscript{[83]} reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of \textsuperscript{[9]}meaningfulness-and-teleology\textsuperscript{[99]} associated with that attitude/mental-disposition/care–and–episteme; and so, whether such a framework is a \textsuperscript{[8]}reference-of-thought as of overall construal-as-existence/existential-possibilities, or within a \textsuperscript{[8]}reference-of-thought like a social projection <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or specifically with living-as-of-human-personality-developing. For instance, with respect to coming across and living say in an early hunter-gather society with its interpretation of ill-health as of bad omen, we will still maintain an ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing\textsuperscript{[101]}’ 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 -<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-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>) 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 -by-reification /contemplative-distension 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 -by-reification /contemplative-distension 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 -by-reification /contemplative-distension 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 -by-reification /contemplative-distension is construed as the more profound attitude/mental-disposition/care–and–episteme 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 -by-reification /contemplative-distension’, 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 -by-reification /contemplative-distension 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 -by-reification /contemplative-distension. The idea being
infrastructure-of—meaningfulness-and-teleology at the given registry-worldview/dimension, and so-construed as temporal extricatory de-mentating/structuring/paradigming. Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as such implies increasingly more profound-and-complete enabling framework of human emancipation as of technical and existential possibilities arising from prospective relative-ontological-completeness—or-incompleteness-of—reference-of-thought. We can get an insight of registry-worldviews/dimensions attitude/mental-disposition/care—and—episteme contrast as clarified in the preceding example as of the technical and existential emancipatory possibilities that can be contemplated with a positivism/rational-empiricism attitude/mental-disposition/care—and—episteme in an early hunter-gather social-setup inclined to construe of ill-health as bad omen; and appreciate that the human-subpotency is much more than stalling at any prior relative-ontological-incompleteness—or—reference-of-thought registry-worldview/dimension, and so not only retrospectively but equally prospectively. Thus, an attitude/mental-disposition/care—and—episteme can pertinently be defined as the ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative—disambiguated—motif-and—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. It can be construed with regards to prospective transcendence-and-sublimity/sublimation/supererogatory—de—mentativity as a de—mentative/structural/paradigmatic adjunctive-metaphoricity—signification inducing-and—upholding a prospective ‘underlying <amplituding—formative—
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 meaningfulness-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-unaffective–disambiguated–motif-and-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 wooden-language<imibued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of meaninglessness-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-ontological-completeness\textsuperscript{*}-by-reification\textsuperscript{16}/contemplative-distension\textsuperscript{16} attitude/mental-disposition/care–and–episteme whose workmanship is guaranteed to produce the best and safe outcome for electrical installations; and so dispensing-with-immediacy-for-relative-ontological-completeness \textsuperscript{-by-reification\textsuperscript{16}/contemplative-distension\textsuperscript{16}} as of <amplituding/formative>\textsuperscript{*} wooden-language-(imbued—averaging-of-thought-\textsuperscript{-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{83}}-as-of-\textsuperscript{83} ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) dispositions thus expanding human needs and desires possibilities. Likewise, the dispensing-with-immediacy-for-relative-ontological-completeness \textsuperscript{-by-reification\textsuperscript{16}/contemplative-distension\textsuperscript{16}} ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing\textsuperscript{101}’ of a relative-ontologically-veridical attitude/mental-disposition/care–and–episteme\textsuperscript{5} as of its prospective relative-ontological-completeness \textsuperscript{-of-} reference-of-thought over a relative-ontologically-flawed attitude/mental-disposition/care–and–episteme\textsuperscript{5} is implied for prospective “reference-of-thought transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, as of overall human existential and technical emancipation. Basically, while attitude/mental-disposition/care–and–episteme implied with regards to both living-as-of-human-personality-developing and social-projection-institutional-orientations arises as of secondnaturing institutionalisation. However, attitude/mental-disposition/care–and–episteme\textsuperscript{5} specific instigating of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} as of prospective relative-ontological-completeness \textsuperscript{-of-} reference-of-thought is (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking \textsuperscript{-‘projective-insights’/‘epistemic-projection-in-conflatedness’ \textsuperscript{-of-}}}
notional-deprocripticism-prospective-sublimation) originary/event -of-prospective-ontology-origination as of humanity level
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigming; inducing thereof social institutionalisation secondnaturing
by way of deferential-formalisation-transference and percolation-channelling. Inherently, the
very grounding of Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
attitude/mental-disposition/care—episteme is beyond presencing—absolutising-
identitive-constitutedness, and actually lies prospectively in existence-potency—sublimating—
nascence, disclosed from prospective-epistemic-digression as of <amplituding/formative-
egistemicity> totalising—renewing-realisation/re-perception/re-thought—in-
supererogatory—epistemic-conflatedness. The implication here is that as of its very
‘nonextricatory-existential-preempting-of-existential-unthought behind the ontological-
contiguity—of—the-human-institutionalisation-process’ Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology attitude/mental-disposition/care—episteme cannot be
contemplated as of secondnatured institutionalisation living-as-of-human-personality-
developing and social-projection-institutional-orientations attitude/mental-disposition/care—
and—episteme in ‘existential-extrication-as-of-existential-unthought’ which de-
mentatively/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-conflatedness relative-ontological-completeness of
teleology ‘-as-of-‘nondescript/ignoreable–void’-with-regards-to-prospective-apriorising-implications⟩’. This notion of fulfilling a given prospective institutionalisation’s requisite attitude/mental-disposition/care–and–episteme underlies the very idea of intellectual-and-moral-inequality/non-correspondence as well as dialogical inequality/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-prime-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-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/suberogatory-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-motif-and-
apriorising/axiomatising/referencing exercise in search for the validation of the ‘superior
party that is intrinsic-reality/ontological-veridicality as of ontological-prime movers-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 of the requisite
intellectualism required for further Being-development/ontological-framework-expansion-as-
to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology,
and start undermining knowledge construction as of its intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/suberogatory-de-mentativity, effectively there shouldn’t
be any compunction as of human
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—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 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—‘motif-and-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 reference-of-thought supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, but then at its uninstitutionalised-threshold (as implied from prospective positivism/rational-empiricism attitude/mental-disposition/care–and–episteme reference-of-thought supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) scholasticism and positivism are rather in transversality-of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’; as so reflected in their mutually beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>. 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–episteme as of its social-stake-contention-or-confliction while the very notion of perceiving highly the meaningfulness-and-teleology 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– reference-of-thought supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
human mortals contentions in transversality-of-affirmative-and-unaffirmative–disambiguated-motif-and-apriorising/axiomatising/referencing, wherein the ‘superior party’ of existence/intrinsic-reality/ontological-veridicality is the validator of ontological-pertinence as of concurrent ontological-prime movers-totalitative-framework, and thereof ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ as new reasoning-from-results/afterthought, and so over and above ‘interhuman negotiating or agreeableness’. Thus ontological-bad-faith/inauthenticity as of its charlatan effect undermines, as of beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought, the articulation of meaningfulness-and-teleology as of prospective maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of prior reasoning-from-results/afterthought in overlooking concurrent ontological-prime movers-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-faith 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-prime movers-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, 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’ causality—as-to-projective-
totalitative–implications,–for-explicating-ontological-contiguity 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—by-reification—contemplative-distension,
a perfidious ontological-bad-faith/inauthenticity scepticism involves eliciting a sense of
immediacy and temporality /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-intemporality social-
chainism as ‘developed thought’, thus deflating the requisite dispensing-with-immediacy-for-
relative-ontological-completeness—by-reification—contemplative-distension 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 as
of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness by-reification /contemplative-distension, 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. ontological-bad-faith/inauthenticity ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness but of a
poor conception outside the prospective relative-ontological-completeness 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-
inference-of—meaningfulness-and-teleology, are but denaturing and down the line
equally undermines prospective relative-ontological-completeness for the further
emancipation of human social practices. As such ontological-bad-faith/inauthenticity ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness are of the same notional-contiguity/epistemic-contiguity —<profound-supererogation—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> kind that bathe in
the wooden-language—<amplituding/formative>—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 social-chainism that implied as much about extolling social practices presencing—absolutising-identitive-constitutedness of existential-extrication-as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-disposition/care—and—episteme of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and
today’s positivism—procrypticism, 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-
syncretising/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–
extentialism-form-factor, the ever present reality of human uninstitutionalised-threshold
as reflected successively with recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and procrypticism, 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 depcrypticism—or—preempting—
disjointedness-as-of--reference-of-thought together construed as of the

The implication here is that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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–sublimating–nascence-as-of-its-coherence/contiguity’, but that reasoning-through/messianic-reasoning adduced transcendence-and-sublimity/sublimation/supererogatory–de-mentativity prospectively comes out short with the prospective reasoning-from-results/afterthought outcome, and so because of human limited-mentation-capacity at any moment. Thus the successive reasoning-from-results/afterthought
renewing apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme implicitation for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, which is construed as more fully articulating the notion of ontological-good-faith/authenticity. This practical conceptualisation of ontological-good-faith/authenticity as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance—<including-virtue-as-ontology> 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—<including-virtue-as-ontology> 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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existentia

real-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. Thus human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existentia

of prospective relative-ontological-completeness\textsuperscript{17} of reference-of-thought, undermining institutional-anchoring and logocentric complexes/denials and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (in incrementalism-in-relative-ontological-incompleteness\textsuperscript{15}—enframed-conceptualisation) of such prospective transcendental possibilities.

Such prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transformation for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{30} 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\textsuperscript{26} as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—as-of-the-human-institutionalisation-process\textsuperscript{24} as of difference-conflatedness—as-to-totalitative-reification\textsuperscript{36} -in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} \textless amplituding/formative-epistemicity\textgreater 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\textsuperscript{10}, 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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality underlies the conception of de-mentation\textsuperscript{12} (supererogatory ontological de-mentation-or-dialectical de-mentation—stranding-or-attributive-dialectics) stranding dialectics crossgenerational as enabling
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 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
implications). The latter as ¹³deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought as of its ontological-completeness-as-of—reference-of-thought/ontological-normalcy/postconvergence is the effective basis for evaluating the ontological-veracity of all preceding ¹⁴reference-of-thought as of its deneuterising¹⁵—referentialism that breaks-down the various ¹⁶neuterising 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 ¹⁷reference-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 ¹⁸reference-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 deneuterising¹⁹, to fully reflect the ontological-veridicality of mental-states as of 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—
delineating-as-‘epistemic-totality’; ‘existential–epistemic-totalisation-scheme-of-
meaningfulness-and-teleology’; and so, respectively due to their rulemaking-over-non-
rules—apriorising/axiomatising/referencing–psychologism, universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism, and preempting—disjointedness-as-of-
reference-of-thought,-as-to-‘amplituding/formative–epistemicity>growth-or-
conflatedness/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. Insightfully, the foregoing points out that human
meaningfulness-and-teleology is ‘a metaphoricity of social-stake-contention-or-confliction as of existential-
instanciations dynamics among individuals and the social-collective that is fundamentally
already an epistemic-totalising/circumscribing/delineating reference-of-thought-
devolving—différance/internal-dialectics/difference-deferral as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–
epistemicity>totalising~purview-of-construal’ with the shifts in human
meaningfulness-and-teleology induced by human limited-mentation-capacity-deepening as of prospective
relative-ontological-completeness-of-reference-of-thought’, such that human
meaningfulness-and-teleology is not absolutely identitive but shifting as of
<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-
devolving—différance/internal-dialectics/difference-deferral, given that human
limited-mentation-capacity-deepening is in a constant <amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought of ‘meaningfulness-and-
teleology’; with the implication that the ontological-performance-<including-virtue-as-
apriorising/axiomatising/referencing—re-originariness/re-origination as of qualifying—
circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’ ‘existential—
epistemic-totalisation-scheme-of—meaningfulness-and-teleology’ as reflected in the idea of
failure to heed the Deity, while for the occlusive-consciousness as apriorising/axiomatising/referencing—re-originariness/re-origination as of categorising—
circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’ ‘existential—
epistemic-totalisation-scheme-of—meaningfulness-and-teleology’ as reflected in the idea of
full disease and scientific theory construct as the exclusive cause-and-effect conceptualisation’. Such that in the final analysis, there is an underlying tendency of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology that decomposes-as-of-conflatedness
‘human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-
teleology’-<in-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<as-to-3historiality/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 ‘neuterising’. Likewise the ultimate possibility of human crossgenerational institutional-cumulation/institutional-recomposure—<as-to- 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 of the notional-deprocrypticism différance/internal-dialectics/difference-deferral as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity-enabling, whereas such a human limited-mentation-capacity implication is naively ignored with logicism in its metaphysics-of-presence--{implicated-‘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-dialectics/difference-deferral’, by its insight with respect to the implications of human limited-mentation-capacity for ontologically-veridical meaningfulness-and-teleology construal, is best predisposed to grasp the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of nonpresencing-<perspective-ontological-normalcy/postconvergence> reference-of-thought as this enables transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, thus fulfilling the full implications of knowledge as of its ontologically-veridical knowledge-notionalisation and organic-knowledge nature. Fundamentally this all has to do with human limited-mentation-capacity, as if at a given (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional-deprocrypticism-prospective-sublimation’ ) originary/event-of-prospective-ontology-origination moment humankind-as-of-its-integrant-individuals had a profound-and-complete mentation-capacity, then human meaningfulness-and-teleology will be absolutely identitive with no implied-différance/internal-dialectics/difference-deferral-of-meaningfulness-and-teleology requiring as of existential-constraint human limited-mentation-capacity-deepening as the circular driving notion of différance/internal-dialectics/difference-deferral. Différance as internal-dialectics/difference-deferral, beyond just
an ontological conception as expressed herein, had already always been existent notionally as a
wholly internal process of human self-referencing-syncretism for prospective relative-
ontological-completeness -of- reference-of-thought,-as-of-devolving-axiomatic-constructs as-
so-reflected in ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-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 <amplituding/formative–epistemicity> causality-as-to-
projective-totalitative-implications,-for-explicating-ontological-contiguity construed-as
institutional-cumulation/institutional-recomposure-as-to historiality/ontological-
eventfulness/ontological-aesthetic-tracing>, and with regards to the successive registry-
worldview/dimension rearticulated as of temporal-to-intemporal ontological-performance-
<including-virtue-as-ontology> of <amplituding/formative–
epistemicity>totalising/circumscribing/delineating reference-of-thought- devolving. The
notion of beyond-the-consciousness-awareness-teleology-as-of-existential-extrication-as-of-
existential-unthought> also highlights theoretically why the Husserlian epoché or bracketing
method construed as eidetic reduction is ontologically-flawed by its constitutedness as it
naively imply circumscribing-as-‘epistemic-totality’/delineating-as-‘epistemic-totality’
meaningfulness-and-teleology for its essence in presence, rather than the fact that presence
reference-of-thought as ‘metaphysics-of-presence--(implicated-‘nondescript/ignorable–void
-as-to-’ presencing—absolutising-identitive-constitutedness ) is de-
mentatively/structurally/paradigmatically an ontologically-flawed bracketing or epoché as of
ontological-normalcy/postconvergence, and is representing metaphysics-of-absence-
(implicated-epistemic-veracity-of--nonpresencing--perspective–ontological-
normalcy/postconvergence>) implications as nondescript/ignoreable–void  (actually speaking of
akrasiatic-drag-denatured-and-preconverging-or-dementing-'narratives)’ when it comes to presence uninstitutionalised-threshold
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 

\[\text{universal-transparency} \langle \text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} \rangle, \]

an apparent episteme as of ‘axiomatic commonness-in-sharedness of human \[\text{meaningfulness-and-teleology} \]

with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’’ arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective relative-ontological-completeness -of- reference-of-thought point to more profound reference-of-thought for construing/conceptualising existential-reality putting such a prior episteme in question, this induces a state of mutual ontological-bad-faith/inauthenticity \[\text{beyond-the-consciousness-awareness-teleology} \]

\([\text{existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’} \]

with respect to social \[\text{universal-transparency} \langle \text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} \rangle; \]

and so more than just as of beyond-the-consciousness-awareness-teleology –<in-existential-extrication-as-of-existential-
unthought>, but further because as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, there is ‘a drift from the ideal of knowledge agents only as ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’ towards a teleologically-degraded exercise of institutional-being-and-craft muddlement. It should be noted that such a notional construct of episteme interpreted herein is implied as of ‘dynamic social <amplituding/formative–epistemicity>totalising~self-referencing-syncretising’ across the entire social spectrum as of notional–episteme dynamically covering both informal institutional settings and formal institutional settings. In the bigger scheme of things, such transcendental epistemic-breaks/epistemic-resetting in transition associated with the ontological-contiguity–of-the-human-institutionalisation-process as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor arise wherein ‘the prior shaman is being contested by a new shaman in a hunter-gatherer society’ with possible accusations of witchcraft as of institutionalised-being-and-craft, wherein ‘two or more traditional priesthods 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-enabling/sublimating/superragatory–de-mentativity of meaningfulness-and-teleology<including-virtue-as-ontology> turning rather towards social-aggregation-enabling implications as meaningfulness-and-teleology<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 transcendent 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-menting/structuring/paradigming—of-meaningfulness as of implicated-and-explicated
register-of—meaningfulness-and-teleology\textsuperscript{29} lies rather in undermining the existential possibility of the successive uninstitutionalised-threshold\textsuperscript{27}/uninsitutionalisations as of bringing about prospective relative-ontological-completeness\textsuperscript{27}-of-\textsuperscript{23}reference-of-thought driven by ontological-faith-notion-or-ontological-fideism thus inducing social\textsuperscript{10} universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\textlangle amplitude/formative-epistemicity\textrangle totalising—in-relative-ontological-completeness\textsuperscript{8}) which renders untenable temporality\textsuperscript{7}/shortness as of the given uninstitutionalised-threshold\textsuperscript{2} instigated from the prior institutionalisation’s\textsuperscript{83} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{2} denaturing ; as implied with base-institutionalisation prospective relative-ontological-completeness\textsuperscript{23}-of-\textsuperscript{15}reference-of-thought over recurrent-utter-uninstitutionalisation, universalisation prospective relative-ontological-completeness -of- reference-of-thought over base-institutionalisation—ununiversalisation, positivism prospective relative-ontological-completeness -of- reference-of-thought over universalisation—non-positivism/medievalism, and prospectively notional—deproscripticism prospective relative-ontological-completeness\textsuperscript{23}-of-\textsuperscript{3}reference-of-thought over positivism—procripticism. Such that we can garner that it is a positivism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness\textsuperscript{27}-of-\textsuperscript{23}reference-of-thought social\textsuperscript{10} universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\textlangle amplitude/formative-epistemicity\textrangle totalising—in-relative-ontological-completeness\textsuperscript{8}) that makes it untenable for non-positivism/medieval temporal mental-dispositions to elicit non-positivism/medieval implied temporality\textsuperscript{8}. Likewise, prospectively it is a notional—deproscripticism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness\textsuperscript{23}-of-\textsuperscript{15}reference-of-thought social\textsuperscript{10} universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\textlangle amplitude/formative-epistemicity\textrangle totalising—in-relative-ontological-completeness\textsuperscript{8}) that can render it untenable for procripticism temporal mental-

The reality of human registry-worldview’s/dimension’s institutionalisation and uninstitutionalised-threshold mental-dispositions imply that at the uninstitutionalised-threshold prospective institutionalisation knowledge as transcendental-enabling/sublimating/supererogatory–de-mentativity is not socially integrated directly as of an dimensionality-of-sublimating supererogatory–de-mentativity/epistemic-growth-or-conflicatedness/transvaluative-rationalising/transeistemicity/anamnestic-residuality/spirit-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–epistemicity>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 conflatedness structuring/paradigmatic secondnatured construct of positive-opportunism of institutional and formal deferential-formalisation-transference as of percolation-channelling. This highlights that from the perspective of immediate-or-short-run social approbation, it is simpler though ontologically flawed as of constitutedness to engage a registry-worldview/dimension at its uninstitutionalised-threshold rather by an incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation mental-disposition on the basis of its prior relative-ontological-incompleteness\(^\text{\textsuperscript{\textcircled{1}}}\)-of- reference-of-thought or its same metaphysical framework of contention rather than adopting at its uninstitutionalised-threshold\(^\text{\textsuperscript{\textcircled{2}}}\) a more complex but ontologically-veridical \(^\text{\textsuperscript{\textcircled{3}}}\)maximalising-recomposuring-for-relative-ontological-completeness\(^\text{\textsuperscript{\textcircled{4}}}\)\(^\text{\textsuperscript{\textcircled{5}}}\)\(^\text{\textsuperscript{\textcircled{6}}}\)—unenframed-conceptualisation mental-disposition on the basis of the prospective relative-ontological-completeness\(^\text{\textsuperscript{\textcircled{4}}}\)-of- reference-of-thought or superseding metaphysical framework of contention as of conflatedness\(^\text{\textsuperscript{\textcircled{9}}}\). That is, engaging a non-positivism registry-worldview/dimension \(^\text{\textsuperscript{\textcircled{7}}}\)meaningfulness-and-teleology\(^\text{\textsuperscript{\textcircled{9}}}\) 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 \(<\text{amplituding/formative}>\text{ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—'nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications}>\) in a non-positivism social-setup than say projecting to prospective positivism registry-worldview/dimension \(^\text{\textsuperscript{\textcircled{7}}}\)meaningfulness-and-teleology\(^\text{\textsuperscript{\textcircled{9}}}\) and implying that notions-and-accusations-of-sorcery are not real speaking of both the defect of such accusation and the defective superstitious \(<\text{amplituding/formative}>\text{ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—'nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications}>\) in the non-positivism social-setup. Ultimately, such a profound phenomenological \(<\text{amplituding/formative—epistemicity}>\text{ totalising—conflated—meaningfulness-and-teleology-as-of—notional—deprocrypticism-reflected—historiality/ontological-eventfulness/ontological-aesthetic-tracing ontological-performance—<including-virtue-as-ontology>\) construal faced with the inherent dogmatic and psychological biases of human \(<\text{amplituding/formative—epistemicity}>\text{ totalising—thrownness-in-existence}\)\(^\text{\textsuperscript{\textcircled{4}}}\) (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} \textless including-virtue-as-ontology\textgreater{} 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\textsuperscript{72} 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\textsuperscript{73} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to
my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance71-<including-virtue-as-ontology>) in 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-drag72 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-existence74 (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance71-<including-virtue-as-ontology>) implies the need for a sound perpetuating construct of universal projection as intemporal-or-longness-of-register-of–meaningfulness-and-teleology99 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-completeness71 thus hardly as of aetiologisation/ontological-escalation. A hero as of a positive ‘reactionary construal’ may
perfectly prevent a crime from happening and save the day but then such action is not
dependable and the outcomes are unreliable as well together with the possibility on occasion of
wrong judgement and/or wrong action or usurpation; thus the social construction of crime
prevention needs an intellectualised social ‘response construal’ mechanism of universal
implication that ensures dependability of crime prevention as of the foresight of law and
policing management construed as of an intemporal-as-ontological intellectual projection
exercise. This same depth-of-thought is warranted across the dynamic scope of the social
including the political for true transcendental-enabling/sublimating/supererogatory-de-
mentativity beyond normative conventioned constructs bound to hold-up the possibility of
prospective ‘visions of humankind emancipation’. Such a depth of contemplation will fathom
for instance that humankind appeared on earth about 100000 years ago but the pervasive de-
mentative/structural/paradigmatic determinism of the nation-state which became common just
about 500 years ago has been a source of much of humankind’s problems as of ‘reactionary
construal’ and humankind’s 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 \(^\text{10}\) 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 \(^\text{2}\) ‘meaningfulness-and-teleology\(^\text{99}\) 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 \(^\text{10}\) 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 \(^\text{10}\) universal projection. Basically, a phenomenological extended metaphysics-of-absence–(implicit–epistemic-veracity–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–(implicit–‘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 \(^\text{83}\) 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-confletedness 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 conlates-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/intelligibilitysetup/measuringinstrument’; given that it is
consciousness that teleologically-registers/recognises phenomenal-abstractiveness as of
‘meaningfulness-and-teleology’ in addition to the implications thereof with regards to the
varying-as-transcending nature of consciousness with human limited-mentation-capacity-
deepening arising in further conflatedness as of human maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation in an exercise of
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought
that re-projects-or-re-anticipates the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-'human<amplituding/formative–
epistemicity>totalising-purview-of-construal’, and so as of a retrospective to prospective insight. Hence such philosophies failing to grasp that phenomenal-abstractiveness is ultimately as of ‘a conflatedness’ and so construed from the perspective of <amplituding/formative–epistemicity>totalising–conflated—meaningfulness-and-teleology—as-of-notional–deprocrypticism-reflected- historiality/ontological-eventfulness /ontological-aesthetic-tracing’ actually ended up inducing constitutedness\(^{13}\) in striving to construe meaningfulness-and-teleology\(^{19}\) 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\(^{17}\)—unenframed-conceptualisation induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights is actually the conflatedness point-of-focus that registers-as-of—meaningfulness-and-teleology\(^{9}\) all human phenomenal-abstractiveness whether as derived from sense organs like eyes construed specifically as sight ontological-performance\(-<including-virtue-as-ontology>, the ear construed specifically as hearing ontological-performance\(-<including-virtue-as-ontology>, etc., derived from embodied phenomenal-abstractiveness like health/illness ontological-performance\(-<including-virtue-as-ontology>, vigour/tiredness ontological-performance\(-<including-virtue-as-ontology>, etc., and/or derived from mind phenomenal-abstractiveness like thought ontological-performance\(-<including-virtue-as-ontology>, emotional ontological-performance\(-<including-virtue-as-ontology>, etc.; and so-referenced/registered/decisioned in conflatedness as of consciousness’s point-of-focus <amplituding/formative–epistemicity>totalising–conflated—meaningfulness-and-teleology—as-of-notional–deprocrypticism-reflecte
aesthetic-tracing ontological-performance 


\text{causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity} \text{ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and developing \text{meaningfulness-and-teleology} as of understanding/reconstructing/correcting/adapting/maturing, taking its cue from the conflatedness of existential-instantiations successions as it construes of existence/existential-possibilities as living-being! Put another way, consciousness as point-of-focus conflatedness of \text{meaningfulness-and-teleology} is ‘operative of human-subpotency as of the coherence/contiguity-of-superseding-oneness-of-ontology-as-of-inherent-existence-coherence/contiguity’, so-implied with ‘explicitated axiomatic-constructs’ construed as concepts/notions and ‘implicated axiomatic-constructs’ construed as intuitions/insights/foresights, and so correspondingly as of the explicited-focusing and implicated-coherencing/contiguity as of a supposed living-being reflection of existential-instantiations and contextualisations in forming knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; thus explaining by this ‘explicitated-focusing and implicated-coherencing/contiguity existential dynamics for producing knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’, the constitutedness of the Kantian understanding of concepts and intuitions as being mutually dependent for \text{meaningfulness-and-teleology} articulation. In other words, constitutedness tend to fallaciously imply existence-in-existence or existence-of-

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of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate meaningfulness-and-teleology ontological-performance including-virtue-as-ontology. Such a conflatedness insight as of notional-deprocripticism rather points out that soundness-or-ontological-good-faith/authenticity of meaningfulness-and-teleology ontological-performance including-virtue-as-ontology arises as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology involving the ontological-contiguity of the-human-institutionalisation-process induced various consciousnesses up to the protensive-consciousness enabling transcendental centered–epistemic-totalisation, as of human limited-mentation-capacity-deepening. Actually, this author holds that the very fundamental handicapping issue to meaningfulness-and-teleology as of the philosophical tradition lies in the naïve human mental-reflex of implying that ‘a given human determination of the effecting basis/foundation/axiomatic-construct derived/deciphered from existential-instantiations as underlying the presence institutionalisation <amplituding/formative–epistemicity>totalising/circumscribing/delineating thought-devolving-as-of-instantiative-context meaningfulness-and-teleology reference-of-carries-and-reflects all the depth/profoundness of existence/existential-possibilities’, thus not allowing for the possibility for further imbricatedness/threadedness/recomposuring as of existence/existential-possibilities of existential-instantiations outside any such reference-of-thought determination; such reference-of-thought determination being affixed rather in constitutedness as of any of the various registry-worldviews/dimensions specific underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought such as ‘non-rules—apriorising/axiomatising/referencing–psychologism,–as-impulsive-or-accidented-or-random-mental-disposition of recurrent-utter-uninstitutionalisation’ not cognisant of the conflatedness possibility of prospective base-institutionalisation prospective
relative-ontological-completeness\(^7\)-of-\(^7\) reference-of-thought, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of base-institutionalisation—ununiversalisation’ not cognisant of the conflatedness\(^7\) possibility of prospective universalisation prospective relative-ontological-completeness\(^7\)-of-\(^7\) reference-of-thought, ‘universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of universalisation—non-positivism/medievalism’ not cognisant of the conflatedness\(^7\) possibility of prospective positivism prospective relative-ontological-completeness\(^7\)-of-\(^7\) reference-of-thought, and in our case ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of positivism–procrypticism’ not cognisant of the conflatedness\(^7\) possibility of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^9\) as of prospective notional–deprocrypticism prospective relative-ontological-completeness -of- reference-of-thought. Such that it thus construes as absolutely reflecting existence/existential-possibilities by operations of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^8\) on the basis of that given determination reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\) with the consequence that its constitutedness\(^1\), 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\(^7\) 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\(^7\) of existence as of prospective relative-ontological-completeness -of- 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 historicity/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 historicity/ontological-eventfulness/ontological-aesthetic-tracing ontological-performance <including-virtue-as-ontology>, so-derived as it solipsistically constructs-and-reconstructs underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-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) and developing meaninglessness-and-teleology as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the conflatedness of existential-instantiations successions as it construes of existence/existential-
historicality/ontological-eventfulness /ontological-aesthetic-tracing as of the conflatedness of the successive human consciousnesses as of its reference-of-thought—devolving-teleological-dementating/structuring/paradigmating–of-meaningfulness’. Thus consciousness by its full development as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology speaks fundamentally of the entire narrative possibilities of the human species as of human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence. Such ‘consciousness conflatedness’ is reflected by the signifying mirroring of ‘meaningfulness-and-teleology’ that is language as of its metaphoricity. Metaphoricity can thus be construed as the signification of articulated meaningfulness-and-teleology as of reference to existential-instantiation contexts adjunctively and not as naturally devolving into the ‘underlying <amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’ as signification of reference-of-thought, such that metaphoricity is rather an ‘adjunctive incorporation’ to the ‘underlying <amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’. The ‘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 totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reality of human meaningfulness-and-teleology, as language is always a blending of the ‘underlying 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 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-totalising/circumscribing/delineating meaningfulness-and-teleology construed as reference-of-thought, and its signification as implied by an ‘underlying totalising/circumscribing/delineating signifying-construct of language’ necessarily has to do with the fact that meaningfulness-and-teleology is as of a 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) 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-
epistemicity-totalising/circumscribing/delineating signifying-construct of language’, and finally LEAVING-OUT some significations of the prior ‘underlying <amplituding/formative–epistemicity-totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity-significations of the prior ‘underlying <amplituding/formative–epistemicity-totalising/circumscribing/delineating signifying-construct of language’, as its very own as the prospective ‘underlying <amplituding/formative–epistemicity-totalising/circumscribing/delineating signifying-construct of language’ adjunctive-metaphoricity-significations to which other adjunctive-metaphoricity-significations could be incorporated adjunctively. Effectively, with the positivism/rational-empiricism self-referencing <amplituding/formative–epistemicity-totalising/circumscribing/delineating construct of meaningfulness-and-teleology, its adjunctive-metaphoricity-signification can be construed as of the historiality/ontological-eventfulness/ontological-aesthetic-tracing of crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis universalis metaphoricity as its very own ‘underlying <amplituding/formative–epistemicity-totalising/circumscribing/delineating signifying-construct of language’ ‘behind the instigative-drive for construing all human knowledge’ by such enlightenment thinkers like Galileo and ubiquitously with Descartes that rolled-over into later thinkers like Leibniz, Newton, and ultimately subverted medievalism and scholasticism leading to our present positivism/rational-empiricism dominant <amplituding/formative–epistemicity-totalising/circumscribing/delineating construct of meaningfulness-and-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
formation, and the cultural diffusion associated pidginisation and creolisation; as of social-
stake-contention-or-confliction context adjunctive-metaphoricity-\textsuperscript{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-\textsuperscript{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\textsuperscript{significations in ‘both the child and members of the overall social-construct existentially adjust to each other as of spurious meaningful utterances like mutual babbling and baby-talk’ while implicitly converging towards the child’s adoption/integration at various stages of its existential development of the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as it is reflected by the dynamics of social-construct existential situations/instances, stakes, institutions and processes. But then as might be phenomenologically appreciated the notion of language as of its existential import is thus utterly dynamic as an overall signification construct that is never ‘absolutely present’ but rather ‘immensely existentially present’ with an ‘absolute language signification construct imagery rather implied as of projection/anticipation but not phenomenologically real’ explaining the
concrete variation of individuals linguistic performance, as the phenomenality of language is rather held together by ‘the given social-setup underlying supposedly coherent ontological-commitment for its evolving-and-devolving construct of ‘meaningfulness-and-teleology’! Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the<amplituding/formative–epistemicity>totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag dynamics of individual and collective-social ‘meaningfulness-and-teleology’, and this equally explains why language evolves and transforms over time. In effect, ‘language is never phenomenologically the complete possibilities of language as an absolute present conception but is rather a becoming as of an immensely-existentially-present signification reflected by individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. The above insight further points out the pertinence of construing-of and analysing language more completely as of human existentialism/thrownness/facticity, giving that language is more phenomenologically-and-pragmatically a signification accompaniment of ‘individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. This highlights the ‘knowledge implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay with regards to such a phenomenological conception of language as a lockstep veridical reflection of human personality development all along the various existential stages as of a notion of the dynamics of social-construct existential situations/instances, stakes, institutions and processes from childhood to adulthood’, notwithstanding the fact that the privileged social conceptualisation of language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’. metaphoricity
is thus rather construed as of its overall conflatedness\(^1\) causality\(^2\) as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\(^3\) of full consciousness development as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\(^9\) underlying human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence\(^1\), beyond just mere figurativeness but as of figurative projected implications of individuals and the collective-social meaningfulness-and-teleology\(^9\) as of their peculiarity/differentiation to the entire textual/hermeneutic/reprojective rhetorical-stylistic-semantic delivery, and as such metaphoricity\(^9\) induces totalising/circumscribing/delineating signification in producing, as of accreting-substitutive-subsumption-as-futural-différance-freeplay, ‘underlying totalising/circumscribing/delineating signifying-construct of language’ and together with its associated adjunctive-metaphoricity-significations. Overall, human explicit and implicit signification as of language as articulated above is equally reflected in human aesthetics/arts like music and even science. Ultimately, human adjunctive-metaphoricity-significations conflatedness\(^1\) 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\(^1\) 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\(^1\) associated with human existential grasp of

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knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différance-freeplay\(^2\) as underlying human limited-mentation-capacity induced différance highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence of ‘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-syncretising/circularity/interiorising/akrasiatic-drag as implied with the various institutionalisations finalities. But then while that is pertinent, and so with regards to the successive institutionalisations outcomes of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-verification/existential-reality’, but will grasp the deeper-level phenomenological insight with regards to all the background efforts and contributions that ultimately brought about these two successive <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

 construed as the ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing of the différance. The implication here resonates with the idea that knowledge is much more than the construal of conceptual knowledge outcome, but rather its construal as notional–knowledge involving the dynamic understanding of both its temporality/misconstrual and intemporality-as-ontological-construal as of accreting-substitutive-subsumption-as-futural-différance-freeplay involving specifically disambiguation as of human limited-mentation-capacity dynamics as of deneuterising—referentialism and thus beyond ‘neuterising’ reflecting the difference-in-nature/difference-in-apriorising-or-axiomatising of the uninstitutionalised-threshold and the prospective institutionalisation; as the ‘effecting implications of knowledge’ are more than just about its conceptualised intemporality/as-ontology but involves grasping this together with the implications of temporality, and so because of the circular existential implications of human limited-mentation-capacity. Hence language can be more pertinently construed ontologically as of the social dynamics of existential meaningfulness-and-teleology signification than just as of just an outcome privileged institutional end-purpose perspective/framing/reference/horizon that is in many ways ad-hoc and phenomenologically uninsightful as of the many existential implications behind comprehending language. Thus human privileged social and institutional end-purpose perspective/framing/reference/horizon tend to be in constitutedness. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay is the existentially veridical and effective basis for reflecting ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing transcendental outcome as
can be implied in a storied-construct/ontologically-valid-narration as of existentially insightful meaningfulness-and-teleology\footnote{1}. 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\footnote{2} ←〈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\footnote{3}/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\footnote{4}. Basically, just as the adjunctive-metaphoricity\footnote{5}-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\footnote{6}, 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\footnote{7}. 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 de-mentative/structural/paradigmatic ‘ontological-contiguity or difference-of-kind’ disposition, and so beyond just reflecting such ‘presencing—absolutising-identitive-constitutedness privilege undermining as of transcendental outcomes implied by ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing. While the ‘Derridean quasi-transcendental-freeplay différance’ by its rather quasi-transcendental-freeplay orientation doesn’t quite get to such a phenomenological depth of conflatedness, it does effectively elicit such an underlying conception of phenomenological profoundness. As such a ‘Derridean quasi-transcendental-freeplay différance’ is what is meant to be understood as a relatively more pertinent ontologically depth for such a more evolved and ‘experimental’ articulation of différance in the strive to maximally undermine <amplitudding/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 <amplitudding/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{(implicated-epistemic-veracity-of- nonpresencing-
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/intelligibilitysetup/measuringinstrument, 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 supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. With the reality 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-<perspective–ontological-normalcy/postconvergence> is rather in notional-discontiguity/epistemic-discontiguity—of-shallow-supererogation—of-mentally-

<profound-supererogation\(^\text{9}\)–of-mentally-aestheticised–postconverging/dialectical-thinking\(^\text{20}\)-qualia-schema> with the ‘traditional classical mechanics axiomatic-construct’ presencing—absolutising-identitive-constitutedness\(^\text{13}\). Consider in this regard that the ‘Derridean quasi-transcendental-freeplay différance’ is akin to the contributions of many prior seminal scientists like Poincaré, Lorentz, Plank, Rutherford and others to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs but whose works were still being interpreted in terms-of/adjunctive-to ‘traditional classical mechanics axiomatic-construct’ thus explaining the reality of a notional-discontiguity/epistemic-discontiguity\(^\text{12}\)<shallow-supererogation\(^\text{9}\)–of-mentally-aestheticised–preconverging/dementing –qualia-schema> between the two as of their distinct supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument . Whereas
accreting-substitutive-subsumption-as-futural-différance-freeplay is akin to the complete ‘epistemic-break’, as of Einstein’s defining-threshold contribution with the theory-of-relativity and Bohr’s defining-threshold atomic-model contribution to quantum-mechanics together with other seminal scientists subsequent contributions that ultimately led to ‘the very same physics amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ transcendence-and-sUBLIMITY/sublimation/supererogatory–de-mentativity as of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs interpretation as of nonpresencing-perspective–ontological-normalcy/postconvergence>. In any case thus such a ‘Derridean quasi-transcendental-freeplay différance’ doesn’t have any serious ontological consequences with respect to presencing—absolutising-identitive-constitutedness since it is reflected with the Glas experimental project, but it fails to recognise the possibility of a futural différance where meaningfulness-and-teleology is construed as of the prospective nonpresencing-perspective–ontological-normalcy/postconvergence 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-axiomatising arrived at by human limited-mentation-
capacity-deepening\textsuperscript{52} as of \textsuperscript{1}de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) involving ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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-commitment\textsuperscript{55} as of ontological-primemovers-totalitative-framework\textsuperscript{56} <amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{6} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), and validated as of ontological-primemovers-totalitative-framework\textsuperscript{57}; as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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/supererogatory–de-mentativity, is not arbitrarily arising from any human-subpotency\textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{8} but is rather divulged-as-of-relative-ontological-contiguity\textsuperscript{9} 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-subsentivity ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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/sublation/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/sublation/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/sublation/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/sublation/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 transcen
dence-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—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 freeplay. Furthermore, it is wrong to construe/equate as imagination such ontological-faith-notion—ontological-fideism—imbued-underdetermination-of-motif-and-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-confatedness as validatable by ontological-
primemovers—totalitative-framework. Thus behind ontological-faith-notion—ontological-
fideism—imbued-underdetermination-of-motif—apriorising/axiomatising/referencing—as-so-
being—as-of-existential-reality as ‘hunch’ is a transversality-of-affirmative-and-unaffirmative—
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

established existential–epistemic-totalisation-of—meaningfulness-and-teleology’ to which it
tends to be engaged with in an incrementalism-in-relative-ontological-incompleteness—
enframed-conceptualisation reflex as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity". We can appreciate that the medieval mindset reasons in terms of medievalism–non-positivism just as we reason in terms of our positivism–procrypticism mindset. The question can thus be asked is there more profound meaningfulness-and-teleology beyond any given registry-worldview/dimension mindset divulgeable by existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation <-as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>? It is herein that we get into the realm of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) inducible apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In other words, under sufficient constraint of existence/existential-reality-itself given its absolute a priori status, as reflected by ontological-primemovers-totalitative-framework /contingency, human intemporal individuation is predisposed to put in question even a ‘registry-worldview’s/dimension’s reference-of-thought <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag established existential–epistemic-totalisation-of—meaningfulness-and-teleology’ as of a reconstrual of reference-of-thought and devolving-axiomatic-constructs implications, and so as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation. This insight about ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality further reveals that prospective 'nonpresencing' implies prospective renewal of attitude/mental-disposition/care—de-metation—supererogatory—ontological—de-mentation—stranding—attributive—dialectics) which at once draws out the renewed implications of what qualifies as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—as-to-postconverging-or-dialectical-thinking—with-apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-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—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-recomposing-constructivism-towards-singularisation developments in physics since then, even though its meaningfulness-and-teleology remains intelligible, more or less, to the positive science essentially by the modern conception of observational and experimental validation. However, the idea of requisite shift in attitude/mental-disposition/care–and–episteme from that simplistic ‘modern conception’ cannot be contested. Such an attitude/mental-disposition/care–and–episteme implied shift as articulated above, construed as of an overall registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather ‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such attitude/mental-disposition/care–and–episteme transitioning have tended to take place rather crossgenerationally as of human beyond-the-consciousness-awareness-teleology.<in-existential-extrication-as-of-existential-unthought>. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a more universal valid notion of positivism/rational-empiricism as of its spread worldwide and profoundness in today’s societies. Interestingly, this transitioning nature of human attitude/mental-disposition/care–and–episteme renewal manifestation as of the social collective evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-individuations-ontological-performance <including-virtue-as-ontology>; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care–and–episteme of dual-language/split-mentality as of <amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance <including-virtue-as-ontology>). The implied notion of human emancipation is always being articulated in an.
existentially dual-language/split-mentality that on the one hand fails the implied emancipation and on the other hand implies a strife for such emancipation. Consider in this regard, the attitude/mental-disposition/care–and–episteme of warring nations in the early 19th century all too ready to arm themselves massively in preparation for the world wars and equally very much aware of the need for international peace, or in the 18th and 19th centuries the dual-language/split-mentality of universal human rights and ending slavery in the new world and the slave trade on the one hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note, the dual-language/split-mentality associated with the evasiveness of emancipatory social and political dispositions as of relevant settings and contexts. In fact, this author will surmise that in many ways we already carry inklings of postmodern deprocrypticism—or—preempting—disjointedness-as-of-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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced transcendence-and-sublimity/sublimation/supercracy—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-syncretising/circularity/interiorising/akrasiatic-drag established existential–epistemic-totalisation-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 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-motif-and-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-supereogatory–epistemic-conflatedness is such that in reality we are always tacitly aware of
the evasiveness of absolute certainty but often rather inclined as of practicality to hang on to a
delusion of the results of prior nonpresencing-<perspective–ontological-normalcy/postconvergence> as if of absolute certainty, so-construed as reasoning-from-results/afterthought. But then veridical absolute certainty is ever a promise always held in prospective existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought–in–supererogatory–epistemic-conflatedness 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 prior conceptually-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-incompleteness⁴⁷-of-reference-of-thought. It is human limited-mentation-capacity-deepening⁴⁷ as of prospective relative-ontological-completeness⁴⁷-of-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-prime-movers-totalitative-framework⁴⁷ 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-deepening⁴⁷ 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
thought,-in-supererogatory-epistemic-conflatedness/intrinsic-reality/ontological-veridicality whatever’, as it rather comes down to the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation as of human limited-mentation-capacity-deepening bringing about a more profound and complete grounding for human construing of the full-potency of existence, which remains-whatever-it-is-ultimately. The postmodern insight here is rather that what is relevant to humankind is human-subpotency development towards the abstract full-potency of existence-whatever-it-is-ultimately. So the notion of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-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-epistemicity>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-construed perspective/framing/reference/horizon. Such a ‘modern take’ is susceptible to construe of the presence as of metaphysics-of-presence--(implicit-‘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-completeness 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-completeness reference-of-thought as of its prospective relative-ontological-completeness 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-veridical-science-in-practice, and its pursuit for the most profound-and-complete
objectivity of meaning as of prospective relative-ontological-completeness\(^{17}\) reference-of-thought by renewing appraisal of intrinsic-reality/ontological-veridicality by human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\(^{14}\) as of human-subpotency existential-contextualising-contiguity\(^{17}\) conflatedness\(^{17}\), 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—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> necessarily subject to ontological-bad-faith/inauthenticity\(^{13}\) as of the modern’s take prospective uninstitutionalised-threshold\(^{12}\) 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 messianic and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-completeness’\(^{17}\) re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking—‘projective-insights’/epistemic-projection-in-conflatedness\(^{12}\)—of-notional—deprocrypticism-prospective-sublimation)\(^{10}\) appraisal of human narratives as to dimensionality-of-sublimating—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ thus implying rather a notional—deprocrypticism institutionisation ‘unenframed/unbeholdening/bechancing—supererogation parameterisation/reparameterisation—(reflecting—a—supererogatory—decisionality-of-socioinstitutional-conceptions—as-to—‘their-nascent-sublimations—dynamic-preempting-of-presublatory-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 procrysticism—or—disjointedness-as-of reference-of-thought, instead of implying the ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought 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—apriorising-psychologism; as the point of assertion of postmodern-thought as deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought is actually a point of prospective de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). Of critical insight here is the fact that many postmodern authors like Foucault, Lyotard and Derrida adopted stances as of constructivism, relativism and deconstruction are rather ontologically-veridical observations/remarks/’constatations’ about the conception of social reality from their authentic analysis ‘without going further out-of-the-scope-of-ontological-veracity to ideologise constructivism, relativism and deconstruction beyond their implied ontologically-veridical observations/remarks/constatations’ as many of their critiques poorly misinterpret them; with the implications that their stances are open-ended and receptive to the elucidative justifications for their non-ideologised ontologically-veridical observations/remarks/’constatations’ about the constructivism, relativism and deconstruction manifestation/conception of social reality. Thus the ontologically affirmatory position adopted herein as of the prospective ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ is not contradictory but rather complementing their positions as it rather reinterprets their observations/remarks/’constations’ as of human limited-mentation-capacity prospective relative-ontological-completeness—or reference-of-thought
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity`; wherein for instance, for the recurrent-utter-
uninstitutionalisation ¹ reference-of-thought ill-health is as of an existential-contextualising-
contiguity ²–lowest-level-reification ³ perceptivity-as-of-bad-omen while for the positivism
⁴ reference-of-thought ill-health is as of a perceptivity-as-of-full-disease-and-scientific-theory-
construct-as-the-exclusive-cause-and-effect-conceptualisation. Basically, the ‘hitherto
ontologically-flawed postmodern ⁷ deprocripticism–or–preempting—disjointedness-as-of-
⁸ reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme ’ in its relation with modernity wrongfully implied that it seeks
the validation of modernity, and so as ridiculously as implying that budding-
positivism/rational-empiricism should have sought for its validation from medieval-
scholasticism. In both cases, the fundamental issue once ¹⁰ universal-transparency¹⁰–
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness⁹) avails as of overall underlying
human ontological-commitment⁸ as to existence—as-sublimating-withdrawal, -eliciting-of-
prospective-supererogation⁹ for relative-ontological-completeness⁹, as herein implied
originarily/as-of-event with the ‘prospective/new postmodern ⁷ deprocripticism–or–
preempting—disjointedness-as-of–⁸ reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme ’, is mostly about dismissing the prior relative-ontological-
incompleteness—of– reference-of-thought as when a critique of notional-
discontiguity/epistemic-discontiguity ¹⁷–<shallow-supererogation ¹⁷–of-mentally-
aestheticised–preconverging/dementing—qualia-schema> exposes the reality of a dialogical
and intellectual inequivalence given their anti-intellectual stances against postmodern-thought
preferring to ‘circumvent genuine intellectual engagement’ for extra-intellectual activities of institutional-being-and-craft meant to preserve vested narrow interests beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>. Just as it was perceived as a fool’s errand by the Descartes, Galileos, Diderots, etc., to contemplate of genuine intellectual engagement between their budding-positivism/rational-empiricism ventures with traditional medieval scholasticism, especially with regards to the latter’s institutionally-associated dogmatic censure and persecution, and thus with the former resorting to discursive strategies for universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising–in-relative-ontological-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\textsuperscript{127}-(transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness\textsuperscript{125}) for its prospective institutionalisation. Critical for the social validation and institutionalisation of any dementative/structural/paradigmatic transcendental knowledge is the fact that its ‘concurrent ontological-primemovers-totalitative-framework\textsuperscript{72}’ is not sufficiently decisive given that human temporal-to-intemporal nature as of the social-stake-contention-or-confliction framework at the uninstitutionalised-threshold\textsuperscript{122} 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 Corpernicuses, Descartes, Galileo, Diderots, etc. as ‘meaningfulness-and-teleology\textsuperscript{99}’ of prospective relative-ontological-completeness-of-reference-of-thought validated by corresponding prospective ‘concurrent ontological-primemovers-totalitative-framework\textsuperscript{72}’. Such ‘concurrent ontological-primemovers-totalitative-framework\textsuperscript{72}’ was not a sufficient basis for their ideas to be socially adopted by the medieval establishment social-stake-contention-or-confliction framework at its uninstitutionalised-threshold\textsuperscript{122} as of non-positivism/medievalism. The point being made here is that within a given registry-worldview/dimension institutionalisation framework the idea of ‘concurrent ontological-primemovers-totalitative-framework\textsuperscript{72}’ is only more or less determinant as of the institutionalisation’s internal basis of validation of knowledge grounded on its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} as of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’. However, at its uninstitutionalised-threshold\textsuperscript{122} 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 transcendental knowledge. Rather human social-stake-contention-or-confliction framework fundamentally subscribes to knowledge, given this paradox, as of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ induced as of a de-mentative/structural/paradigmatic transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework’ establishing and upholding it. The idea here is that the inherent and direct notions of positivism/rational-empiricism expounded by the Galileos, Descartes, Diderots, Copernicuses, etc. were not the fundamental basis for the ultimate human social-stake-contention-or-confliction framework validation but rather their derived positive-opportunism 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/unbeholding/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/superrgatory-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-primemovers-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– meaningfulness-and-teleology”.
supererogation<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>’ for the given attitude/mental-
disposition/care–and–episteme true meaningfulness-and-teleology<as-to-including-virtue-as-ontology>. Where beyond-the-consciousness-awareness-
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<as-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-asperiorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ crossgenerational development, which is its very own
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme, as of deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought is rather a notional–conflatedness as of deneuterising protensive-
consciousness. The practical implications as well should be that meaningfulness and definitions
often articulated about postmodern-thought that do not capture the postmodern
deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 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/measuringinstrument. In this regard, central to translating-as-reconceptualising prior and new postmodern-thought as of its very own 'postmodern deprocrypticism–or–preempting—disjointedness-as-of-'reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ organic-knowledge is the requirement for an affirmative mental-reflex with postmodern-thought construed ‘as the appraisal and supplanting of ontologically flawed metanarratives and its pursuit for the most profound-and-complete objectivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality involving its ‘human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’ as of human existential-contextualising-contiguity'; 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–de- mentativeness/epistemic-growth-or-conflatedness’/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ thus
implying rather a notional-deprocrypticism institutionalisation
‘unenframed/unbeholding/bechancing–supererogation’ parameterisation/reparameterisation-
( reflecting-a–supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
desublimation’)–as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-
oneontologisation’. The ‘postmodern’ deprocrypticism—or–preempting—disjointedness-as-of-
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care—and—episteme’ should equally enable the avoidance of the erroneously
implication of ‘a metaphysical/ideological advocacy’ as postmodern-thought as to human-
subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation is so with regards to the inherent ontological sublimating human possibility in
existence/intrinsic-reality/ontological-veridicality as to human-subpotency implied human
potential, and so as emphasised and reflected with regards to the need for human limited-
mentation-capacity-deepening’. We can garner insight about how we tend to misconstrue any
attitude/mental-disposition/care—and—episteme that is different from our own ‘present
attitude/mental-disposition/care—and—episteme’, whether it is a ‘prior/old/superseded
attitude/mental-disposition/care—and—episteme’ or a ‘prospective/new/superseding
attitude/mental-disposition/care—and—episteme’. For instance, in the previous articulation of
the existential-contextualising-contiguity–lowest-level-reification perception-as-of-bad-
omen with ‘recurrent-utter-uninstitutionalisation attitude/mental-disposition/care—and—
episteme’ given its ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-
impulsive-or-accidented-or-random-mental-disposition’, the reality is that our mental-devising-
representation still remains in our ‘present positivism–procrypticism attitude/mental-
disposition/care—and—episteme’ as of its ‘perceptivity-as-of-full-disease-and-scientific-theory-
‘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–motif-and-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’; 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
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 of 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-intemporality 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 of 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 of 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/supercerogatory-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 intemporality/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 uninstitutionised-threshold. So because its \textless{}amplituding\textgreater{} 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-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of attitude/mental-disposition/care–and–episteme can be appreciated retrospectively with respect to non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme which from our modern take attitude/mental-disposition/care–and–episteme we rather construe as vague scholastic pedantic dogmatism with regards to budding-positivism/rational-empiricism, but then such a conclusion as of their non-positivism/medievalism habits and traditions is not necessarily obvious to the non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme. Ultimately, a notional–deprocrypticism coherent ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ is one that comes into terms–as-of-axiomatic-construct 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>} is rather
the human empowering potential inducing Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology in reflecting holographically-{conjugatively-and-transfusively} the ontological-
contiguity—of-the-human-institutionalisation-process. We can appreciate with respect to the
‘ill-health <amplituding/formative—epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ that as of ontological-
primemovers-totalitative-framework, it is rather ‘relatively realistic/authentic/unexceptional-
as-of-the-mediocrity-principle conception of human-subpotency existential scope’ which have
the relative potency for human greater subpotent mastery of the ‘ill-health <amplituding/formative—epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, as implied successively as of: -
recurrent-utter-uninstitutionalisation random-as—uncircumscribing/undelineating-as—‘epistemic-
totality’ existential—epistemic-totalisation-scheme-of—meaningfulness-and-teleology
trepidatious-consciousness ‘omnidimensional’ systemic-recomposuring construal of ill-health,
establish-contextualising-contiguity -lowest-level-reification perceptivity-as-of-bad-omen; -
base-institutionalisation—ununiversalisation tendentious—circumscribing-as—‘epistemic-
totality’—or-delineating-as—‘epistemic-totality’ existential—epistemic-totalisation-scheme-of—
meaningfulness-and-teleology, warped-consciousness ‘bidimensional’ seclusive-
recomposuring systemic construal of ill-health, further existential-contextualising-contiguity—
second-level-reification perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-
evil-period; - universalisation—non-positivism/medievalism qualifying—circumscribing-as—
‘epistemic-totality’—or-delineating-as—‘epistemic-totality’ existential—epistemic-totalisation-
scheme-of meaningfulness-and-teleology
preclusive-consciousness ‘tridimensional’
circumstantiating-recomposuring seclusive-systemic construal of ill-health, further 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; –positivism–procrypticism categorising–circumscribing-as-‘epistemic-totality’
-or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of-
meaningfulness-and-teleology occlusive-consciousness ‘quadridimensional’ categorising-
recomposuring circumstantiating-seclusive-systemic construal of ill-health, further perceptivity-
as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-
conceptualisation; –notional–deprocrypticism referentialism–circumscribing-as-‘epistemic-totality’
-or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of-
meaningfulness-and-teleology protensive-consciousness ‘transdimensional’ referentialism-
recomposuring categorising-circumstantiating-seclusive-systemic construal of ill-health, further existential-contextualising-contiguity ‘-full-reification’ perceptivity-as-of-factoring-in-
socioeconomic,-hermeneutically-education,-information,-environmental,-gender-and-power-
relations-issues-underlying-healthcare-and-medical-delivery. And so, as of the intemporal ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-
preempting-of-existential-unthought attitude/mental-disposition/care–and–episteme as dispensing-with-immediacy-for-relative-ontological-completeness ‘by-
reification’/contemplative-distension ‘of’ reference-of-thought-by-
reification’/contemplative-distension thus transcendentally enabling the successive registry-
worldview’s/dimension’s ontological-possibilities construed as of human intemporal/ontological/social/species/ universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness)—unenframed-conceptualisation de-
mentating/structuring/paradigmimg. This underscores Being-development/ontological-
meaningfulness-and-teleology implied notion of responsibility as reflected by the
Nietzschean metaphor ‘God is dead’, castigatory of ‘beyond-the-consciousness-awareness-
teleology’–<in-existential-extrication-as-of-existential-unthought> attitude/mental-
disposition/care–and–episteme which is inclined to pass on to ‘a certain Messiah’ the
possibility of our Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-teleology 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-
of such acts and miscuings in temporality, thus endemising and enculturating the reference-
of-thought vices-and-impediments. Thus such Being underdevelopment, construed as of
as-of-<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-
thought,in–supererogatory–epistemic–conflatedness so–implied as of prospective relative-
ontological–completeness of–reference–of–thought. What is particular with notional-
discontiguity/epistemic–discontiguity–<shallow–supererogation>–of–mentally–
aestheticised–preconverging/dementing –qualia–schema> is this insight that fundamentally the
appropriate prospective relative–ontological–completeness of–reference–of–thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme

precedes–and–is–the–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–to its requisite
meaningfulness–and–teleology as prospective aetiologisation/ontological–escalation. This
reflects the salient and underlying idea about Being–development/ontological–framework–
and–teleology that a given reference–of–thought meaningfulness–and–teleology 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 reference–of–thought. Insightfully, we can thus
grasp that the non–positivism/medievalism scholastic pedantic dogmatism attitude/mental–

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

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

institutionalisation transitioning of meaningfulness-and-teleology need to be rethought as of the prospective institutionalisation attitude/mental-disposition/care–and–episteme
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology, and so superseding that of the uninstitutionalised-threshold. We can appreciate in this regard that budding-positivism/rational-empiricism and its associated liberality that was the backdrop for technical and organisation possibilities that actually required their interpretation in terms–as-of-axiomatic-construct of advancing human emancipation and bringing an end to serfdom in Europe for instance, but as of a perverted twist due to poor appreciation of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology led to the opportunistic undermining of human emancipation elsewhere not as of positivistic/rational-empiricism attitude/mental-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
but retrograde non-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. It is to be noted here that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument precedence of attitude/mental-disposition/care–and–episteme
aposteriorising/logicising/deriving/intelligising/measuring for meaningfulness-and-teleology
while seemingly counterintuitive, simply speaks of the implications of the notion of prospective relative-ontological-completeness\(^\text{87}\)-of-\(^\text{83}\) reference-of-thought/prior relative-ontological-incompleteness\(^\text{88}\)-of-axiomatic-construct as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising-purview-of-construal’, in that our appropriate-or-inappropriate-at-various-successive-levels conception as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ has nothing to do with inherent existential reality but with us adjusting our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\text{99}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^\text{99}\) in order to reflect ontologically-veridical signification as of existence. And intuitively from our positivistic angle we can effectively recognise this about all the prior registry-worldviews/dimensions \(^\text{83}\) reference-of-thought as we appreciate that by reflex these are just beholden to their very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\text{99}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^\text{99}\) reasoning-from-results/afterthought, but it is hard from our positivistic angle to then appreciate that prospectively we are equally in such a beheld positivism–procrysticism attitude/mental-disposition/care–and–episteme’
for our positivism–procrypticism aposteriorising/logicising/deriving/intelligising/measuring

meaningfulness-and-teleology\textsuperscript{10}, which when shown to be of prior relative-ontological-incompleteness\textsuperscript{13} reference-of-thought as of procrypticism–or–disjointedness-as-of-reference-of-thought implies necessarily the need for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–


aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{10}. But then with respect to the possibility of prospective human transcendence-and-sublimity/sublimation/superrogatory–de-mentativity, the question arises as to how it is possible for human transcendence-and-sublimity/sublimation/superrogatory–de-mentativity to occur given its ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking\textsuperscript{2}‘projective-insights’/epistemic-projection-in-conflatedness\textsuperscript{15}‘of-notional–deprocrypticism-prospective-sublimation)\textsuperscript{10} metaphoricity\textsuperscript{15} 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\textsuperscript{10}‘as-of–‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>) natural inclination rather for construing meaningfulness-and-teleology\textsuperscript{10} as ‘wholly of its cloistered-consciousness living experience only’ whether as of recurrent-utter-uninstitutionalisation only, base-institutionalisation–
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’ further inspired its subsequent radicalisation by latter thinkers; wherein for instance, the more thoroughly positivism/rational-empiricism development of ‘the very same physics’ was undertaken by Newton and Leibniz, extending the metaphoricity further even when we contemplate that in many ways these metaphoricity relaying scientists were still imbued with non-positivism/medievalism mystical and alchemic ideas. This ‘out of thin air’ metaphoricity possibility arises because the ‘full-potency of existence in relation to human-subpotency-as-human-knowledge grasp of that full-potency of existence’ is ever one of nonpresencing-perspective-ontological-normalcy/postconvergence; as the very notion of ‘human-subpotency-as-human-knowledge grasp of the full-potency of existence’ given human limited-mentation-capacity implies that such a grasp only opens up a ‘limited framework of the full-potency of existence’ for new human existential and knowledge possibilities as of new/prospective habits-and-tradition. But then this ‘limited framework of the full-potency of existence’ as of new habits-and-tradition construed as ‘reason-from-results/afterthought framework, ‘doesn’t induce a commitment upon the absolute transcendental possibility in the full-potency of existence’. Such that 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—of—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 asi-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>
) with respect to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology , the further insight of ‘out
of thin air’ metaphoricity as of human limited-mentation-capacity-deepening comes with the
possibility of its ontological-prime-movers-totalitative-framework validation 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 . 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
<amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology asi-of—
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>
) 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-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. Likewise, the prospective ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ is well beyond the notion of eliciting the approbation of the modern take established arrangement in terms—as-of-axiomatic-construct, but rather is of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’, in inducing budding-postmodern metaphoricity for the destruction-deconstruction of the modern take for prospective postmodern-notional—deprocrypticism institutionalisation as of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. In both cases, the prospective institutionalisation attitude/mental-disposition/care—and—episteme is ontologically validated as of its prospective relative-ontological-completeness—of—reference-of-thought, divulging the <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag vagueness and futility of the pretences and judgments of the destructuring-threshold—(uninstitutionalised-threshold/presublimating—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-prime-movers–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/transvaluative-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–depocrypticism 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 deprocrysticism respectively. Thus such metaphoricity is rather induced as of the framework of prospective concurrent ontological-primemovers-totalitative-framework in establishing its prospective ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. Thus such metaphoricity as of its reasoning-through/messianic-reasoning is more aptly and consciously articulated at a dispensing-with-immediacy-for-relative-ontological-completeness–by-reification /contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as-to-existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<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-
ought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-
of–‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications>)
depth/profoundness of human posterity; projecting well beyond the narrow and decadent obsessions of shallow as of extricatory/temporal de-mentating/structuring/paradigming of social-stake-contention-or-confliction, as it actively strives as of its prospective ‘reference-of-
thought–categorical-imperatives=axioms/registry-teleology’–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology to
supersede such existentialising—enframing/imprintedness–<as-to– 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’, 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 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. Dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-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—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-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. It should be noted here that the notion of wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications⟩ as of its nihilism rather speaks to social apathy towards veridical prospective ontological possibilities of emancipation as of aetiologisation/ontological-escalation implications going by the very implications of knowledge-reification as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in ‘untransvaluated–temporal-intemporality non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification can be contemplated paradoxically as being as of the relative-ontological-incompleteness perspective as may be reflected by mere conceptual-patterning in presencing—absolutising-identitive-constitutedness 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-
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
philosophy as ontologically-driven just like any other knowledge as of ‘baseline re-originary–
as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-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’ subject to validation and falsifiability rather than a naïve construal of philosophy
as 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’>. It is herein contended
that the critical notion underlying <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>), ressentiment and leveling specifically with reference to Heideggerian and
Nietzschean thought can actually be interpreted critically as relating rather to ‘originariness-
parrhesia,–as–spontaneity-of-aestheticisation over the human atrophying tendency for prior
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’
with regards to ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and–Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively. These induced transcendence-and-sublimity/sublimation/supererogatory~de-mentativity later on became prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of their mere ‘atrophying mechanical practice’ with succeeding generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere ‘atrophying mechanical practice’ of succeeding Christian generations as for instance with ascetic practices becoming more of symbolism/aura and losing their inceptive emancipatory inspiration. Thus with all these instances rather warranting renewed originariness-parrhesia,—as—spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal,eliciting-of-prospective-supererogation and so as of prospective projection as implied with the ontological-contiguity—of—the—human—institutionalisation-process, but instead Heidegger will elicit a naïve turn to the pre-Socratics while Nietzsche will express admiration of Buddhism as both being of grander originariness and ontological-good-faith/authenticity. However going beyond a ‘relic-or-orthodoxy knowledge’ disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> notion of philosophy, it is herein contended that this relatively deficient analysis reflects the fundamental ontological-deficiency of subsequent philosophies influenced by Kantian philosophy which is rather ‘as a projection within the very same intelligible Cartesian/budding-positivists induced rational-empiricism/positivism registry-worldview’s/dimension’s supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
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–supererogating/<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence>) as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologyism’ in reflecting
holographically—<conjugatively-and-transfusively> the ontological-contiguity’—of-the-human-
institutionalisation-process(as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologyism’ in reflecting
holographically—<conjugatively-and-transfusively> the ontological-contiguity’—of-the-human-
institutionalisation-process

⟨amplitudizing/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation implications beyond just ‘transformation from
Roman/Master/Hierarchising/Aristocratic value-construct to Judeo-Christian-Islamic-
monotheisms/Slave/Dehierarchising/Commoner value-construct as of the very same
universalising-idealisation’ speaking rather more of revaluation than transvaluation. It is this
underlying misconception that induces subsequent philosophical misinterpretations of notions
like ⟨amplitudizing/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>),
ressentiment and leveling failing to appreciate that these are ontologically-driven as of
underlying relative-ontological-completeness knowledge-reification basis of such
conceptualisations arising as to the need for prospective emancipatory inspiration of
prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation inducing human limited-mentation-capacity-deepening. Thus 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 herein rather construed as 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 ontological-bad-faith/inauthenticity with respect to ‘mechanical practice’ of prior reproducibility—mathesis/motif/thrownness-disposition—as–reproducibility-of-aestheticisation. In this regards, we can appreciate that all human meaningfulness-and-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 <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>));
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 <-projective/reprojective—aestheticising-re-motif–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>)

secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In this regards, it is important to grasp that human secondnaturing capacity is just as critical as human dimensionality-of-sublimating —<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation capacity for the ontological-contiguity\[66\]—of-the-human-institutionalisation-process\[67\] to be able to materially/substantively arise, notwithstanding the contradiction that secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is ‘bound to be reflected as teleologically-degraded’ prospectively as a destructuring-threshold-{(uninstitutionalised-threshold\[102\]/presublimating–desublimating-decisionality)—of-ontological-performance\[71\]—<including-virtue-as-ontology> as 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-<amplituding/formative–epistemicity> totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness —as—to—the—ontological-normalcy/postconvergence-projective-perspective,—to—which—latter—human—subpotency—projectively-conflates—to—in—order—to—overcome—our—prospective—epistemic—abnormalcy/preconvergence > from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. 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^7^/ontological-primemovers-totalitative-framework^7^ 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
^6^.<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity^6^ induced prior to prospective registry-worldviews/dimensions transvaluation ‘reflecting deterministically the structure of human
Transvaluation thus speaks to human value-construct 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 on the reference basis of the^1^<amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity^6^ in reflecting holographically~<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process^7^ anamnesis as of difference-
conflatedness ~as-to-totalitative-reification~in-singularisation ~as-veridical-epistemic-
determinism^7^, as undermining the successive registry-worldview’s/dimension’s implied
temporal/sycophantic-sophistic presencing—absolutising-identitive-constitutedness
ontologically-flawed disparateness-of-conceptualisation~<unforegrounding-disentailment,-
failing-to-reflect~‘immanent-ontological-contiguity^1^‘> value-construct conceptions.

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sublimating—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation induced self-consciousness ‘meaningfulness-and-teleology’ infrastructure’. It is thus not odd that as of human emotional-involvement implications, Socratic philosophers universalising-idealisation and budding-positivists projected ‘meaningfulness-and-teleology’ infrastructure rather met initially with the antipathy of their underpinning-suprasocial-construct and wooden-language-(imbued—averaging-of-thought—closing-construct—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications)—and specifically had to face up respectively with the value-construct conception of their temporal/sycophantic-sophistic presencing—absolutising-identitive-constitutedness ontologically-flawed disparateness-of-conceptualisation—unforegrounding-disentailment,-failing-to-reflect—‘immanent-ontological-contiguity’—whether with the Ancient Sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the universalising-idealisation ‘meaningfulness-and-teleology’ infrastructure of the Socratic philosophers and their successors as providing the appropriate ‘meaningfulness-and-teleology’ infrastructure for the Roman Empire and subsequent religio-political developments unlike the case with say Ancient Egypt and Persia whose non-universalising sectarian cults perpetual ideological conflicts ultimately sapped their stability despite their technical advancement, and likewise Western enlightenment effectively arose as of the induced ‘meaningfulness-and-teleology’ infrastructure of budding-positivists, with perverted consequences like annihilation of Native Indians in the New World and the Transatlantic slavery rather arising as of their far-flung societies opportunistic activities distortive of budding-positivism ‘meaningfulness-and-teleology’ infrastructure as so-construed in their core societies in Europe with respect to the ending of serfdom, nascent socioeconomic emancipation and human rights. Thus basically the
idea of human value-construction is ever always caught up between on the one hand human limited-mentation-capacity to come to terms with ‘transvaluation as <amplituding/formative–epistemicity>causality~as-to-projective-totalitivative~implications,-for-explicating-ontological-contiguity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—the-human-institutionalisation-process [amplification] anamnesis as of difference-conflatedness as-to-totalitative-reification—in-singularisation as-veridical-epistemic-determinism underlying the human construction-of-the-Self’ and on the other hand ‘the effective ontological-impertinence/dereification arising in the conceptualising of human value-construction as of a <amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications>) in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as construing of value-construction within any given registry-worldview’s/dimension’s presencing—absolutising-identititive-constitutedness—of—meaningfulness-and-teleology and so whether as of trepidatious (recurrent-utter-uninstitutionalisation), warped (base-institutionalisation–ununiversalisation), preclusive (universalisation–non-positivism/medievalism) or occlusive (positivism–procrypticism) implications’. This discrepancy (between the human capacity to achieve transvaluation and effective social–value-construction narrative as of any given registry-worldview/dimension) is reflected in the underlying reality that effectively practised human value-construction is the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon’; wherein social–value-construction across the successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly coherent ontological-commitment and so in order to elicit stable social-functioning-and-accordance for social-stake-contention-or-confliction, whether such social–
value-construction is ontologically-pertinent or not. In this respect, the reality in reflecting holographically-<conjugatively-and-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 <amplituding/formative–epistemicity> 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 historiality/ontological-eventfulness/ontological-aesthetic-tracing notwithstanding any disadvantaged ‘priorly implied-and-justified inequity’ for social–value-construction, intuitively cognisant of the pertinence of human transvaluation have elicited the underlying ontological-veracity/ontological-impertinence of their social-construct value-construction as of its supposedly coherent ontological-commitment to induce the transformation of the social-setup value-construction; such that at various critical times the more salient ‘priorly implied-and-justified inequity’ for social–value-construction had thus been basically intellectual-pertinence-as-of-ontological-veracity such that all other ‘priorly implied-and-justified inequity’ for social–value-construction have tended critically to ultimately be grounded on intellectual-pertinence-as-of-ontological-veracity whether of genuine or surreptitious justification. The more salient
genuine sovereignty paradoxically as of obscured-and-deluding knowledge and misinformation that undermines individuals sovereign competence and choice with regards to increasingly skewed-contrived-and-limited stakes of the democratic process thus eliciting protest voting, and in the bigger global framework of competing politico-cultural values with individuals and societies rather construed occlusively as collateral damages. Transvaluation analysis thus ensues from the human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of unwariness with respect to prior relative-ontological-incompleteness\textsuperscript{105} as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments\textsuperscript{105} (as so-reflecting the grandest deeds of ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>/morality/ethics, etc. of any given registry-worldview’s/dimension’s with regards to its ‘destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{105}/presublimating–desublimating-decisionality)~of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> dynamics of temporal-to-intemporal-dispositions’ ). But then while such an abstract transvaluation perspective for the construal of social–value-construction is cogently obvious, however the fact remains that the human subject as of its limited-mentation-capacity exists in circumstances of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as of its given reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation inducing its deficient ontological-performance -<including-virtue-as-ontology> thus explaining its given registry-worldview/dimension vices-and-impediments\textsuperscript{105}. Thus the transvaluation of the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{67} is critically of dimensionality-of-sublimating —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-


‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)) as of successive human construction-of-the-Self as from based animality to trepidatious–self-consciousness, warped–self-consciousness, preclusive–self-consciousness, occlusive–self-consciousness and prospectively protensive–self-consciousness. Thus human limited-mentation-capacity implies that ‘more than just a thought-of ontological notion’ as of transvaluation, social–value-construction is rather accomplished phronetically/in-practicality as of the specific social-setup \(^10\) universal-transparency \(^{104}\)-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \(^87\) > of supposedly coherent ontological-commitment \(^6\) 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 \(^{101}\) universal-transparency \(^{104}\)-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \(^87\) > is muted and where such \(^{101}\) universal-transparency \(^{104}\)-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \(^87\) > is unmuted rather infused with
subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of any relative-ontological-incompleteness registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance as of its ontologically-flawed implied supposedly coherent ontological-commitment; pointing to the ontological-veracity of a ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness—meaningfulness-and-teleology’. This ontological reality basis of social–value-construction, it is often claimed, needs to account for the reality of human sovereignty and free-will as to the ‘autonomy and independence of human disposedness’. But then such a conception of human sovereignty and free-will seems to imply an ‘existence-in-existence constitutedness’ ontologically-flawed de-mentating/structuring/paradigming’ as to imply human sovereignty and free-will supersede-and-override existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming> so-reflected as of <amplituding/formative>formative–epistemicity>totalisingly–preceding-and-redefining-existential-contextualising-contiguity>. We can effectively appreciate that such human sovereignty and free-will implied ‘autonomy and independence of human disposedness’ say with regards to a mystical cause of disease in a non-positivistic society doesn’t stop existence as reflecting bacteria theory or any other biological reason from being the cause of disease and such 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—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-verity of human \(<amplitudding/formative–epistemicity>totalising–thrownness-in-existence\)’ as of ‘the specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-exstatic-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-\langleuninstitutionalised-threshold/presublimating–desublimating-decisionality\rangle–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 \(<amplitudding/formative–epistemicity>totalising–thrownness-in-existence\) 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 \(<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>) 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 — <amplituding/formative>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-
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—as-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—implied—‘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—the-to-totalitative—reification—in—
singularisation—<as-veridical-epistemic-determinism—</amplituding/formative—
epistemicity>causality—as-to-projective-totalitative—implications,—for—explicating—ontological—
contiguity successiveness of registry-worldviews/dimensions. The point here is that, ‘the
individual dimensionality-of-sublimating —<amplituding/formative>supererogatory—de—
mentativeness/epistemic-growth—conflatedness /transvaluative—
epistemic/disposition and expression’ driving the deferential-formalisation-transference knowledge—
reification and empowerment from the knowledge-reification as of ‘historiality/ontological—
eventfulness’/ontological-aesthetic-tracing, even as of poor ontological-performance—
<including-virtue—as-ontology> of social—value-construction so-construed as destructuring—
threshold—<uninstitutionalised-threshold /presublimating—desublimating—decisionality)—of—
ontological-performance—<including-virtue—as-ontology>, can only achieve social—
functioning-and-accordance by a claim to be as of supposedly coherent ontological-commitment⁶⁵, 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-commitment⁶⁵ that gives the teleological orientation of human meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁷⁷, as it then exposes human meaningfulness-and-teleology⁹⁹ as of human limited-mentation-capacity-deepening⁵⁵ to the prospective constraint to be as supposedly coherent ontological-commitment⁶⁵ thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/superradatory-de-mentativity when its any given meaningfulness-and-teleology is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening⁵⁵. 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-completeness⁸⁷ as of ontological-normalcy/postconvergence, and so as of existence constraint implied ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁷⁷ dimensionality-of-sublimating — <amplituding/formative> superradatory—de-mentativity/epistemic-growth-or-confoundedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to difference-confoundedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism —<amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity⁶⁶ in reflecting both destructuring-threshold-(uninstitutionalised-threshold⁷⁹/presublimating—desublimating-decisionality)—of-ontological-performance—<including-virtue-as-ontology> as of prior relative-ontological-incompleteness⁸⁸ 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-as-of-
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-superceratory–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
-<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing–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’ as of the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or with regards
to second-level ontologies ‘specific epiphenomenon–(in-the-overall-ecstatic-existence-
supervening-conflatedness\(\supset\) appraisal of \(\text{meaningfulness-and-teleology}\) as of \(<\text{amplituding-/formative-epistemicity}>\text{totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality};\) differentiated by the fact that ‘overall existence phenomenal appraisal of \(\text{meaningfulness-and-teleology}\)’ across human generations as of ‘cumulative \(\text{reference-of-thought‘relative-ontological-incompleteness} /\text{relative-ontological-completeness}\)\(\langle\text{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness } /\text{formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}>\rangle\) as to human-and-social–expectations/anticipations—metaphoricity \(\langle\text{as-rede-mentating/restructuring/reparadigming-psychologism}\rangle\) is surprisingly of high ontological-contiguity\(\text{explaining the crossgenerational relative intelligibility of philosophical \(\text{meaningfulness-and-teleology}\) (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\(\supset\))\) appraisal of \(\text{meaningfulness-and-teleology}\) as of \(\langle\text{reference-of-thought‘devolving ‘relative-ontological-incompleteness} /\text{relative-ontological-completeness}\)\(\langle\text{sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness } /\text{formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}>\rangle\) as to human-and-social–expectations/anticipations—metaphoricity \(\langle\text{as-rede-mentating/restructuring/reparadigming-psychologism}\rangle\) is of high notional-discontiguity/epistemic-discontiguity\(\langle\text{shallow-supererogation}\langle\text{of-mentally-aestheticised–preconverging/dementing –qualia-schema}\rangle\) explaining the unintelligibility of the
explanation of epiphenomena as contrasted cross-generationally with various superstitious beliefs in the past compared with modern day science epiphenomenal explanations (for instance with the appraisal of ‘health epiphenomena of existence’ as of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing ranging from perceptivity-as-of-bad-omen, perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period, perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor, perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, and perceptivity-as-of-factoring-in-socioeconomic,-hermeneutically-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery). Insightfully, the very essence of ‘overall existence phenomenal appraisal of ‘meaningfulness-and-teleology’ as associated with philosophical aspects (beyond the our artificial subject-matter divisions referring to aspect where virtue, value, ontological principles and epistemic issues are of central concern) is one of interpretation given that the ordinary human-framework-of-experiential-existence is ‘a directly comprehensive and fulsome framework amenable to interpretation’ whereas ‘specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness’) appraisal of ‘meaningfulness-and-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 interpretative 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-confalatedness—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’. This reflects the ontological-veracity that human sovereignty and free-will can only be construed in conflatedness as of human <amplituding/formative—epistemicity>totalising—thrownness-in-existence revealing the epistemic-impertinence of dispositions for ‘presencing—
absolutising-identitive-constitutedness\textsuperscript{11} 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-thought,-in-supererogatory–epistemic-confinatedness\textsuperscript{12} rather than the epistemic-veracity of difference-confinatedness-as-to-totalitative-reification -in-singularisation-as-averidical-epistemic-determinism\textsuperscript{12} <amplituding/formative–epistemicity>causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\textsuperscript{66} of human meaningfulness-and-teleology\textsuperscript{99}. We can garner for instance that there is and has never been any truly ‘presencing—absolutising-identitive-constitutedness’ of the sciences as often wrongly implied by science ideologues, but that scientists across-the-times have allowed existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-confinatedness\textsuperscript{12} to manifest itself in determining ontological-primemovers-totalitative-framework\textsuperscript{72}; and so, as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern day institutional practices of science, with all fundamentally driven not by any ‘purported science-ideology’ but rather the practicality of results as of the constraint of the subject-domains of scientific study together with human limited-mentation-capacity-deepening\textsuperscript{52} implications in transforming the conceptualisation within any such specific subject-domains of scientific study as of their existential-contextualising-contiguity\textsuperscript{72} knowledge-reification\textsuperscript{86} rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<-as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’’. A further twist to such a poor conception of human sovereignty and free-will in the social arises
as of an improper appraisal of the ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’. The fact is human sovereignty and free-will is more critically about its ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’ rather than ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’. For instance, a plumber who draws up the costing for a plumbing job explaining to the customer what is advantageously entailed in a convincing manner (as of ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) as they fail to ensure that their professional assessment will truly resolve the technical issue (as they are just looking to contract the job) is not really advancing the sovereign choice of the customer compared to another plumber who undertakes a candid professional assessment that may not sound advantageous with the customer (as they are more critically interested in the ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) but does solve the technical issue; as any such customer in a deferential-formalisation-transference situation will most likely agree. Such operation of human sovereignty and free-will, beyond more or less simplistic social situations as the case highlighted above, is supposedly implied in the operation of all human institutions as of their inherent deferential-formalisation-transference proxy nature; but in many ways such a notion of ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing complexity and size of human institutions as to what such implications really are, and so especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional performance, evaluation and accountability’ as reflective of human
sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically with regards to political and institutional performance particularly during crises. In many ways, the systemic interrelatedness of large institutions as to their complementary end purposes and practices, renders such an assessment of implied equanimity/balance rather de-mentative/structural/paradigmatic to the overall politico-institutional system itself; and particularly so as in many ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for social–value-construction’ in relative-ontological-incompleteness */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,—in-perspective—ontological-normalcy/postconvergence
⟩

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

in reflecting holographically—<conjugatively—transfusively> the ontological-contiguity

—of-the-human-institutionalisation-process;

going by the phronesis/practicality as of our positivism—procrypticism 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 -
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, 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 any given presencing—absolutising-identitive-constitutedness apriorising/axiomatising/referencing in prospective relative-ontological-incompleteness. This insight about human sovereignty and free-will effectively points to the ontological-flaw of presencing—absolutising-identitive-constitutedness conceptions whether as of the past, present or future, inherently as of failing to account for ‘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,—in-perspective—ontological-normalcy/postconvergence⟩) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism 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 underlied 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 (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 thus subject to analysis as of ‘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,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity –as-rede-mentating/restructuring/reparadigm–psychologism” 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”. Consider in this regards for instance as of the “presencing—absolutising-identitive-constitutedness notion of ‘human social-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-
measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing- apriorising-psychologism> of any such implied slavery ‘human social-vestedness/normativity-<discretely- implied-functionalism> implied contract/political-arrangement-or-political-coercion/given- discrete-social–value-construction’. This points to the reality that ‘human social- vestedness/normativity-<discretely-implied-functionalism> implied contract/political- arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation do not truly escape the ontological prism as of existence being the absolute a priori, and rather speak of epistemic situations in epistemic-abnormalcy/preconvergence with the possibility for true causality implications to be drawn in relative-ontological-completeness as of ontological- primemovers-totalitative-framework construable ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought- indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’. The confusion here arises because of the habituation of any such ‘human social- vestedness/normativity-<discretely-implied-functionalism> implied contract/political- arrangement-or-political-coercion/given-discrete-social–value-construction’ which is then taken to be natural to the point of ‘forgetting/overlooking that it is underlied by apriorising(axiomatising/referencing) power-grabbing/appropriating/usurpatory/arrogating implications’ to which even the weaker party might end up getting habituated to (over years, decades or centuries) as of little alternate existential choice and possibilities, and from which point a presencing—absolutising-identitive-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–<projective/reprojective—aestheticising-re-motif– and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological–
normalcy/postconvergence) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ may seem to arise; but as with say the American civil war and the Haitian slave revolt, the reality that such implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather of flawed apriorising/axiomatising/referencing power-grabbing/appropriating/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-completeness‘ perspective superfetatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/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‘; 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 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-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
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 and-meaningfulness-and-teleology’ 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-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ 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–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological–
apriorising/axiomatising/referencing conceptualisation perspective reasoning as of its ‘ontologically-flawed supposedly superseding of existential-contextualising-contiguity’

‘relative-ontological-incompleteness’/relative-ontological-completeness’


that presencing—absolutising-identitive-constitutedness formulaic interpretation adopt as 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 ); and so equating such ‘prospective’ growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced originariness-parrhesia, as—spontaneity-of-aestheticisation’ with teleologically-degraded meaningfulness-and-teleology as of blatant two-facedness/falseness that would hardly contemplate that ‘the presencing—absolutising-identitive-constitutedness institutional framework de-mentatively/structurally/paradigmatically undermines in many ways the possibility for veridical prospective human transcendence-and-sublimity/sublimation/supererogatory de-mentativity as of its apriorising/axiomatising/referencing <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’. 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 -<imbued-and-
conflatedness/formative-supererogating-projective-reprojective-aestheticising-re-motif-
and-re-apriorising-re-axiomatising/re-referencing,-in-perspective-ontological-
normalcy/postconvergence⟩ as to human-and-social-expectations/anticipations—
metaphoricity/as-rede-mentating/restructuring/reparadigming-psychologism’ (and not
‘absolute-ontological-completeness implications’) given human limited-mentation-capacity at
all moments, as so-reflected in the prospective destructuring-threshold-(uninstitutionalised-
threshold⟩/presublimating-desublimating-decisionality)–of-ontological-performance⟩-
<including-virtue-as-ontology> of any specific registry-worldview’s/dimension’s existential
desublimation manifestation underlined 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⟩ 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⟩). This more effectively speaks to the fact that
‘dimensionality-of-sublimating’—<amplituding/formative> supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness/transvalutative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as
originariness-parrhesis,—as-spontaneity-of-aestheticisation’, instigative of the
‘inventing’/‘creating’ of the possibility for ‘prospective secondnatured institutionalisation as
prospective reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation’, gets lost effectively in the prospective secondnatured institutionalisation
induced —reference-of-thought—categorical-imperatives/axioms/registry-teleology⟩,-for-
aposteriorising/logicising/deriving/intelligising/measuring—the-meaningfulness-and-teleology
as human temporality/shortness encounters it (beyond-the-consciousness-awareness-teleology⟩-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness’–epistemically-induced/constrained–reproducibility-
motif-of–meaningfulness-and-teleology’\textsuperscript{99} as of relatively-shallow-frame-of-elicited-positive-
opportunism’–of-low-intrinsic-attribute-and-high-extrinsic-attribute-susceptibility,–in-
dimensionality-of-desublimating-lack-of’'—<amplituding/formative>supererogatory–
demtativeness/epistemic-growth-or-conflatedness’’/transvaluative-
reationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’
demtatively/structurally/paradigmatically carries the possibility (as of its constitutedness\‘
epistemic stance in presencing—absolutising-identitive-constitutedness \textsuperscript{1)} for \‘prospective
originariness-parrhesia,–as–spontaneity-of-aestheticisation\’, instigative of the
‘inventing’/‘creating’ of the possibility for ‘prospective seconndnatured institutionalisation as
prospective renewed reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducbility-of-aestheticisation’ so-reflected in their existential desublimation manifestation
of
	<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-ofˈ‘meaningfulness-and-teleology’}-as-of-
‘nondescript/ignorable–void’’-with-regards-to-prospective-apriorising-implications>\textsuperscript{1)} or
<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-ofˈ‘meaningfulness-and-teleology’}-as-of-
‘nondescript/ignorable–void’’-with-regards-to-prospective-apriorising-implications>\textsuperscript{1)} in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{1}). Hence the need for prospective rede-
mentating/restructuring/reparadigming apriorising/axiomatising/referencing as of
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought
as from the instigation of dimensionality-of-sublimating’—
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
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—by-reification/conTEMPLATIVE-distension as intemporal-disposition as
intemporal-disposition’, wherein the former (beyond-the-consciousness-awareness-teleology—
in-existential-extrication-as-of-existential-unthought) is mainly responsive to
‘secondnatured-institutionalisation—existence-potency—sublimating-nascence—disclosed-from-
prospective-epistemic-digression-as-of—supererogatory—epistemic-conflatedness—
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,
inthedimensionality-of-desublimating-lack-of—supererogatory—de-
mentativeness/epistemic-growth—or-conflatedness/transvalutative-
rationalising/transepistemic/anamnestic-residuality/spirit-drivenness—equalisation’ and is
rather critically apathetic to the necessary, abstract and non-eliciting-of-opportunism as of
‘dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/conTEMPLATIVE-distension as intemporal-disposition’ that de-
mentatively/structurally/paradigmatically enables the preserving/sustaining/upkeep and
‘inventing’/‘creating’ possibilities for prospective institutionalisation. Inevitably as of
ontological-normalcy/postconvergence of existence-potency—sublimating—nascence, disclosed-
from-prospective-epistemic-digression-as-of—supererogatory—epistemic-conflatedness, such dispensing-with-immediacy-for-relative-
ontological-completeness\(^\text{by-reification}\) /contemplative-distension\(^\text{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/}
\text{formative—epistemicity}\rangle\text{totalising—renewing—realisation/re—perception/re—
thought,—in—supererogatory—epistemic—conflatedness}\(^\text{to supersed human

temporality /shortness}\)\text{wooden-language—(imbued—averaging—of—

thought—<as—to—leveling/ressentiment/closed-construct-of—\text{meaningfulness—and—teleology}^\text{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\(^\text{of all

presencing—absolutising—identitive—constitutedness}\(^\text{wherein prospective base—
institutionalisation implies the apriorising/axiomatising/referencing epistemic—
abnormalcy/preconvergence\(^\text{of recurrent—utter—uninstitutionalisation, and the same applies to

our positivism—procrypticism as prospective —deprocryptism—or—preempting—disjointedness—
as—of—reference—of—thought implies the apriorising/axiomatising/referencing epistemic—
abnormalcy/preconvergence\(^\text{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\(^\text{—qualia—schema at its destructuring—threshold—
(uninstitutionalised—threshold\(^\text{/presublimating—desublimating—decisionality)—of—ontological—

performance\(^—<\text{including—virtue—as—ontology}>; and this explains why the very essence of such

metaphoricity\(^\text{of 'meaningfulness—and—teleology’ is rather of a crosngenerational

psychoanalytic—unshackling/memetic—reordering/institutional—recomposuring. Furthermore, the

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reality of all prospective transcendence-and-sublimity/sublimation/supererogatory—
<amplituding/formative>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 /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation ‘ontological-faith-notion—or-ontological-fideism—imbued-
underdetermination-of-motif-and-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—supererogatory—epistemic-conflatedness —epistemically-induced/constrained—
reproducibility-motif-of—meaningfulness-and-teleology® as of relatively-shallow-frame-of-
elicited-positive-opportunism—of-low-intrinsic-attribute-and-high-extrinsic-attribute-
susceptibility,—in—dimensionality-of—desublimating—lack—of —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation’. The ontological-contiguity®—of—the-human-institutionalisation-
process® as of living-development—as—personality-development, institutional-development—
as—social-function-development and Being-development/ontological-framework—expansion—
as—depth—of ontologising-development—as—infrastructure—of—meaningfulness—
and—teleology® has ever always been driven as of the instigative human dimensionality-of-sublimating —

<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-
thought, in supererogatory-epistemic-conflatedness — epistemically-induced/constrained—
reproducibility-motif-of meaningfulness-and-teleology, and so rather as of the latter’s ‘poor-
cognisance and poor-integration into any such prospective secondnatured meaningfulness-
and-teleology of the underlying dimensionality-of-sublimating —
<amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equational 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-extraction-as-of-existential-
unthought as of human-subpotency epistemic perspective over intemporal-disposition of
dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension across all the registry-worldviews/dimensions reflected
in the repetitive succession 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) assuming a presencing—absolutising-identitive-constitutedness inclination
about all that ever existed and matters, implying an orientation 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 devoid of the homeliness of
the apriorising/axiomatising/referencing—re-originariness/re-origination as reflected by 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-
disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
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-
indeterminacy/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-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—"meaningfulness-and-teleology" as ultimately reflected in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process of successive registry-worldviews/dimensions "reference-of-
thought—and—reference-of-thought—devolving—meaningfulness-and-teleology", speaking of
successive recurrent thresholds 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 with regards
to human ontological-performance—<including-virtue-as-ontology>—including-virtue-as-
ontology up to ‘the given specific point of living-development–as-to-personality-development
or institutional-development–as-to-social-function-development or Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—"meaningfulness-and-teleology" where the human fails in its capacity 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—
implies the prior human self-surpassing—existentialism-form-factor,—in–overcoming–
‘notionally–collateralising–beholdening–protohumanity’–to–‘attain–sublimating–humanity’—as–
thought,—in–supererogatory–epistemic–conflatedness—is massively already secondnatured in
generalised human behaviour as of the prior living–development–as–to–personality–development
or institutional–development–as–to–social–function–development or Being–
infrastructure–of–meaningfulness–and–teleology), such ‘varying magnitudes/scales—as–to–
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’ speak to the ‘more and more profound dispensing–with–immediacy–
for–relative–ontological–completeness—by–reification’/contemplative–distension (as of human
beholdening–protohumanity’–to–‘attain–sublimating–humanity’—as–to–existence–
<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–
define the very human-in-its-temporality\(^{10}\)/shortness/mortality in want for its prospective development paradoxically as the determining agent (as in its very \(^{7}\) presencing—absolutising-identitive-constitutedness \(^{11}\) of such prospective development\(^{12}\); such that there is an underlying transversality-of-affirmative-and-unaffirmative—disambiguated-'motif-and-apriorising/axiomatising/referencing\(^{10}\)) between such \(^{7}\) presencing—absolutising-identitive-constitutedness \(^{13}\) 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—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation critical for prospective human self-surpassing—existentialism-form-factor,—in-overcoming—'notionally—collateralising-beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as—to—existence—potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression—as—of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re—perception/re—thought,—in—supererogatory—epistemic—conflatedness \(^{12}\) (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 \(^{33}\) of any of the successive registry-worldviews/dimensions \(^{7}\) presencing—absolutising-identitive-constitutedness\(^{12}\) of either recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation 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\(^{1}\) but then go on to falsely imply the profoundness of thought as of the \(^{7}\) presencing—absolutising-identitive—constitutedness\(^{1}\) of our positivism—procripticism in its <amplituding/formative—
as insightfully, as herein implied, such a most profound notion of psychological science is one of \[
\text{amplituding}/\text{formative-epistemicity}\]
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-

In recapping, this ‘conundrum of discrepancy/sundering in ontologisation/ontological-veracity/aestheticisation-towards-ontology along human registry-worldview’s/dimension’s institutionalisation formation’ (with respect to living-development—as-to-personality-development or institutional-development—as-to-social-function-development or Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology), is underlied by ‘human formative discrepancy/sundering of the relatively-shallow-frame-of-elicited-positive-opportunism—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of’—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation from dimensionality-of-sublimating—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation; and is elucidated as from the ‘formative de-mentating/structuring/paradigming of ontologically-flawed presencing—absolutising-identitive-constitutedness that fails re-originariness/re-origination as to human limited-
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—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) 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—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—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ of
dimensionality-of-sublimating —<amplituding/formative>supererogatory—dementativeness/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-existing-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—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation that dementatively/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-
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 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-confliction, and as generalised human behaviour varyingly assume existentially constraint pragmatic inclinations and temporal-to-intemporal-dispositions as of varying thresholds of constructiveness-of-ontological-performance—including-virtue-as-ontology and destructuring-threshold—(uninstitutionalised-threshold /presublimating—desublimating—decisionality)~of-ontological-performance—including-virtue-as-ontology in relating with such originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. This points to the need to assume a notional construal cognisant and integrating the de-mentative/structural/paradigmatic implications of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, as the ‘dynamic social and institutional conjugation of temporal-to-intemporal-dispositions ontological-performance—including-virtue-as-ontology—including-virtue-as-ontology at the destructuring-threshold—(uninstitutionalised—
relation of ‘the successive construction-of-the-Self induced human self-consciousness capacity
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-conflicatedness (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-referring–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-conflatedness/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—<amplituding/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 <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 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 prospective humanity to manifest. But then this intellectualism and sophistry conundrum underlying knowledge-notionalisation (as of prospective human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ), de-mentatively/structurally/paradigmatically marks all human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as to ‘the uninstitutionalised-threshold attendant framework of lack of social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness—)–or-understanding-of-ontological-primemovers-totalitative-framework—is-of-underlying-phenomena’. This very fact is defining as without the latter there wouldn’t be any human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in the very
first place; and this very much explains the defining relevance of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, as to the possibility for genuine human reification and emancipation to broaden-the-latitude-of-human-collective-consciousness or disenfranchising falsehoods. The taxingness-of-originariness (as to the direct relation between human-subpotency and existence-potency–sublimating–nascence–disclosed–from-prospective-epistemic-digression-as-of–amplituding/formative–epistemicity–totalising–renewing-realisation/re-perception/re-thought–in–supererogatory–epistemic-conflatedness) is effectively what underlies human institutional paralysis and social-vestedness/normativity–discretely-implied-functionalism–as well as the possibility for prospective human construction-of-the-Self in the face of increasingly technically aloof/remote and racing technological, organisational and social transformation; such that the requisite human thoughtfulness that can correspondingly broaden-the-latitude-of-human-collective-consciousness is increasingly out of the loop as humankind in the modern positivism age has increasingly become rather a self-subjugating agent to such transformations as to their lopsided material/equipment/accoutrement sublimation implications with the notion of human consciousness sublimation increasingly passivised and blanked to vested social-and-institutional-frameworks-of—referencing/registering/decisioning actions. But then humankind faces the challenge of contemplatively articulating meaningfulness-and-teleology 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-extrication-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 presencing—absolutising-identitive-constitutedness as 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-structure-of—meaningfulness-and-teleology); and in many ways this historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition has already been stifling/stalling the human prospective potential as from the ontological-normalcy/postconvergence perspective conception of future historicity/ontological-eventfulness/ontological-aesthetic-tracing relevant to deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought. Such historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally defined by a certain enduring reproducibility passivity and blankness of human social processes, wary of the implications of prospective renewal possibilities as the psychological entrapment constraints of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition override prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation possibilities, and the prospect for the future is ever so tied down to the psychological entrapment of prior human stake-contention-or-confliction framework that nullifies the possibility for renewal of humanity. Institutionalised historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition thus foregoes the construal of human meaningfulness-and-teleology as a construct of re-originariness/re-origination of meaningfulness-and-teleology as to human limited-mentation-
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—including-virtue-as-ontology> rather than—<amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality for re-originariness/re-origination (and as ever always such destructuring-threshold—(uninstitutionalised-threshold/presublimating—desublimating-decisionality)—of-ontological-performance—including-virtue-as-ontology> across the successive registry-worldviews/dimensions abuse of the idea of being at the backend of human institutional-cumulation/institutional-recomposure—as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing> as speaking to its own exceptionalism in a naïve —<amplituding/formative—epistemicity> totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag posture instead of the true instigative exceptionalism of the underlying ontological-contiguity—of-the-human-institutionalisation-process). This temporal/shortness disposition to fail re-originariness/re-origination is of overall social recurrence as to human temporality/shortness —<amplituding/formative> wooden-language—(imbued—averaging-of-thought—as-to—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—of—‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications)> as of
‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of—meaningfulness-and-teleology of prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor”; and so in all situations particularly those 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. Such that such ontologically-flawed
presencing—absolutising-identitive-constitutedness becomes a psychological entrapment of
an overwhelming presence hardly capable of profound re-originariness/re-origination but for its
thresholding to the accrued historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition perception of temporal/shortness human stakes-contention-or-confliction
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 -of—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 deprocrypticism—or—preempting—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
of—
meaningfulness-and-teleology
given ‘historicity-tracing—in-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—of—
meaningfulness-and-teleology—in-cumulation/recomposuring is often articulated as resting on ‘human social—
institutionalisation-process\textsuperscript{67} with: base-constitutedness at recurrent-utter-uninstitutionalisation, first-level presencing—absolutising-identitive-constitutedness\textsuperscript{11} at base-institutionalisation–ununiversalisation, second-level presencing—absolutising-identitive-constitutedness\textsuperscript{12} at universalisation–non-positivism/medievalism, third-level presencing—absolutising-identitive-constitutedness\textsuperscript{13} at our positivism–procrypticism, and prospectively full-conflatedness\textsuperscript{46} at prospective deprocrypticism; rather speaks to a more fundamental driver as to underlying ontological-veracity (as to supposedly coherent ontological-commitment with regards to the ‘full-conflatedness\textsuperscript{12} of apriorising/axiomatising/referencing–conceptualisation as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-\textsuperscript{<amplituding/formative–epistemicity>}totalising–renewing–realisation/re-perception/re-thought, in superradatory–epistemic-conflatedness\textsuperscript{ } ) but that such a reality is oblivious to the traditional construal in presencing—absolutising-identitive-constitutedness\textsuperscript{11}/constitutedness\textsuperscript{13} of apriorising/axiomatising/referencing–conceptualisation that speaks of ‘human social-vestedness/normativity-\textsuperscript{<discretely-implied-functionalism>} implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ in presencing—absolutising-identitive-constitutedness\textsuperscript{11}. This is so inherently because of the specific human-subpotency as to 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-axiomatising/re-referencing–conceptualisation>}, by the mere token that human-subpotency reflexivity of existence at any such given apriorising/axiomatising/referencing–conceptualisation shallow \textsuperscript{<amplituding/formative–epistemicity>}totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{72} presencing—absolutising-identitive-constitutedness\textsuperscript{13}/constitutedness\textsuperscript{13} in relative-ontological-incompleteness\textsuperscript{89} (that is, in epistemic-abnormalcy/preconvergence\textsuperscript{10} as to existence-potency–sublimating–nascence,–
equivalence/correspondence with the full-potency-of-existence’s sublimating-nascence as-of-its-coherence/contiguity’. This reality speaks 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 motif and 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 redemtating 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—cumulation/recomposing/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-confaledness/transvaluative-

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-suprerogatory–epistemic-conflatedness$^{12}$ (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process$^{17}$), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity$^{66}$—over–deselectivity-of-ontological-bad-faith/inauthenticity$^{63}$’, 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$^{68}$ 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$^{63}$), and so as to their underlying correspondingly ‘instigatable/promptable ontological-good-faith/authenticity$^{68}$ or ontological-bad-faith/inauthenticity$^{63}$ apriorising/axiomatising/referencing–conceptualisation’, with ‘mutually-and-complemeternarily instigated/prompted ontological-good-faith/authenticity$^{68}$ apriorising/axiomatising/referencing–conceptualisation’ inducing the very creative dynamics for human sublimating-over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology$^{19}$—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$^{68}$ or ontological-bad-faith/inauthenticity$^{63}$ apriorising/axiomatising/referencing–conceptualisation’ ontologically precede and define the possibility for the creative dynamics of human
breakups/diversification as to human-subpotency potential for social formation, modes-of-
living, language-as-of-dialogical-equivalence, cultural practices, etc. This insight further points
out that the central deterministic argument made as from ‘human social-vestedness/normativity-
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social–value-construction’ conceptualisation perspective (in
‘presenting—absolutising-identitive-constitutedness])/constitutedness] of
apriorising/axiomatising/referencing–conceptualisation) as underlying justification for the
sustainability of human sublimating-over-desublimating social-and-institutional-constructs—of—
meaningfulness-and-teleology—in-cumulation/recomposuring is actually of shallow
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag] in relative-ontological-incompleteness", as 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-motif-and-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’ rather
inherently implies that the true underlying justification for the sustainability of human
sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-
teleology—in-cumulation/recomposuring lies with ‘prospectively projected relative-
ontological-completeness] dimensionality-of-sublimating —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-

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 as of its decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation. But then existence is not beholden to any such human reproducibility—mathesis/motif/throwness-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 46 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment that ultimately denatures the 47 historiality/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 46 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment with respect to the overall prospective sublimating 46 historiality/ontological-eventfulness/ontological-aesthetic-tracing (which de-mentatively/structurally/paradigmatically seems to be entrapped/stifled in human taxingness-of-originariness). Effectively, human decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation arises as of ‘taxingness-of-originariness (what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation). The idea of superseding the human registry-worldview’s/dimension’s institutionalisation decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation (as to ‘abstractly projected finality in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process") for prospective sublimating 46 historiality/ontological-eventfulness/ontological-aesthetic-tracing, patently makes obvious what the true implications of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought project with respect to its dispensing-with-immediacy-for-relative-ontological-completeness—by-reification /contemplative-distension re-originariness/re-origination conceptualisation in relation to our present positivism—procrypticism aestheticisation—and—aestheticisation-towards-ontology as 46 meaningfulness-and-teleology". This is reflected in the projected underlying
ontological-performance\(^\d\)<-including-virtue-as-ontology> divergent relation between \(^\d\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (as constrained to human taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation) and prospective \(^\d\) historiality/ontological-eventfulness /ontological-aesthetic-tracing. \(^\d\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as implied at all uninstitutionalised-threshold \(^\d\) is what underlies the notionally-collateralising inclination of human \(^\d\) meaningfulness-and-teleology\(^\d\) as of any given registry-worldview/dimension in relative-ontological-incompleteness; speaking in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^\d\)—of-the-human-institutionalisation-process\(^\d\) as ‘an overall human aestheticisation—and—aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ for corresponding human consciousness sublimation. But then the implication of \(^\d\) deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as supposedly superseding human relatively-shallow-frame-of-elicited-positive-opportunism\(^\d\)-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of—<amplituding-formative> supererogatory—dementativeness/epistemic-growth-or-conflicatedness\(^\d\) /transvaluated-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\(^\d\)—of-the-human-institutionalisation-process\(^\d\) as to the obviating of its decoherencing-structure—of—meaningfulness-and-teleology\(^\d\)-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 historicity/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—absolutising-identitive-constitutedness as the very seeding disposition for historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is ever always characterised by its immediacy-reactive-criticality (over panoramic-sublimating-criticality) as to its constraining aestheticisation—and—aestheticisation-towards-ontology framework; such that the propensity for human meaningfulness-and-teleology to be instigated (as to human limited-mentation-capacity-deepening before any construable human panoramic-sublimating-criticality outcome of meaningfulness-and-teleology) has ever always been bound to take ‘a notionally-collateralising inclination detour of aestheticisation—and—aestheticisation-towards-ontology’ (as
with regards to human living-development–as-to-personality-development or institutional-
development–as-to-social-function-development or Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology\(^{11}\)). Such that, prospective \(^{12}\) deprocrypticism–or–preempting—disjointedness-as-
of- reference-of-thought (with respect to obviating of prior desublimating historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition imbed ontological-
performance \(\text{-<including-virtue-as-ontology>}\) implies the superseding of the ontological-
veracity of such presencing—absolutising-identitive-constitutedness\(^{13}\) human sublimating-
over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology —
in-cumulation/recomposuring (and so with regards to human living-development–as-to-
personality-development or institutional-development–as-to-social-function-development or
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology\(^{11}\), as to the fact that these
end up overtly or covertly drawing their inherent justification on the basis of their inherent prior
aestheticisation—and–aestheticisation-towards-ontology as of human social-
vestedness/normativity-\(<\text{discretely-implied-functionalism}>\) rather than any relevant underlying
supposedly coherent ontological-commitment\(^{8}\) as their social-vestedness/normativity-
\(<\text{discretely-implied-functionalism}>\) increasingly become dépassé (prospectively ontologically-
invalid), thus rather stifling the requisite dispensing-with-immediacy-for-relative-ontological-
completeness\(^{17}\)-by-reification\(^{18}\)/contemplative-distension\(^{19}\) and thus marring prospective
historicality/ontological-eventfulness /ontological-aesthetic-tracing. Actually, the notion of
hyperreality–as-to-its-simulacrum implications highlighted by postmodern-thought is more
profoundly manifested in reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the
ontological-contiguity\(^{6}\)—of-the-human-institutionalisation-process\(^{7}\) as to historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition implications with regards to
and apriorising/axiomatising/referencing–psychologism of (relative-ontological-completeness in prospective notional-contiguity/epistemic-contiguity–<profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema>), can be reflected historically with respect to say ‘an engrained traditional non-positivism/medievalism conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of planets shown with a telescope to be rather going around the sun in a nascent positivism/rational-empiricism attitude/mental-disposition/care–and–episteme implied by Galileo and further conceptually articulated by Descartes’ thinking proposition as to its mathesis universalis implications, such that it is as of a crossgenerational transformation/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-
completeness
existence-potency-sublimating-nascence-disclosed-from-prospective-
etic-digression-as-of-
totalling-renewing-
realisation/re-perception/re-thought-as-supererogatory-epistemic-conflatedness.

history-tracing-in-presencing-hyperrealisation/hyperreal-transposition is so-reflected with the mere
reproducibility-mathesis/motif/thrownness-disposition-as-reproducibility-of-
aestheticisation-and-aestheticisation-towards-ontology of any such registry-
worldview’s/dimension’s underlying intellection induced meaningfulness-and-teleology
infrastructure (whether positivism/rational-empiricism manifestation of procrypticism-or-
disjointedness-as-of-reference-of-thought, universalisation-non-positivism/medievalism,
base-institutionalisation-ununiversalisation or recurrent-utter-uninstitutionalisation) and its

1. corresponding hegemonising institutional and social narratives, as to their notionally-
collateralising framework of meaningfulness-and-teleology increasingly construing their
defining prospecive human-subpotency-aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint-imbued-temporal-to-intemporal-dispositions-
existentialism-form-factor (reflecting their uninstitutionalised-threshold) rather as
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable as to their given history-tracing-in-presencing-
hyperrealisation/hyperreal-transposition psychological entrapment (in notional-
discontiguity/epistemic-discontiguity-shallow-supererogation-of-mentally-
aestheticised-preconverging/dementing–qualia-schema> of aestheticisation-and–
aestheticisation-towards-ontology) induced lack of universal-transparency-
transparency-of-totalising-entailing-as-to-entailing-totalling-formative-epistemicity-totalising–in-
relative-ontological-completeness of the-Good/understanding/knowledge-
reification/ontological-primemovers-totalitative-framework and its relatively-shallow-frame-
of-elicited-positive-opportunism-of-low-intrinsic-attribution-and-high-extrinsic-attribution-
susceptibility,-in-dimensionality-of-desublimating-lack-of —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. dimensionality-of-sublimating''—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness''/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of all registry-worldviews/dimensions is effectively what renders (by its ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought) the possibility for the succession of prospective registry-worldviews/dimensions underlying the ontological-contiguity''—of-the-human-institutionalisation-process''; and it is this dimensionality-of-sublimating''—

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in-cumulation/recomposuring’ out of the very same process of ‘de-mentation-
(supereogenerated—ontological–de-mentation-or-dialectical–de-mentation—standing-or-
attributive-dialectics) superogenerated–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 beholding-becoming—
distortive-originariness/distortive-origination—as-to- historicity-tracing—inhhibited-mental-
aestheticising)’, such that prospective notional—deprocrypticism mental-aestheticisation as
predicated upon its dimensionality-of-sublimating —
<amplituding/formative>superogenerated—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation is rather skewed towards bechancing-becoming—
originariness/origination—as-to- historicity/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 beholding-becoming—distortive-originariness/distortive-origination—as-
to- historicity-tracing—inhhibited-mental-aestheticising with respect to their ontological-
performance ’<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–procrypticism 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’ as to human-and-social–expectations/anticipations—metaphoricity—as-red-mentating/restructuring/reparadigming–psychologism’ of excogitation in its own present and the prospective projection as reflected herein with the ontological-contiguity—of-the-human-institutionalisation-process 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-
(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness'/formative–supererogating,<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence) 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-
<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—as-of—<amplituding/formative–epistemicity>totalising—renewing-
realisation/re-perception/re-thought,—in-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–
drivenness–equalisation over the \(<\text{amplituding}/\text{formative}\>\) wooden-language-\{imbued—temporal–mere-form/virtualities/dereification /akrasiac-drag/denatured/preconverging-or-dementing ‒narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology \} now increasingly inducing sovereign disenfranchisement/swindling/corruption/dispossession. But then the requisite human intellection sublimation from our positivism–procrysticism 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 historiality/ontological-eventfulness /ontological-aesthetic-tracing will effectively have to be as of a variedly sublimating-humanity that humankind could generate crossgenerationally by its dimensionality-of-sublimating —\(<\text{amplituding}/\text{formative}\>\) supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance’\(<\text{including-virtue-as-ontology}\>\) equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascent-as-of-its-coherence/contiguity’ towards its potentiative-attainment of singularisation /epistemic-immanence/veridical-epistemic-determinism, and so construed as of ‘ontologically-uncompromised—referentialism notional–deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’; as we can fathom that no singular minds in recurrent-utter-uninstitutionalisation could metaphorically generate the comprehensive imaginary/ideality for the human possibility of

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 so reflected contrastively with 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; 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-sub potency–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–de-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-confledness; 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-confledness/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-confledness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and dimensionality-of-desublimating-lack-of —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confledness/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-
institutionalisation’ tend to be construed as instigated as of the prior underlying ‘disseminative—selectivity-of-ontological-good-faith/authenticity\(^{68}\) mental-orientation’ inducing the institutionalisation while ultimately ignoring/blanking-out the prior ‘disseminative—deselectivity-of-ontological-bad-faith/inauthenticity\(^{63}\) mental-orientation’. The consequence of ignoring/blanking-out the prior ‘disseminative—deselectivity-of-ontological-bad-faith/inauthenticity\(^{63}\) mental-orientation’ is that with regards to prospective transcendental-enabling/sublimating/supererogatory–de-mentativity sublimating-over-desublimating social-and-institutional-constructs–of—meaningfulness-and-teleology—incumulation/recomposuring, dimensionality-of-sublimating —

<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^{14}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation reflected in the ‘disseminative—selectivity-of-ontological-good-faith/authenticity\(^{68}\) mental-orientation’ is falsely implied as the all-encompassing social disposition (thus wrongly reflecting only an intemporal-disposition rather than the reality of temporal-to-intemporal-dispositions) while dimensionality-of-desublimating-lack-of —


<amplituding/formative>wooden-language{(imbued—temporal–mere-form/virtualities/dereification}/akrasiatic-drag/denatured/preconverging-or-dementing\(^{19}\)—
ontological-contiguity\(^{66}\) (as to existence-potency~sublimating~nascence,~disclosed-from-prospective-epistemic-digression-as-of\(<\textit{amplituding/formative-epistemicity}>\textit{totalising\textendash renewing\textendash realisation/re-perception/re-thought, in-}\textit{supererogatory\textendash epistemic-confaltedness}\(^{12}\)), is effectively to reflect the idea that there is a more fundamental dimensionality issue involved in all human social-stake-contention-or-confliction in reflecting holographically\(<\textit{conjugatively-and-transfusively}>\) the ontological-contiguity\(^{66}\)\textendash of-the-human-institutionalisation-process\(^{67}\) (and particularly as it bears upon prospective notional\textendash deprocrypticism as the ultimate de-mentative/structural/paradigmatic issue with regards to addressing prospective human-subpotency\textendash aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint). This dimensionality issue in reflecting holographically\(<\textit{conjugatively-and-transfusively}>\) the ontological-contiguity\(^{66}\)\textendash of-the-human-institutionalisation-process\(^{67}\) can be reflected in the recurrent variance of ‘dimensionality-of-desublimating-lack-of’\(<\textit{amplituding/formative}>\textit{supererogatory\textendash de-mentativeness/epistemic-growth-or-confaltedness}/\textit{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and dimensionality-of-sublimating’\(<\textit{amplituding/formative}>\textit{supererogatory\textendash de-mentativeness/epistemic-growth-or-confaltedness}/\textit{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}; as implied contrastively say with the-sophists/medieval-scholastics lack-of-dimensionality-of-sublimating’\(<\textit{amplituding/formative}>\textit{supererogatory\textendash de-mentativeness/epistemic-growth-or-confaltedness}/\textit{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as reflected say in an ordinary non-universalising/non-positivism–
medievalism world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-contiguity\(^\text{61}\) - profound-supererogation\(^\text{96}\) - of-mentally-aestheticised-postconverging/dialectical-thinking – qualia-schema>) as given even in the face of its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity\(^\text{62}\) - shallow-supererogation\(^\text{96}\) - 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\(^\text{96}\) - 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 causality-as-to-projective-totalitative–implications, for-explicating-ontological-contiguity\(^\text{66}\) 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 underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-
discontiguity/epistemic-discontiguity ∧ 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-
<amplituding/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-
<amplituding/formative–epistemicity>totalising—renewing-realisation/re-perception/re-
<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>). In this regards, this author construes such gimmicky pretences of intellection in our present day rather ‘intimating of existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective’ with regards to otherwise de-mentative/structural/paradigmatic human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint issues (requiring the ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought), which articulation and constructive addressing should actually be the very conceptualisation of intellection. In this regards, we can appreciate that the Socratic philosophers and budding-positivists actually addressed and resolved the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of their respective times as of sublimating intellectualism (as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought, involving a sense of intellectual-and-moral sacrifice as to the pre-eminence of ecstatic-existence implications as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supercerogatory–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-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology”-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> as of
moral and intellectual disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things dimensionality-of-sublimating\——
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\/or/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation warrants that the prospective projection of any human \meaningfulness-and-teleology\ as transcendental-enabling/sublimating/supererogatory-de-mentativity should be articulated in such a way as to imply that all human \meaningfulness-and-teleology\ should assume the same disposition as to the possibility of enabling the sublimation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\——of-the-human-institutionalisation-process\; such that ‘supposed reifying’ \meaningfulness-and-teleology\ in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective effectively comes out as epistemically-decadent and in ontological-bad-faith/inauthenticity\, as to the fact that in the face of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, if no human minds projected not of nonextricatory-existential-preempting-of-existential-unthought (eliciting the possibility for the ontological-contiguity\——of-the-human-institutionalisation-process\) but rather existential-extrication-as-of-existential-unthought (undermining the possibility for the ontological-contiguity —of-the-human-institutionalisation-process ) in recurrent-utter-uninstitutionalisation, in base-institutionalisation—ununiversalisation, in universalisation—non-positivism/medievalism and prospectively in our positivism—procrypticism, then the de-mentative/structural/paradigmatic possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\——of-the-human-institutionalisation-process\ wouldn’t be possibile. Such \meaningfulness-and-teleology\ in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of —
amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation rather speaks of a parasitising conception of intellection that warrants that by some miracle the possibility of human sublimation induced as of dispensing-with-immediacy-for-relative-ontological-completeness -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 <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>}. In many ways, this dimensionality-of-desublimating-lack-of — <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation explains a poor inclination-or-capacity to effectively interpret the projected meaningfulness-and-teleology of many a past thinker as to presencing—absolutising-identitive-constitutedness institutional and social-vestedness/normativity-<discretely-implied-functionalism> <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that naively think that being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process inherently grants epistemic-profundity (not factoring that this is not necessarily the case with overall existence beholden frameworks which can actually suffer intellectual regression) unlike the case with epiphenomena as in the science domains (as providing the prolongation for human interpretation capacity with respect to epiphenomenal manifestations outside ordinary existential sublimation manifestations). In this regards, we can appreciate that the strong predictive constraining in many a natural science
domain (as strongly constrained to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory--epistemic-conflicatedness’ ) induces the manifestation of sublimating thought as from induced requisite cogency of knowledge-reification (as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought) unlike is the case in many a blurry domain highly subjected to imprimatur totalisingly-disentailing—discretion/whim-of-thought as to poor deferential-formalisation-transference justification as often in the social not the least bothered about the overall cogency of projected knowledge-reification (thus rather tending towards existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective). We can consider in this regards how authority actually serves its true deferential-formalisation-transference role quickly gives to prospective possibilities of sublimating knowledge-reification wherein for instance in the physics domain-of-study at the beginning of the 20th century the eminent physicists from say the cohorts of the Poincarés, the Einsteins, the Bohrs, the Feynmans, etc. successively passing on the baton (as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory--epistemic-conflicatedness’ , as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought; whereas in many a blurry domain-of-study, disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’ > tend to be the order of the day often assuming a quasi-political strategic orientation as to gimmickiness-of-thought as of existential-extrication-as-of-existential-unthought postures (poorly appreciating the profound knowledge-reification sublimating-over-desublimating
implications of existence-potency-sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought, in–supererogatory–epistemic-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/inferring-of-elucidation-outside-existential-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–deprocripticism 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-conflatedness. 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’-\((\text{sublimating-\text{registering/registering/decisioning,–as-self-becoming/self-conflatedness}}^{12}/\text{formative–supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-normalcy/postconvergence}>\) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism\(^{89}\) as to ‘enlightening’^{47} human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’); as the ontological inherently permeates all social and cultural
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>) implies an ‘emancipating attitude/mental-disposition/care—and—episteme ’ in relation to ‘the other’ that is in the state of relative-ontological-incompleteness. Interpreting the historical failures associated with colonising or slaving or otherwise-exploitative-or-extermminating 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—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-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-conflatedness/transvaluative-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  historia-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—
absolutising-identitive-constitutedness13 identitive-constitutedness13—as-‘epistemic-totality’
dereification—in-dissingularisation—as-flawed-epistemic-determinism1 in
〈amplituding/formative–epistemicity〉totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag ’ explaining the historical failures and on
the other hand 4 historiality/ontological-eventfulness2/ontological-aesthetic-tracing
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-conflatedness12 given
difference-conflatedness12-as-to-totalitative-reification-in-singularisation12-as-veridical-
epistemic-determinism12 as to enlightening 47 human-subject-emancipatory-relativism-driven-
recomposuring-constructivism-towards-singularisation12 reflected 8〈amplituding/formative–
epistemicity〉causality-as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity6 as to ontological-prime movers-totalitative-framework’ that speaks to the
ontologically-veridical and appropriate human emancipating attitude/mental-disposition/care–
and–episteme’. Such a wrong interpretation actually falls back into prospectively
disenfranchising and undermining the emancipation of the state of relative-ontological-
incompleteness92 prospectively as to its human inevitability stance poorly cognisant of the
implications of the specific human-subpotency as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility1-<imbued-and-
‘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 "amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity <foregrounding—entailment{(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation} in reflecting ‘immanent-ontological-contiguity’ as-operative-notional–deprocrypticism in elucidating ontological-contiguity’<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective>’ and so as of the ‘internally implicited 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-
This insight (as of present state-of-the-art elucidative notional-contiguity/epistemic-contiguity\(^6\) -<profound-supererogation\(^6\) -of-mentally-aestheticised~postconverging/dialectical-thinking\(^6\) – qualia-schema> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity\(^4\) -<profound-supererogation\(^6\) -of-mentally-aestheticised~postconverging/dialectical-thinking – qualia-schema> as to ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\(^3\) 4 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 in elucidating ontological-contiguity -<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>\(^7\)’) 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 \(^7\) ‘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 \(^4\) historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing as so-required in the social domain, and as herein explicited with the ontological-contiguity —of-the-human-institutionalisation-process\(^7\) elucidative notional-contiguity/epistemic-contiguity\(^7\) -<profound-supererogation\(^7\) -of-mentally-

epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-
supererogatory-epistemic-confledness (in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process⁸), of
human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-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’. Actually human-subpotency
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
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 secondnatured 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—ins-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—including/sublimating—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) is what is projectively warranted to enable present and prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity—<profound-supererogation—of-mentally-aestheticised—postconverging—dialectical-thinking—is—qualia-schema>, going by the historiality/ontological-eventfulness/ontological-aesthetic-tracing—transcendental-enabling/sublimation insights of prior, present and prospective—including/sublimating—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>. This critical epistemic and true knowledge-
reification\textsuperscript{65} 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-
aesthetic-tracing>,-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes), is
effectively a reflection 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 its skewness towards hardly-adaptable/inflexible reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation frameworks of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition reflected 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>\textsuperscript{82} in
a poor ontological-good-faith/authenticity\textsuperscript{66} or outright ontological-bad-faith/inauthenticity
relation 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\textsuperscript{7} as to the requisite prospectively-profound-and-recreative insight implications about prospective appropriateness of methods/methodologies/approaches with regards to profound knowledge-reification\textsuperscript{65} beyond
presencing—absolutising-identitive-constitutedness\textsuperscript{13} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘. Insightfully, it is actually ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-

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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’
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>’ 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
profundness 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—conflicatedness’ (when failing to truly reflect the requisite
‘human corresponding—sublimation-inducing,—profound—and—creative
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/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’ implications of
methods/methodologies/approaches for prospective knowledge-reification’. The fact is ‘what is effectively lost-and-abandoned in practices of science-ideology supposedly based on scientific methods/methodologies/approaches’ is the fundamental reality that such methods/methodologies/approaches came-about/were-introduced/were-invented in a tight-and-entwined relationship of prior ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’


supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/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-disentailing—discretion/whim-of-thought and disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’<sup>66</sup> and as it fails to represent ontological-contiguity<sup>66</sup> 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> in a poor ontological-good-faith/authenticity<sup>68</sup> or outright ontological-bad-faith/inauthenticity<sup>63</sup> 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<sup>12</sup> as to the requisite prospectively-profound-and-recreative insight implications about prospective appropriateness of methods/methodologies/approaches with regards to profound knowledge-reification<sup>86</sup> beyond presencing—absolutising-identitive-constitutedness<sup>13</sup> <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—
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-
onological-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’; 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-conflictedness. 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-identitative-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/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—
Thus it is such an ideological conception of science and knowledge-reification on the latter basis (as of prior-apriorising/axiomatising/referencing–dialogical-equivalence-as-superseded-logical-basis) that ultimately translates into the ‘methodological, epistemic, institutional and social sagging of human knowledge-reification’ reflected abstractly in crises of methodology, epistemicity and scholarship as well as derived human institutional and social crises as to underlying ‘meaningfulness-and-teleology’ infrastructure; and critically so with regards to our own positivism/rational-empiricism manifestation of 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–de-mentativeness/epistemic-growth-or-conflicatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation warrants that the conception of veridical human knowledge and emancipation is not beholden on the mere eliciting of a basic positive-opportunism, as ‘the very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension’ that brings about sublimation needs to be construed as to imply ‘it is the underlying organic framing of the induced sublimation’, and so in order to avoid ‘sublimation value-reference usurpation’ wherein the temporal induced positive-opportunism elicits parallel competing meaningfulness-and-teleology (in existential-extrication-as-of-existential-unthought as of...
human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) and come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/conTEMPLative-distension inducing sublimation as of the secondnaturing institutionalisation exercise. In many ways the underpinning—suprasocial-construct itself as to ‘a rather acerbic and direct positive-opportunism inclination’, while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and is functionally-speaking rather positive-opportunism beholden as to ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications; as in reality the fact is any underpinning—suprasocial-construct in its projection of social-stake-contention-or-confliction is hardly enamoured with dimensionality-of-sublimating —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/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 universalising-idealisation thought respectively, nor is our modern day presencing—absolutising-identitive-constitutedness politically clouded historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition underpinning—suprasocial-construct environment the contemplative beholder of the panacea for prospective 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 implied in the differentiation
between postmodern ontological-reconstituting/deconstruction/genealogy that exposes itself
and is phronetically/practically encrusted/embedded/inlayed with inherent existence as to its
underlying ontological claim sublimating-validation/desublimating-invalidation, and say a
Hegelian dialectics and its derived-dialectics like Marxism wherein aspiration/ideology takes-a-
leap-above/parts-with and is not utterly submitted to inherent existence ontological
implications). Such a notional–deprocrypticism conceptualisation of ‘boundless human
aestheticisation–and–aestheticisation-towards-ontology’ speaks in itself of the ‘potentiative-
paradox of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes).
Critically, at any given moment, potentiatively humankind is ever always inclined-and-
amenable to face up to certain aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint while rather disinclined with respect to other
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; and this
very much explains the ‘potentiative-paradox of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (associated with its defining prospective transvaluative-rationalising / sublimating-thoughtfulness / historicity-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 —<amplituding/formative>supererogatory—dentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation / desublimating-or-gimmickiness-unthoughtfulness / historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-opportunism—disposition), but then the latter is improvisably/uncontrollably potentiatively-transformed into the former as to the former existentially constraining implications of ontological-veracity. Thus the reality of prospective human emancipation in reflecting holographically—<conjunctively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process rather as of such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment’ (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 totalising-self-referencing-syncrétising/circularity/interiorising/akrasiatic-drag social-stake-contention-or-confliction state inducing human psychological entrapment in want for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposing. 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-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> (underlying human construction-of-the-Self) the human prospective capacity to serenely come to terms with ‘prospectively conceptualisable 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-
aestheticisation (as projected notional-contiguity/epistemic-contiguity\(^\circ\)-<profound-
supererogation\(^\circ\)-of-mentally-aestheticised-postconverging/dialectical-thinking\(^\circ\)-qualia-
schema>); explaining why knowledge-reification\(^6\) and sublimation as to the prospective
registry-worldview/dimension elicited apriorising/axiomatising/referencing–psychologism is
not necessarily intelligible to the prior registry-worldview’s/dimension’s ordinary
contemplation as to its \(^7\)presencing—absolutising-identitive-constitutedness
apriorising/axiomatising/referencing–psychologism, and further explains human consciousness
discontinuity in reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity\(^6\)—of-the-human-institutionalisation-process\(^7\) as to the successive registry-
worldviews/dimensions notional-discontiguity/epistemic-discontiguity\(^7\)-<shallow-
supererogation\(^\circ\)-of-mentally-aestheticised-preconverging/dementing\(^\circ\)-qualia-schema> with
each other (assuming paradoxically the form of ‘iterative-looping-narrations though in
successive registry-worldviews/dimensions deeper knowledge-reification’s where the prior is
preconverging-or-dementing\(^\circ\)—apriorising-psychologism and the prospective is
postconverging-or-dialectical-thinking\(^\circ\)—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\(^5\’) reflects the ‘potentiative-paradox of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitationconstraint—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, \(^10\)universalisation is instigated in base-
institutionalisation–ununiversalisation, positivism/rational-empiricism is instigated in
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, the ontological-contiguity/of-the-human-institutionalisation-process can be construed as human aestheticisation–and–aestheticisation-towards-ontology in prospective notional–deprocrypticism/notional–deprocrypticism furtherance (as human limited-mentation-capacity–deepening) so-reflected as of ‘human corresponding-sublimation-inducing, profound and creative


of prospective human-subpotency–aporia/undecidability/dilemma/ought
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor’). This speaks to human limited-mentation-capacity-deepening enabled by the ‘conceptivity/epistemic-reflexivity as of both reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-of-aestheticisation’ (conceptivity/epistemic-reflexivity, in the sense that the one notion is already caught up in the other notion in the sublimating/desublimating —<amplituding/formative—epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation—and—aestheticisation-towards-ontology as to ‘relative-ontological-incompleteness /relative-ontological-completeness’—<sublimating—registering/decisioning,—as—self—becoming/self-conflatedness /formative—supererogating—<projective/reprojective—estheticising-re-motif—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) 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-conflatedness sublation 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 to the drivenness of originariness-parrhesia,—as—spontaneity-of-aestheticisation for reoriginariness/reorigination of dimensionality-of-sublimating —<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluable—
supererogatory-projective-arbitrariness/waywardness-of-transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing

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as of human sublimating/desublimating reflection of existential possibilities as from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’ rather underscores ‘a human exercise of epistemicity/notionality in circular reoriginariness/reorigination and distorted-originariness/distorted-origination reflexivity with its sublimation and desublimation’ so-construed as ‘generating ‘meaningfulness-and-teleology’ and metaphoricity’.

Critically, the possibility for notional-deprocrypticism or <amplituding/formative>notional-preempting—disjointedness-as-of-reference-of-thought implied boundless human aestheticisation—and—aestheticisation-towards-ontology as to dimensionality-of-sublimating

—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation, effectively requires human conceptivity/epistemic- reflexivity—(<amplituding/formative—epistemicity>totalising—so—‘hermeneutically/reprojectively-educing’—from—

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 of the enabling dynamics for human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as reflected by the fact that germinative/seeding projections as of reasoning-through/messianic-reasoning however their re-originary–as-unenframed/unbeholdening/outlier-conceptualisation~⟨imbued-postconverging/dialectical-thinking~‘projective-insights’/~‘epistemic-projection-in-conflatedness~’~of-notional~deprocrypticism-prospective-sublimation)~nature are effectively what explain the possibility for the ontological-contiguity—of-the-human-institutionalisation-process~on the basis of eliciting the social-construct supposedly coherent ontological-commitment~. Critically, the ‘formative underlying human decoherencing-structure—of—meaningfulness-and-teleology~for-institutionalisation’ can be construed from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness~’
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 3 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 to
the fact that the ‘firstnatureness of human intemporalit y 4 as of its inducing of transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity for secondnaturedness’ in reflecting
holographically<-conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process 57 has ever always been a re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation{(imbued-postconverging/dialectical-
thinking ‘-projective-insights’/“epistemic-projection-in-conflicatedness ’-of-
notional–deprocrypticism-prospective-sublimation) 67 reasoning-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> 82
mechanical-knowledge prospectively in poor ontological-good-faith/authenticity 98 or outright
ontological-bad-faith/inauthenticity 3 overlooking existence-potency–sublimating–nascence,-
disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflicatedness 3 for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity; even as prospectively the reality of
human temporal-to-intemporal-dispositions nature sets in again as such transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is further related to at its own implied uninstitutionalised-threshold \(^{102}\) in terms of the registry-worldview’s/dimension’s least common denominator as \(<\text{amplituding/formative}>\) wooden-language-{imbued—temporal–mere-form/virtualities/dereification<sup>19</sup>/akrasiatic-drag/denatured/preconverging-or-dementing<sup>19</sup>—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 \(^{102}\) 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 \(^{102}\), and rather is oriented towards sovereign extrication over knowledge-reification \(^{102}\) at this uninstitutionalised-threshold \(^{102}\) as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>19</sup> are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Correspondingly (despite the otherwise sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession inclination in eliciting human temporality /shortness \(<\text{amplituding/formative}>\) 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>}), prospective human knowledge-reification (as herein articulated-and-implied) has to factor in the reality of ‘human temporal-to-intemporal-dispositions accordioning-{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{1} ⟨including-virtue-as-ontology\rangle at uninstitutionalised-threshold\textsuperscript{2} as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-eventfulness\textsuperscript{3}/ontological-aesthetic-tracing possibilities’ for prospective knowledge-reification\textsuperscript{4}, 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⟩\textsuperscript{5} thinkers in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{6} ) ‘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-conflicatedness\textsuperscript{7} 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\textsuperscript{8} ⟨including-virtue-as-ontology⟩\rangle dynamics of such reasoning-through/messianic-reasoning for prospective deferential-formalisation-transference as to the social-construct underlying supposedly coherent ontological-commitment\textsuperscript{9} 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).

development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^\text{9}\) in reflecting holographically,<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^\text{57}\) successive registry-worldviews/dimensions). Such a profound conceptualisation as herein contemplated is ‘not at all concerned with satisfying the shallower perspectives elicited from sophistry as to our presencing—absolutising-identitive-constitutedness\(^\text{1}\) human <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^\text{33}\) social-stake-contention-or-confliction state’, but rather targets the bigger picture to which sophistry poorly contemplate of; as to the fact that such sophistry ‘fails to even display a prior-and-basic curiosity-and-enlightening-attitude about inherent/authentic knowledge itself’ before even moving to the next stage of contemplating the validity/invalidity of knowledge argumentations. The fact that prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint means prospective meaningfulness-and-teleology\(^\text{9}\) is ever always caught up in ‘human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance ‘<including-virtue-as-ontology>\rangle at uninstitutionalised-threshold \(^\text{9}\) as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating historicity/ontological-eventfulness /ontological-aesthetic-tracing possibilities’, speaks rather of the opportunity for the social-construct intellectual–function/posture to induce human elevation as of prospective secondnatured institutionalisation (as herein implied as to prospective deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought with regards to its underlying intellectual exposition to falsifiability\(^\text{40}\) and validity/invalidity
sublimating-over-desublimating implications of existence-potency—sublimating—nascence,—
disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—
epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—
supererogatory—epistemic-conflatedness”) and not adopt sophistic/pedantic moral and
intellectual disenfranchisement/swindling/corruption/dispossession 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>)
(passed for intellection out of poor ontological-good-faith/authenticity or outright ontological—
bad-faith/inauthenticity). In this regards, as to the ‘requisite human dimensionality—of—
sublimating —<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth—
or—conflatedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—
drivenness—equalisation’ associated with the succession of registry-worldviews/dimensions in
reflecting holographically—<conjugatively—and—transfusively> the ontological-contiguity—of—
the—human—institutionalisation-process”, just as the possibility for prospective base—
institutionalisation could not arise without the ‘requisite human dimensionality—of—
sublimating —<amplituding/formative> supererogatory—de—mentativeness/epistemic—growth—
or—conflatedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—
drivenness—equalisation’ from recurrent—utter—uninstitutionalisation, and so successively up to
our positivism/rational-empiricism registry-worldview/dimension; the sophistic/pedantic
pretence as impliciting that our positivism/rational-empiricism registry-worldview/dimension is
the ‘absolutely unassailable epistemic framework even beyond ontological analysis’ is its
fundamental contrivance for eliciting human temporality’/shortness
<amplituding/formative> wooden-language—(imbued—averaging—of—thought—<as—to—
leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology—as—of—

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


and more brazenly in terms of intellectual misanalyses/misrepresentations, pretences-of-misunderstanding and muddlement of prospectively emancipating conceptualisations as so-directed towards postmodern-thought. The fact is the possibility for prospective human knowledge in all domains can only and have only been able to arise on the basis of the ‘requisite human dimensionality-of-sublimating’—

<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ involving human limited-mentation-capacity-deepening 99 as to the ‘conflating

<amplituding/formative–epistemicity>totalising/circumscribing/delineating reoriginariness/reorigination of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then
the devolving existential-instantiation implications as to aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology (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–
elementialism-form-factor’); as to the fact that even secondnatured meaningfulness-and-teleology 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-teleology’. 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-teleology’ and is in many ways at the root source of the modern day democratic crisis of political and socio-economic disenfranchisement/swindling/corruption/dispossession, as it disenables/paralyses the possibility for sublimating debates thus in many ways rendering the public decisionmaking process ‘a defaulting process as to the social-vestedness/normativity<discretely-implied-
functionalism> of social-stake-contention-or-confliction’. Such undermining of the possibility of ‘requisite human dimensionality-of-sublimating—
<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaliative-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 \[ \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag} \] as to the elicited wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications). At the root of this undermining of prospective ‘requisite human dimensionality-of-sublimating—supererogatory–de-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
equanimitiy/balance with regards to the social, political and media landscapes decision-
making/editorialising processes’, as the often sparing instantiating existential frames of day-to-
day social, political and media landscapes decision-making/editorialising processes are poorly
amenable naturally to such ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating operant considerations for
equanimitiy/balance’ and end up assuming social-vestedness/normativity-<discretely-implied-
functionalism> defaulting postures with occasional clamours for equanimity/balance of the
decision-making/editorialising processes quite often the niggling exceptions to entrenched and
existentially-unthought reflex. Such that beyond ‘gimmickiness/desublimation frameworks of
aestheticisation’ in many ways the social-construct’s intellectual–function/posture itself (as of
aestheticisation-towards-ontology with respect to prospective human emancipation) becomes
capitalistically-captured-at-the-exclusion/denaturing of-reifying-and-empowering-intellectual-
reflection as to the precedence of media-business-relevant-aestheticisation, underhanded-media-
capitalist-direct-ownership-and-indirect-sponsorship-distortive-influence, blatant-intellectual-
misanalyses-and-sophistry, public-influence-and-lobbying-overtaking-inherent-intellectual-
veracity, politicised-institutional-stakes-overtaking-inherently-objective-social-knowledge-
production-in-higher-academia, a-consciously-aware-intellectual–function/posture-impotence-
that-cynically-construes-of-the-possibility-for-prospective-sublimating-social-knowledge-as-the-opportunity-for-its pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation and archiving, etc. These all contribute in making-more-and-
more-of-an-empty-shell the supposed intellectual transparency and sovereign independence of
the social-construct in present day democracies. But then more than just the more consciously immediate emancipation possibilities for momentous human prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing with regards to ‘present-day social and human emancipation concerns’ floundering/wallowing as to our present historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced psychological entrapment as undermining the prospective ‘requisite human dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’; the more potently existential-unthinking (as to human aestheticisation-towards-ontology) is in the overall historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced paralysis/disenabling of abstract contemplation about the ‘requisite human dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ implications underlying the overall ontological-contiguity—of-the-human-institutionalisation-process (as of a defaulting social-vestedness/normativity—<discretely-implied-functionalism> posture clouded in its —presencing—absolutising—identitive-constitutedness —<amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag), and specifically so with regards to the ‘requisite human dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ implications for prospective deprocryptism—or—preempting—disjointedness-as-of—reference-of-thought. This existential-extrication-as-of-existential-unthought as to dimensionality-of-desublimating-lack-of —
supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness—equalisation very much reflects the fact that all \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{11} are effectively manifestations of underlying ontological-bad-faith/inauthenticity\textsuperscript{3} with regards to their prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development—as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{9}; as all such \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{11} fail to account for their ‘prior and prospective becoming’ which ontologically-veridical rationalisation effectively lies with the nonextricatory-existential-preempting-of-existential-unthought human emancipatory disposition associated with dimensionality-of-sublimating \textsuperscript{—}<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness—equalisation. Similarly with respect to the ‘requisite human dimensionality-of-sublimating \textsuperscript{—}<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness—equalisation’ dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{17}—by-reification\textsuperscript{8}/contemplative-distension\textsuperscript{26}, in many ways just as prior human scientific and technological sublimation momentously induced \textsuperscript{4} historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing inevitably required its accompanying social sublimation (as the manifestations of failing social sublimation were in many ways the reason for conflictual and exploitative encounters associated with budding-positivism), and so as of the contiguity of both human techno-scientific and social sublimations giving their mutually for-human-studies sublimating nature; it is inevitably the case that a naïve construal of prospective science and technological development that seem to imply the requisite prospective sublimation of the overall human as to its prospective construction-of-the-Self is not critical, will inevitably
lead to conundrums of prospective science and technology development as to the very possibility for developing the full human potential of science and technology as well as with respect to the underdevelopment of the human as to its shiftiness-of-the-Self\(^1\) 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 \(\text{presencing—absolutising-identitive-constitutedness}\) \(^{13}\)<amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) 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}\(^7\)<including-virtue-as-ontology> at uninstitutionalised-threshold\(^02\) as reflecting both desublimating \(^4\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating \(^4\) historiality/ontological-eventfulness\(^7\)/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}\(^5\) constraining that prospectively transforms human ontological-performance \(-<\text{including-virtue-as-ontology}>\) capacity’ as of the ‘elucidative \(^4\) foregrounding—entailment-{postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) 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\(^9\)’. The bigger point here (as of the ‘elucidative \(^4\) foregrounding—
performance\textsuperscript{7}-<including-virtue-as-ontology> capacity. Such a \textquoteleft notional-deprocrypticism\textquoteleft predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment) protension\textquoteleft is encapsulated herein with the projected human-subpotency protensivity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{18}; as to the budding prospect of an extensively systemic notional-deprocrypticism \textquoteleft prospective predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment)\textquoteleft constraining that prospectively transforms human ontological-performance\textsuperscript{7}-<including-virtue-as-ontology> capacity\textquoteleft, that protends to a comprehensive unification of human social and techno-scientific sublimation in overcoming human disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-\textquoteleft immanent-ontological-contiguity\textquoteleft>. The insight arising from this extensively systemic notional-deprocrypticism \textquoteleft prospective predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment)\textquoteleft constraining that prospectively transforms human ontological-performance\textsuperscript{7}-<including-virtue-as-ontology> capacity\textquoteleft 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>\textsuperscript{7} as so-construed from \textquoteleft notional-deprocrypticism inducing relative-ontological-completeness\textsuperscript{7} of prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>.\textsuperscript{7} In other words, the human as \textquoteleft manifesting presencing—absolutising-identitive-constitutedness\textsuperscript{7} <amplituding-formative-epistemicity>totalising–self-referencing-synergetising/circularity/interiorising/akrasiatic-drag\textsuperscript{7} is intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction\textquoteleft; as we can appreciate that the state of prior recurrent-utter-ininstitutionalisation, ununiversalisation, non-positivism/medievalism and \textquoteleft procrypticism–or–disjointedness-as-of- reference-of-thought (so-construed as of \textquoteleft 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{71} are respectively intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of-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{11}; 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-conflicatedness\textsuperscript{12}, 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/thrownness-disposition,—as—reproducibility-of-aestheticisation) is prospectively underdetermined for articulating prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity—meaningfulness-and-teleology\textsuperscript{99}. Thus the ‘supposed human-subpotency abstract self-determinative ontological-performance\textsuperscript{71}<-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\textsuperscript{11}—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflicatedness/transvaluative—rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (so—construed as from the ontological-normalcy/postconvergence epistemic projective-perspective)
such that with regards to the succession of registry-worldviews/dimensions as to their
notional~procrypticism uninstitutionalised-threshold requiring ‘the prospective undermining of the
prior 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-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-motif-and-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’. Prospective
human sublimation is ever always an exercise involving the primacy of
notional~deprocrypticism projected prospective-apriorising/axiomatising/referencing–
dialogical-equivalence—<as-superseding-logical-basis> over prior social-

as to the implication that ‘the breadth of human temporal-to-intemporal-dispositions is not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ as all the possibility for prospective human sublimation arises as to the requisite dispensing-with-immediacy-for-relative-ontological-completeness -by-reification'/contemplative-distension exclusively associated with human prospective intemporal/longness-of-register-of– meaningfulness-and-teleology projection (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) as so-associated with dimensionality-of-sublimating —


organic-knowledge in ontological-good-faith/authenticity \dangle 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’ ) so-construed as originariness-parrhesia,–as–spontaneity-of-aestheticisation (which is actually constrained to ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity^)
apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>

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 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>’ underlying
notional–deprocrypticism is only possible because 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 the critical enablers for
the possibility of prospective transcendental meaningfulness-and-teleology; 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 thus being an exercise of
satisfying that tight-and-entwined relationship to then enable ‘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-

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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’ as of prospective-
apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>.
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-conflatedness 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—<as-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 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’. It is interesting to appreciate that given
the prior enculturation of an underlying ‘scientific—apriorising/axiomatising/referencing—
psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
sublimation-(as-to-underlying-ontological-commitment’⟩induced by budding-positivists
(associated with their persecution), the stage was set for the ‘foregrounding—entailment—
(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal—
eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’⟩—as-
operative-notional—deprocrypticism of such a theory-of-relativity-together-with-quantum—
mechanics—axiomatic-constructs prospective-apriorising/axiomatising/referencing—dialogical—
equivalence-<as-superseding-logical-basis> as to the tight-and-entwined relationship between
the overall human ontological-commitment (across all registry-worldviews/dimensions) and
(corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation-(as-to—
underlying-ontological-commitment’⟩as the critical enablers for the possibility of prospective
transcendental ‘meaningfulness-and-teleology’, without eliciting (as was the case with the
Galileos/Descartes, etc. in the face of the medieval-scholastics pedantic dogmatism
Establishment) ‘the breadth of human temporal-to-intemporal-dispositions not de-
mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
instigating prospective human sublimation’ as to the sophistic/pedantic possibility for inducing
human temporality/shortness <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 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

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intemporality’ and its derived deferential-formalisation-transference secondnaturing, with regards to such sciences \(^4\) foregrounding—entailment—\(\langle\text{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}\rangle\) in reflecting ‘immanent-ontological-contiguity’—\(\langle\text{as-operative-notional–deprocrypticism as to the tight-and-entwined relationship between the overall human ontological-commitment (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation—\langle\text{as-to-underlying-ontological-commitment}\rangle\rangle\) as critically enabling prospective sublimation. \(^4\) foregrounding—entailment—\(\langle\text{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}\rangle\) in reflecting ‘immanent-ontological-contiguity’—\(\langle\text{as-operative-notional–deprocrypticism as such induces the requisite ontological-faith-notion/ontological-good-faith/authenticity}\rangle\) and discipline both among natural scientists and any contending interlocutors as to the constraining implications of prospective sublimation thus allowing for ‘genuine knowledge-reification’ framework involving a detour to existence-potency–sublimating–nascent,-disclosed-from-prospective-epistemic-digression-as-of-\(\langle\text{amplituding/formative–epistemicity}\rangle\) 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—\(<\text{unforegrounding-disentailment,—failing-to-reflect–immanent-ontological-contiguity}\rangle\) subject to totalisingly-disentailing—discretion/whim-of-thought associated with presencing—absolutising-identititive-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-\textsuperscript{1} historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition> as desublimating’ that falsely ignore the de-
mentative/structural/paradigmatic implications of ‘human temporal-to-intemporal-dispositions
accordioning-(as-of-varying-individuations-contextually-transverse-
desublimation/sublimation,-as-to-the-redounding/waving/waveforming—of-their-referencing-
and-their-devolved-referencing-imbued-ontological-performance’<including-virtue-as-
ontology> at uninstitutionalised-threshold \textsuperscript{2} as reflecting both desublimating historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating \textsuperscript{4}
historiality/ontological-eventfulness /ontological-aesthetic-tracing possibilities’ in want for
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity\textsuperscript{18} \textsuperscript{4}~foregrounding—entailment-(postconverging–narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\textsuperscript{96} in reflecting ‘immanent-ontological-contiguity’),–as-operative-
notional~deprocrypticism in elucidating ontological-contiguity<as-from-prospective-
ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’. Critically,
the possibility of such a physics dialogical-equivalence for instance is fundamentally enabled
by such \textsuperscript{4}~foregrounding—entailment-(postconverging–narrowing-down~sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} in reflecting
‘immanent-ontological-contiguity’),–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>’\textsuperscript{15}
as to their ‘presencing—absolutising-identitive-constitutedness’ conception of knowledge-
reification\textsuperscript{9}, then in many ways proponents of theory-of-relativity-together-with-quantum-
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 as generally reflected by the social-stake-contention-or-confliction disinterested natured of ‘much of the basic/fundamental and 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—.
This difference between a ‘purist science/ontology epistemic-conception of veracity/truth’ and the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ is critically reflected in the fact that the former orientation is priorly-and-ultimately concerned with existence’s foregrounding—entailment-\((\text{postconverging}–\text{narrowing-down}–\text{sublimation as to existence}–\text{as-sublimating-withdrawal,}\text{-eliciting-of-prospective-supererogation})\) in reflecting ‘immanent-ontological-contiguity’\(^{3}\), 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’\(^{4}\) that are not necessarily subject to phenomenal/manifest existence’s foregrounding—entailment-\((\text{postconverging}–\text{narrowing-down}–\text{sublimation as to existence}–\text{as-sublimating-withdrawal,}\text{-eliciting-of-prospective-supererogation})\) in reflecting ‘immanent-ontological-contiguity’\(^{5}\), 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-\(<\text{in-transitive-conflatedness}–\text{reflexivity,}-\text{in-the-full-potency-of-existence’s-sublimating–nascence}>\)) to explain human psychological and social phenomena that ‘end up implicitly denying the very obvious reality of the psychological and social subpotencies-\(<\text{in-transitive-conflatedness}–\text{reflexivity,}-\text{in-the-full-potency-of-existence’s-sublimating–nascence}>\)’. 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→reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence>’ with the ‘supposedly profound phenomenal/manifest-subpotencies<in-transitive-conflatedness→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-supererogatory–epistemic-conflatedness sublimation implications with regards to the social and socio-psychological are hardly contemplated and recognised as so-projected herein as to the ontological-contiguity<of-the-human-institutionalisation-process>. 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→reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence> to then ‘utilise the clout to falsely imply substitutive/reductionist sublation 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
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 necessitation frame–of–ontological-contiguity of the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies—in-transitive-conflatedness–reflexivity,—in-the-full-potency-of-existence’s–sublimating–nascence> (as to their implied sublimating existence’s
substitute for and override the inherent physics epistemic-conception phenomenal/manifest-subpotency<--in-transitive-conflatedness<--reflexivity,-in-the-full-potency-of-existence<--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
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-’motif-and-apriorising/axiomatising/referencing of the ontological-performance—<including-virtue-as-ontology> of human temporal-to-intemporal-dispositions narratives’: and so as to human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of:<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), of
human-subpotency ontological-faith-notion—or-ontological-fideism—imbued-
underdetermination-of-motif-and-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-
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-
epistemicity>totalising–renewing–realisation/re-perception/re-thought,-in-
supererogatory–epistemic-confaltedness 2 are vague disparateness-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—\textit{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-ndeterminacy/deficiency/limitation/constraint.
Interestingly, the ‘purist science/ontology epistemic-conception of veracity/truth’ projects
prospective sublimating existence’s necessitating implications and consequences to implicitly
underscore ‘interlocutory humility’ induced as to existence-potency–sublimating–nascence,-
disclosed-from-prospective-epistemic-digression-as-of<-amplituding/formative–
epistemicity>totalising–renewing–realisation/re-perception/re-thought,-in-
supererogatory–epistemic-confaltedness ; as to the fact that humility was rather imbued with
the Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs
perspective over the prior institutionalised/classical-mechanics—axiomatic-constructs with the
latter never assuming any arrogance as to its prior methodologising/mutualising/organising/institutionalising conception of physics. Critically,
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 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-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”–as-of—‘nondescript/ignorable–void ‘—with-regards-to-prospective-apriorising-implications>) as of the latter. Ultimately, there is a ‘social underlying sublimating intellection proficiency’ to which all specific domains of study need to account for their sublimating pertinence; and the possibility of putting into question all ‘Establishment intellection as of their given presencing—absolutising-identitive-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 intellection by the prompting of their ‘social underlying sublimating intellection proficiency’ which contemplative consciousness is not to be underestimated as to a ‘decadence posturing of intellectual entitlement’. Critically, the possibility of prospective value-construction and pretence of projecting more profound value is indissociable from the capacity of producing the relative-ontological-completeness of knowledge
that broaden-the-latitude-of-human-collective-consciousness as to the fact that just as prior
recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
procrypticism—or—disjointedness-as-of—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 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—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 tha 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—epistemic-conception of veracity/truth’ lies with their constraining whether towards inherent existence projected
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ thus speak to the fact that human prospective transcendence-and-sublimity/sublimation/supersublimation/supersublimation/supersublimation/de-mentativity implied limited-mentation-capacity-deepening\(^2\) (as to dispensing-with-immediacy-for-relative-ontological-completeness\(^\ast\)-by-reification\(^\ast\)/contemplative-distension\(^\ast\)) is actually induced as from human uncomputative-distension so construed as ‘dispensing-with-immediacy-for-relative-ontological-completeness\(^\ast\)-by-reification\(^\ast\)/contemplative-distension\(^\ast\) imbued prospectively of both sublimating \(^{45}\) historiality/ontological-eventfulness/ontological-aesthetic-trace and desublimating \(^{46}\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’; as to prospective sublimating \(^{45}\) historiality/ontological-eventfulness/ontological-aesthetic-trace ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as prospectively preserving ontology/ontological-veracity and ‘human-subpotency non-scalarity/beholdening—<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ prospective desublimating \(^{46}\) 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\(^5\) (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\(^\ast\)), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance\(^\ast\)-<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 \(^{45}\) historiality/ontological-eventfulness/ontological-aesthetic-tracing’ and ‘a non-
scalarity/beholding-/as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>
perspective (with regards to residual human ontological-deficiency implications as to relative
human limited-mentation-capacity notwithstanding ‘the better relative ontological-deficiency’) of
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’. Uncontemplative-distension is thus rather the recognition that human dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension of 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 —<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> 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 —historicity/ontological-eventfulness’/ontological-aesthetic-tracing as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ in overcoming the desublimating ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘human-subpotency non-
scalarity/beholding-<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in
presencing—absolutising-identitive-constitutedness\(^1\). Translated, this ‘scalarity/immanency
of existence’s ontological-normaley/postconvergence’ and ‘human-subpotency non-
scalarity/beholding-<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’
underlying prospective human ontological-performance -<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
constrast to what will prevail in case of ‘absolute-mentation-capacity of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’). But then such
effect critically varies as to both ‘purist science/ontology epistemic-conception of
veracity/truth’ and ‘social-vestedness/normativity-<discretely-implied-functionalism>
epistemic-conception of veracity/truth’; in the sense that the latter poorly constrained to high
predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment \(\)} is strongly
prone to desublimating \(^4\)historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition of ‘human-subpotency non-scalarity/beholding-<as-to-what-has-gone-before-
aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-
ontologisation>’ in presencing—absolutising-identitive-constitutedness\(^1\), while the former
strongly constrained to high predicative-effectivity–sublimation-{as-to-underlying-ontological-
commitment \(\)} is rather relatively amenable to sublimating \(^4\)historiality/ontological-
eventfulness\(^7\)/ontological-aesthetic-tracing as of ‘scalarity/immanency of existence’s
ontological-normalcy/postconvergence’. That said, human sublimation increasingly implies a
‘generalised background cultural,-organisation-and-institutional framework’ that itself needs to be sublimating, and it is here as well that even the propensity for sublimation of ‘purist science/ontology epistemic-conception of veracity/truth’ can be desublimated by an ontologically-impertinent ‘generalised background cultural,-organisation-and-institutional framework’ adopting ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’. In many ways with regards to the overall social framework, the usurpation of the intellectual–function/posture arising as of ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’ is often associated with vague-and-surreptitious conceptualisations of business success and media-and-social influence (in desublimating ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-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 4historiality/ontological-eventfulness2/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 ‘scarity/immanency of existence’s ontological-normalcy/postconvergence’). In this regards, the de-
mentative/structural/paradigmatic implications of ‘human temporal-to-intemporal-dispositions accordionning-(as-of-varying-individuations-contextually-transverse-
desublimation/sublimation,-as-to-the-redounding/waving/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-reification implying a projection out of a prior human registry-worldview’s/dimension’s institutionalisation framework cannot be construed as of any exercise of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity on the basis of the prior institutionalisation secondnatured apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (thus wrongly implying that there is an underlying absolute sound basis for human knowledge-
reification as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-
of-elucidation-outside-existential-contextualising-contiguity, whereas in reality such grounds are recurrently rede-mentated/restructured/reparadigmed for relative-ontological-completeness as to re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting); hence implying that prospective sublimating historicity/ontological-eventfulness /ontological-aesthetic-tracing at any uninstitutionalised-
threshold is necessarily imbued with prospective originariness-parrhesia,—as—spontaneity-of-
aestheticisation ‘messianic-structure of intemporality’ and its derived deferential-
formalisation-transference secondnaturing. We can appreciate in this regards that budding-positivists "meaningfulness-and-teleology" however relatively intelligible to us today, wouldn’t make sense to the ‘ordinariness/commonsensicality of the non-positivism/medievalism prior institutionalisation secondnatured apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/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 day 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-<intransitive-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\textsuperscript{16} in reflecting ‘immanent-
ontological-contiguity’\textsuperscript{15},—as-operative-notional—deprocrypticism in elucidating ontological-
contiguity\textsuperscript{15}—<as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional—projective-perspective>’ as to imbed positivity/rational-empiricism
sublimation over non-poisesitivism desublimation (and so over a long-and-sustained period of
crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposing)
inducing the strongly enculturated predicative-effectivity—sublimation—(as-to-underlying-
ontological-commitment \textsuperscript{1} ) constraining of positivism/rational-empiricism \textsuperscript{15}‘meaningfulness-
and-teleology’ today; likewise the notional—deprocrypticism epistemicity further speaks to the
requisite dispensing—with-immediacy—for-relative-ontological-completeness \textsuperscript{15}—by-
reification\textsuperscript{15}/contemplative-distension \textsuperscript{15} for the enculturation of a ‘human—deprocrypticism—or—
preempting—disjointedness-as-of—reference-of-thought construction-of-the-Self
psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ with regards to
(the overall originariness/origination—<so-construed-as—to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-existence> of ontological-
contiguity\textsuperscript{15} in overall-ecstatic-existence-supervening-conflatedness\textsuperscript{15}) so-implied across all
human domains-of-study epistemic-conceptions phenomenal/manifest—subpotencies—<in-
transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—
nascence> as to their explicited ‘<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\textsuperscript{16} in reflecting ‘immanent-
ontological-contiguity’\textsuperscript{15},—as-operative-notional—deprocrypticism in elucidating ontological-
contiguity\textsuperscript{15}—<as-from-prospective-ontological-normalcy/postconvergence-
The strategic problem faced by the Ancient sophists and medievalism-scholastics in this respect (beyond-the-consciousness-awareness-teleology<\textsuperscript>-<in-existential-extrication-as-of-existential-unthought>\textsuperscript>-) 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 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 \( \text{presencing—absolutising-identitive-constitutedness} \)
existentialising—enframing/imprintedness—\( \text{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} \).
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—\( \text{as-to-underlying-ontological-commitment} \)’
(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 \( \text{presencing—absolutising-identitive-constitutedness} \)’ 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 \( \text{presencing—absolutising-identitive-constitutedness} \) sensibility/decorum was never
in any way beholdening upon sublimating existence as to existence-potency–sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of—\( \text{amplituding/formative—} \)
epistemicity->totalising–renewing-realisation/re-perception/re-thought–in-
supererogatory–epistemic-conflatedness allowing for prospective Socratic philosophers
universalising-idealisation and budding-positivism as to their respectively induced
universalising-idealisation—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–
(as-to-underlying-ontological-commitment )’ and ‘positivism/rational-empricism—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment )’
constraining in the face of ‘human temporal-to-intemporal-dispositions accordioning–(as-of-
varying-individuations-contextually-transverse-desublimation/sublimation,–as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance ’ (<including-virtue-as-ontology>) at uninstitutionalised-
threshold 02 as reflecting both desublimating 4 historicity-tracing—(in-presencing–
hyperrealisation/hyperreal-transposition and sublimating 4,‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing possibilities’. The strategic reflex of assuming a
presencing—absolutising-identitive-constitutedness sensibility/decorum preemptively
‘shuts-off the possibilities of relative-ontological-completeness interpretations’ and arbitrarily
defines ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied
contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’
as imponderable/inscrutable/unavoidable/in inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable with regards to social-stake-contention-or-confliction; such that
effectively the social is interpreted (as of surreptitious disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity ‘> as
non-ontological thus implying not it is subject to analyses as of social and socio-psychological
ontological-commitment\textsuperscript{\textdegree}). Consider in this regards, the de-mentative/structural/paradigmatic possibility of such an abstract human sophistic/pedantic presencing—absolutising-identitive-constitutedness\textsuperscript{13} 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\textsuperscript{\langle as-to-underlying-ontological-commitment \rangle}’ (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\textsuperscript{\langle as-to-underlying-ontological-commitment \rangle} (as to the ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation\textsuperscript{\langle as-to-underlying-ontological-commitment \rangle}’), 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\textsuperscript{13} sensibility/decorum perceived social-stake-contention-or-confliction (as to the reality of ‘human temporal-to-intemporal-dispositions accordioning\textsuperscript{\langle as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71}<including-virtue-as-ontology>\rangle at uninstitutionalised-threshold\textsuperscript{2} 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\textsuperscript{7} of meaningfulness-and-teleology\textsuperscript{99} at uninstitutionalised-threshold\textsuperscript{02} 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 2 (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-motif-and-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-
onologising/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-
developing—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’.

Sublimation in existence as such is rather as of originariness-parrhesia,—as–spontaneity-of-
aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness that
doesn’t adhere to professed naiveties implied with ō-presencing—absolutising-identitive-
constitutedness sensibility/decorum supposed projections of candour that tend to arise with
social lack of universal-transparency —{(transparency-of-totalising-entailing,as-to-entailing-
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness
} associated with blurriness of meaningfulness-and-teleology poorly amenable to predicative-
effectivity—sublimation—(as-to-underlying-ontological-commitment ); and reflect the idea that
there is no knowledge without sublimating knowledge in the very first place and such pretences
ontological-commitment\(^{65}\)). In this regards, blurriness\(^{7}\) of \(^{99}\) meaningness-and-teleology\(^{55}\) with regards to the respective uninstitutionalised-threshold\(^{12}\) of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism as to their respective apriorising/axiomatising/referencing–psychologism is overcome respectively (as so-construed from ontological-normalcy/postconvergence epistemic-projection perspective as of \(^{87}\) foregrounding—entailment—\(^{96}\) postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^{96}\) in reflecting ‘immanent-ontological-contiguity\(^{65}\),—as-operative-notional—depcrypticism) with the induced social \(^{102}\) universal-transparency\(^{7}\)—\(^{7}\) (transparency-of-totalising-entailing,—as-to-entailing—\(^{9}\) amplituding/\(^{9}\) formative—epistemicity\(^{2}\) totalising—in-relative-ontological-completeness) of: -base-institutionalisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—\(^{7}\) (as-to-underlying-ontological-commitment \(^{65}\)) construed-as ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative <amplituding/formative—epistemicity> totalising/circumscribing/delineating existential-contextualising-contiguity\(^{7}\) of: -foregrounding—entailment—\(^{96}\) (postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^{96}\) in reflecting ‘immanent-ontological-contiguity\(^{65}\),—as-operative-notional—depcrypticism in elucidating ontological-contiguity\(^{65}\)—\(^{38}\) as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional—projective-perspective\(^{38}\) 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’ \(^{87}\) (and so over prior recurrent-utter-uninstitutionalisation—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
(as-to-underlying-ontological-commitment ) construed-as ‘non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-
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/waving/waveforming—of-their-
referencing-and-their-devolved-referencing-imbued-ontological-performance’ ≡<including-
virtue-as-ontology>’ at its given/defined uninstitutionalised-threshold 1 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  6  4 <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 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


supererogation<as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’> (with the critical insight here for instance that the Socratic philosophers meaningfulness-and-teleology as of universalising-idealisation ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern day universalising implications of thought but for when prospective
apriorising/axiomatising/referencing–psychologism enculturat/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment')
as to their relative ontological-bad-faith/inauthenticity—de-mentating/structuring/paradigming—
<seeding/incipient–shallow—supererogation>,—as-mentally-aestheticised—preconverging/dementing—qualia-schema>
working coherence/contiguity of its apriorising/axiomatising/referencing construct such that our
positivism–procrypticism \textsuperscript{55} meaningfulness-and-teleology\textsuperscript{59} logical-basis/logic<-as-to—
transversality-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing\textsuperscript{101}> is de-mentatively/structurally/paradigmatically
incompetent-and-irrelevant but for our projective-insights capacity for grasping prospective
notional–deprocrypticism \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{99} sublimation as of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation \textsuperscript{55}). This further points out that
the successive registry-worldviews/dimensions ‘relative-ontological-completeness\textsuperscript{87}’—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment \textsuperscript{65}}’
are rather ‘existence sublimation imbued cut-off points of logical engagement as transversality-
of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing\textsuperscript{101}’ wherein for example there is no common logical-basis
between non-universalising sophistry and \textsuperscript{103} 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—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness \textsuperscript{83} and
prospective \textsuperscript{17} 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 –
of sublimating base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism respectively over desublimating recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively, and the failure to articulate this requisite ‘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 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/intelligibilitysetup/measuringinstrument–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\textsuperscript{87} 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\textsuperscript{4} which rather requires instigative notional–asceticism\textsuperscript{4} 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\textsuperscript{4} reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism dementative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} (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\textsuperscript{87} logical-basis/logic-as-to—transversality-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing\textsuperscript{101} is in transversality-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing with the relative-ontological-incompleteness logical-basis/logic-as-to—transversality-of-affirmative-and-unaффirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing, it is only the sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation that affirmatively upholds the relative-ontological-completelessness 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",-as-mentally-aestheticised–postconverging/dialectical-thinking –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",-as-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> beyond-and-above the desublimating ontological-good-faith/authenticity ~de-mentating/structuring/paradigming<-seeding/incipient–profound -supererogation",-as-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> of ordinary "meaningfulness-and-teleology". However, this sublimating knowledge ‘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>’ 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–meaningfulness-and-teleology’ (even though from a
retrospective perspective we can grasp the preconverging/dementing \textsuperscript{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 \textsuperscript{dementating/structuring/paradigming-<seeding/incipient–profound\textsuperscript{supererogation},-as-mentally-aestheticised–postconverging/dialectical-thinking \textsuperscript{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{qualia-schema } placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology going by its \textsuperscript{presencing—absolutising-identitive-constitutedness} just as we will be disinclined to contemplate about the more veridical preconverging/dementing \textsuperscript{qualia-schema} of our \textsuperscript{procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalised-threshold} as from a prospective notional–deprocrypticism perspective projected \textsuperscript{placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology} ). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold\textsuperscript{discontiguity/epistemic-discontiguity} \textsuperscript{-<shallow-supererogation \textsuperscript{-of-mentally-aestheticised–preconverging/dementing\textsuperscript{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 )’ imbued \textsuperscript{foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{immanent-ontological-contiguity } ),–as-operative-notional–deprocrypticism that can instill such a prospective sublimating knowledge ‘ontological-good-faith/authenticity \textsuperscript{dementating/structuring/paradigming-<seeding/incipient–profound\textsuperscript{supererogation},-as-}
mentally-aestheticised-postconverging/dialectical-thinking→qualification-schema→existential-condescension→of-apriorising/axiomatising/referencing-psychologism→as to prospective living-development→as-to-personality-development and institutional-development→as-to-social-function-development. In this regards, it can be appreciated with respect to budding-positivism and universalising-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→of-apriorising/axiomatising/referencing-psychologism’ and naïve present day presencing-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—amplitudizing/formative>supererogatory—dementativeness/epistemic-growth-or-confabulatedness/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/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/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\(^\circ\)–apriorising-psychologism\(>\)’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring/instrument-invalidating-measuring–\(<\)as-to-preconverging-or-dementing\(^\circ\)–apriorising-psychologism\(>\)>\(\)’. Indeed, as to when such ‘relative-ontological-completeness\(^\circ\)–apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–\(\langle\)as-to-underlying-ontological-commitment\(\rangle\)>’ is institutionalised say with modern day positivism/rational-empiricism the requisite ‘ontological-good-faith/authenticity\(^\circ\) existential-condescension–\(<\)of-apriorising/axiomatising/referencing–psychologism\(>\)>’ of modern day scientific breakthrughs sublimation projected knowledge hardly put into question. Likewise, this insight about the requisite ‘ontological-good-faith/authenticity\(^\circ\) existential-condescension–\(<\)of-apriorising/axiomatising/referencing–psychologism\(>\)>’ for organic-knowledge needs to be explicited with regards to the blurriness\(^\circ\) of ‘meaningfulness-and-teleology\(^\circ\)’ associated with today’s institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—insubontologisation/subpotentiation–\(<\)blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing–\(<\)amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(\rangle\) 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 \(<\)amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(\rangle\) as of ontological-bad-faith/inauthenticity\(^\circ\)–de-mentating/structuring/paradigmging–\(<\)seeding/incipient–shallow\(\rangle\)–supererogation \(\rangle\), as-mentally-aestheticised–preconverging/dementing\(^\circ\)–qualia-schema\(>\). The fact is where such pretenses are nowhere found in the terrain of knowledge-reification\(^\circ\) but rather surreptitious enterprises of
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-measuringinstrument-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 wooden-language–(imbeded—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 \textsuperscript{55} meaningfulness-and-teleology\textsuperscript{9} 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\textsuperscript{7} -by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{87} (as to a disparateness-of-conceptualisation-\textlangle unforgrounding-disentailment,-failing-to-reflect-\textquoteleft immanent-ontological-contiguity \textquoteright\textrangle which pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation thrives on this lack of \textsuperscript{103} universal-transparency\textsuperscript{103}-(transparency-of-totalising-entailing,-as-to-entailing-\textlangle amplituding/formative–epistemicity\textrangle totalising—in-relative-ontological-completeness\textsuperscript{87}) with regards to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{99} underlying the genuine social intellectual–function/posture. Intellectualism as such is much more than just about \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{13} methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all given registry-worldviews/dimensions as \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{13} underpinning—suprasocial-construct relate to their given \textsuperscript{55} meaningfulness-and-teleology\textsuperscript{9} in absolute terms whereas in reality there are veridically relative subontologisation of ontology as metaphysics-of-presence--\textlangle implicitied–nondescript/ignorable–void \textquoteleft-as-to- \textquoteleft-presencing—absolutising-identitive-constitutedness \textquoteright\textrangle; 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 \textlangle including-virtue-as-ontology\textrangle 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-\textlangle discretely-implied-functionalism\textrangle 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 presentencing-absolutising-identitive-constitutedness existence—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 presentencing-absolutising-identitive-constitutedness existence—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 dementated/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\textsuperscript{77}—\textless in-existential-extrication-as-of-existential-unthought\textgreater 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\textsuperscript{78} ‘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\textsuperscript{79} infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human meaningfulness-and-teleology\textsuperscript{79} (and so not only with human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{79} 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 dementated/structured/paradigmed ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ cannot be construed as absolute as in effect it will ultimately prospectively stultifying the requisite ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ that acts as the backbone for human value and ontological-veracity sublimation (as has always been the manifest case for surpassing the uninstitutionalised-threshold of registry-worldviews/dimensions). The fact is ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as underlying presencing—absolutising-identitive-constitutedness end up as the registry-worldviews/dimensions Establishments underpinning—suprasocial-construct as to dominance/vested-interest—drivenness—as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of presencing—absolutising-identitive-constitutedness 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 historiality/ontological-eventfulness /ontological-aesthetic-tracing) that goes beyond presencing—absolutising-identitive-constitutedness and generate the requisite de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the ontological-contiguity—of-the-human-institutionalisation-process while superseding ‘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 “presencing—absolutising-identitive-constitutedness”
existentialising—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-
construction’ are very much integrative of collateral aspects as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by
dulling the social-construct’s conscience in this way rather distracts from the realisation and
contemplation of the full possibilities for profound de-mentative/structural/paradigmatic
transformation of ‘non-immediacy prospective sublimating value and ontological-veracity
disposition’. The subtle manifestation of the social implications of ‘immediacy supposed
absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-
consciousness-awareness-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) with regards to our positivism—procrystalicism
registry-worldview/dimension can be appreciated in present day sycophantic-sophistry 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 ),
media-driven disenfranchising narrative existentialising—enframing/imprintedness—<as-to-
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> and
dominance/vested-interest diffused institutional influence in many ways and occasions rendering formal and official languages of institutions smokescreens for underhanded \textit{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 many ways this "presencing—absolutising-identitive-constitutedness" existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> analysis as to the positivism–procrypticism registry-worldview’s/dimension’s de-mentative/structural/paradigmatic social institutional beholdening-becoming—distortive-originariness/distortive-origination—as-to—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—as-to—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 <including-virtue-as-ontology> as to the prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective depicropticism—or—preempting—disjointedness-as-of—reference-of-thought); as to the fact that the underlying institutional formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of—meaningfulness-and-teleology of these systems are rather as of ‘dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of presencing—absolutising-identitive-constitutedness existentialising—
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/transvaluative-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
the ‘notional—deprocrypticism driving aesthetic-touch/aesthetic-sensibility of scalarising
aestheticisation-towards-ontology’ is one that in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process
projects of human ontological-performance—<including-virtue-as-ontology> as: formativeness-
of-unintelligence-towards-intelligence, so-rearticulated as formativeness—<as-to-intersolipsism-
of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>—of—
meaningfulness-and-teleology of unintelligence (beholdening-becoming—distortive-
originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising)
towards intelligence (‘bechancing-backdrop of nonpresencing—<perspective—ontological-
normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to—
historiality/ontological-eventfulness/ontological-aesthetic-tracing—inhibited-mental-
aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-
originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising’).
It is herein contended that the veridical genuine social intellectual—function/posture (as to the
creative dynamics of living-development—as-to-personality-development, institutional-
development—as-to-social-function-development and Being-development/ontological-
supererogation\textsuperscript{9}, as mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{5}–qualia-schema> existential-condescension\textless\textsuperscript{of-apriorising/axiomatising/referencing–psychologism}\textgreater\textsuperscript{7} rather speaks to the fact that ‘human \textless amplituding/formative–epistemicity\textgreater totalising–thrownness-in-existence\textsuperscript{34} as to its limited-mentation-capacity is intimately tied-down/laden-with prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor’ as to human teleology\textsuperscript{1} so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting \textless amplituding/formative\textgreater disposedness\textless as-to-orientation/value-construct/valuation–and–derived-parameterising\textgreater and \textless amplituding/formative\textgreater entailment\textless as-to-totalising-contiguous/coherent–factuality-of-variability\textgreater\textsuperscript{9}’, underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{-\textless imbuend-and-\textless hermeneutically/reprojectively-educing\textgreater–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation\textgreater}. The underlying insight here is that unlike the flawed mental-reflex associated with presencing—absolutising-identitive-constitutedness\textsuperscript{-\textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that de-mentatively/structurally/paradigmatically projects of a ‘neutrally/objectively sound human ontological-performance’\textsuperscript{-\textless including-virtue-as-ontology\textgreater} state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given \textless amplituding/formative–epistemicity\textgreater totalising–thrownness-in-existence\textsuperscript{34}, human \textless amplituding/formative–epistemicity\textgreater totalising–thrownness-in-existence\textsuperscript{14} 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’\textsuperscript{-\textless including-
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-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology”. Thus it is only the possibility of ‘ontological-good-faith/authenticity~de-mentating/structuring/paradigming~<seeding/incipient–profound”-supererogation”,-as-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ that can thus allow human existential-discursivity—implicated-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 –qualia-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 -<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’, but together with the extraterrestrials is rather de-mentatively/structurally/paradigmatically in existential-discursivity—implicated-sublimation-over-desublimation relation as to the primacy of the full-potency of existence over any subpotency (speaking fundamentally to prior human ontological-commitment) with regards to the fact that the ontological-veracity of all humans as human-subpotency is priorily of existential-discursivity—implicated-sublimation-over-desublimation superseding pretenses of mere methodologising/mutualising/organising/institutionalising presciences as to entitlements of presencing—absolutising-identitative-constitutedness articulated induced elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. Speaking of the requisite ‘owning-up’ as to when relative-ontological-completeness avails rather than ontological-bad-faith/inauthenticity in upholding
relative-ontological-incompleteness (given that immortality/existence-perspective as to intemporality 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—apriorising-psychologism). It is this pre-eminence of existential-discursivity—implicitation-sublimation-over-desublimation that explains why the availing of relative-ontological-completeness as to dimensionality-of-sublimating—as <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation takes precedence in defining human intellectual-and-moral ontological-performance—including-virtue-as-ontology> and so as to existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation. This <amplituding/formative—epistemicity>totalising—thrownness-in-existence implied existential-discursivity—implicit-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity—de-mentative/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 preformulating/preframing/premeaningfulness—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 ‘de-mentatively/structurally/paradigmatically intellectually-and-morally existentially engaged as to its limited-mentation-capacity’ without any ‘neutrally/objectively sound human ontological-
performance<sup>7</sup>-<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<sup>4</sup>’. This insight puts into perspective our ‘presencing—absolutising-identitive-constitutedness<sup>15</sup>’ conception of intellectual-and-moral responsibility wherein supposedly failed/unsuccessful/ineffective initiatives undertaken as to relative-ontological-completeness<sup>27</sup> (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<sup>27</sup> aetiologisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-incompleteness<sup>28</sup> specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity> totalising–thrownness-in-existence<sup>4</sup>’ is not of neutrally/objectively sound ontological-performance<sup>7</sup>-<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 de-mentatively/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<sup>4</sup> 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<sup>27</sup> as to overall existential dimensionality-of-sublimating — <amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
and so very much countering the deceptive eliciting in desublimation of wooden-language—(imbued—averaging-of-thought—as-to-leveling/resentment/closed-construct-of—meaningfulness-and-teleology—as-of——’nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications>) by dominance/vested-interest actors and sycophantic-sophistry seeming to imply human-subpotency takes precedence over existence). In this regards, and in the bigger scheme of things existential-discursivity—implicitly-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity’—de-mentating/structuring/paradigming—<seeding/incipient—profound—supererogation—, as-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> existential-condescension—<of-apriorising/axiomatising/referencing—psychologism>’ 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—supererogatory—de-mentativeness/epistemic-growth-or-conflattedness/transvaluative-rationalising/transepistemicity/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--⟨implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness⟩ and 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’-‘<amplituding/formative-epistemicity>totalising–self-referencing-syncetising/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’-‘<amplituding/formative-epistemicity>totalising–self-referencing-syncetising/circularity/interiorising/akrasiatic-drag’, 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 <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’ (as reflecting the implications of human limited-mentation-capacity-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-
teleology” such that a contrasting assessment rather highlights the ‘entangling/enmeshing of effectively-purist-sublimation-<reflecting-prospective- historiality/ontological-eventfulness>/ontological-aesthetic-tracing> and overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology—induced desublimating of the effectively-purist-sublimation-<reflecting-prospective- historiality/ontological-eventfulness>/ontological-aesthetic-tracing>’ as to the concreteness/concretism/existentialising—enframing/imprintedness—<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>—of-human-ontological-performance—<including-virtue-as-ontology> of overall prospective sublimation. Human sublimation as such in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process—is existentially susceptible instigated mostly as of materially/technically induced sublimation associated with tools, 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 Rousseaux, Diderots, etc. as to the
fact that the material possibilities of their epoch associated with the printing press and increasing technical knowhow rendered the immaterial/social overall relative-ontological-incompleteness—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 a prospective aporeticism overcoming/unovercoming 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 technically more efficient guns with gunpowder didn’t imply just killing animals at whim or along the same lines explaining his anti-Slavery stance); thus speaking of the prospectively requisite immaterial/social sublimation as to prospective positivism/rational-empiricism postconverging-or-dialectical-thinking—apriorising-psychologism. In this regards even budding-positivists like Galileo, Descartes, etc. just as well implicitly recognised this discrepancy of prospective material and technical sublimation positivistic science in relative-ontological-completeness and the immaterial/social overall relative-ontological-incompleteness—presublimation-construct-of—meaningfulness-and-teleology of medieval-scholasticism associated with alchemic/magical thinking, to the point that in many ways their actions were directed towards articulating at the very least an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment )’ as the requisite immaterial/social sublimation for enabling positivistic science as we know it today to arise. This very insight explains the enlightenment struggle against feudalism and slavery as to the fact that the technical and scientific progress as to relative-ontological-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded
immaterial/social overall relative-ontological-incompleteness --presublimation-construct--of--meaningfulness-and-teleology\(^{19}\) 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 \(^{19}\) driving the second-natured institutionalisation of human sublimation induces discrepancy as to immediate material and technical possibilities of sublimation and the requisite dispensing-with-immediacy-for-relative-ontological-completeness \(^{18}\)-by-reification\(^{18}\)/contemplative-distension \(^{18}\) 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 ‘\(^{18}\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with ‘meaningfulness-and-teleology\(^{19}\)’ of our positivism–procrypticism, for instance as associated with an ‘underlying dumbing-down public intellect and media industry’; as media-access and its commercialisation function in many ways rather ad hocly 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\(^{19}\);
as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness –presublimation-construct–of– meaningfullness-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–meaningfullness-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 beholding 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 beholding 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’\textsuperscript{13} 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-process67, so-reflected from such science-ideology poor appreciation of the implications of the 4thinking of 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/intelligibiltysetup/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-motif-and-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\textsuperscript{29} 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\textsuperscript{33}’ that ultimately enabled and propelled human limited-mentation-capacity-deepening\textsuperscript{39} (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\textsuperscript{44} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{48}, 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—aucity/perspicacity/astuteness/edginess/incisiveness behind the prospective creation/invention of sublimating methods/methodologies/approaches as secondnatured reproducibility—mathesis/motif/throwness-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–<in-transitive-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–de-mentating/structuring/paradigming–<seeding/incipient–profound–supererogation–as-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> existential-condescension–<of-apriorising/axiomatising/referencing–psychologism>’ (and so as effectively reflected by the overall 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 historiality/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\[\text{\textsuperscript{106}}\] (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\[\text{\textsuperscript{106}}\]—gesturing, the ultimate possibility for our positivism–procrypticism overcoming its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\(\text{\textsuperscript{87}}\) (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\(\text{\textsuperscript{87}}\)\<amplituding/formative–epistemicity\(\text{\textsuperscript{87}}\)\>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 }’ imbued foregrounding—entailment—\(\text{\textsuperscript{96}}\) postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\[\text{\textsuperscript{106}}\] in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional—deprocrypticism (enabling the true and profound attainment of ontological-contiguity\[\text{\textsuperscript{106}}\] in the social domain beyond the present practices of disparateness-of-conceptualisation—\<unforegrounding-disentailment,-failing-to-reflect—immanent-ontological-contiguity\(\text{\textsuperscript{106}}\)’). The manifest historical veracity of human sublimation as underlined by the ‘directly relevant trace of prospective human effectively-purist-sublimation—\<reflecting-prospective–historiality/ontological-eventfulness \(\text{\textsuperscript{37}}\)ontological-aesthetic-tracing\> as to

This projected notional—deprocrypticism ontological-normalcy/postconvergence perspective points out that human sublimation in existence actually reflects the overall ontological-contiguity as of the successive registry-worldviews/dimensions ‘reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology comprehensiveness of prospective sublimating—nascence (as to their instigating relative-ontological-completeness—apriorising/axiomatising/referencing—psychologism)’ manifested as of the notional—symmetrisation—<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking—by—preconverging-or-dementing—perspectives-of—
parameterisation/reparameterisation—(reflecting a supererogatory—decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-desublimation’)—as-so-operationalising—‘scalarisation-as-to-rescalarisation-as—re-ontologisation’ for prospective aestheticisation—and—aestheticisation-towards-ontology/meaningfulness-and-teleology—as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-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-ontology> from the more apt ontological-normalcy/postconvergence conception of the human as to humanity); so-reflected by a beholding conceptualisation/strustructure 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—deprocrypticism
such an animistic social-setup as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹, the fact remains that our thrownness in the animistic social-setup requires at least a basic engagement tolerable to its \(\text{meaningfulness-and-teleology} \) before any pretense to a projection of positivistic \(\text{meaningfulness-and-teleology} \) (as can so be appreciated with the cultural diffusion encounters throughout human history). In this regards as to a decisively globalising world we can’t conceive that ours will be the human generation bereft of ‘profound diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹’ 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 \(\text{meaningfulness-and-teleology} \) (as so construed as of dimensionality-of-sublimating—\(\text{amplituding/formative-supererogatory-de-mentativeness/epistemic-growth-or-confaitedness/transvaluitive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\), as to the fact that overall human beholdening inclination (as to any defining overall relative-ontological-incompleteness—presublimation-construct—of—\(\text{meaningfulness-and-teleology} \) 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—\(\text{meaningfulness-and-teleology} \) rather tends to reconverge to shallow \(\text{amplituding/formative–epistemicity–totalising~thrownness-in-concreteness/concretism/existentialising—enframing/imprintedness—as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition—of-human-ontological-performance—<including-virtue-as-ontology>\) as reflected by the successive registry-worldviews/dimensions —<presencing—absolutising-identitive-constitutedness>
existentialising—enframing/imprintedness—as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> (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 \(\text{meaningfulness-and-teleology}^3\)); thus as not necessarily speaking of the absolute possibility of human consciousness projection in want for its recurrent parameterisation/repertarisation-(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’ in optimising human ontological-performance”-<including-virtue-as-ontology> (and our positivism–procrypticism registry-worldview/dimension cannot be overlooked in this regards notwithstanding the fact that it is at the backend of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing>). But then just like with all prior registry-worldviews/dimensions, our positivism–procrypticism “presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> effectively projects a hurdle to any such de-mentative/structural/paradigmatic notional–deprocrypticism conception of re-ontologisation as to its inherent <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag poorly amenable to profound alternative institutional aestheticising contemplation ‘given its calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary
transformations with ‘their drawback of having to think on their feet inducing deficient ontological-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-³ 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 beholding presencing—absolutising-identitive-constitutedness™ existentialising—enframing/imprintedness-<as-to-³ 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/unbeholding/bechancing–supererogation™ parameterisation/reparameterisation-(reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to-∗‘their-nascent-
sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)–as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ 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-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)–as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/ meaningfulness-and-teleology’ as highlighted above (as to the need to feed our <amplituding/formative–epistemicity>totalising–thrownness-in-existence decisively globalising world with
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’) is what effectively captures all the possibilities of
human sublimation or desublimation in existence and so reflecting overall human
‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historically-as-
of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-
manifestations of human meaningfulness-and-teleology’. Critically, this 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’), as to when it converges to sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, goes on to
prospectively reflect the relative-ontological-completeness ‘specific overall-knowledge-
reification’-gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-
 nascent-particular-sublimations>’ (while as to when it converges to desublimation as failing
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, it goes on to
priorly reflect the overall relative-ontological-incompleteness–presublation-construct–of–
meaningfulness-and-teleology as to its presencing—absolutising-identitive-
constitutedness existentialising—enframing/imprintedness-<as-to- historicity-tracing—ins-
presencing–hyperrealisation/hyperreal-transposition>). The above analysis reflects the fact that
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’) is the ‘effective becoming
aestheticisation–and–aestheticisation-towards-ontology construction as to

deprocripticism—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\textsuperscript{13} existentialising—
enframing/imprintedness-as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition> induced human <amplituding/formative
epistemicity>totalising—thrownness-in-existence\textsuperscript{1},-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\textsuperscript{7}<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\textsuperscript{1},-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/paradigming-
<seeding/incipient—profound—supererogation,,-as-mentally-
aestheticised—postconverging/dialectical-thinking—qualia-schema> and human impeding
ontological-bad-faith/inauthenticity~de-mentating/structuring/paradigming-
<seeding/incipient—shallow—supererogation,,-as-mentally-
aestheticised—preconverging/dementing—qualia-schema> underlying human "meaningfulness-
and-teleology" ontological-performance <including-virtue-as-ontology>. 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’) as to its ‘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>)’ is rather ‘manifested de-mentatively/structurally/paradigmatically as reflecting human ontological-performance’—<including-virtue-as-ontology> (with regards to constraining existential-contextualising-contiguity upon human underlying ontological-commitment as to the possibility for sublimation or desublimation)’ as at defining institutionalisation-threshold or as at defining uninstitutionalised-threshold of human ontological-performance—<including-virtue-as-ontology>; so-underlined respectively by the dispensing-with-immediacy-for-relative-ontological-completeness—by-reification—/contemplative-distension associated with postconverging (postconverging-or-dialectical-thinking—apriorising-psychologism—representation,—as-of-postconverging-aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness—by-reification—/contemplative-distension associated with preconverging (preconverging-or-dementing—apriorising-psychologism—representation,—as-of-preconverging-aestheticisation) as at defining uninstitutionalised-threshold. In this respect (with regards to the possibility for human sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation), prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to its ‘invention’/’creation’ of prospective methods/methodologies/approaches as to ‘prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (involving
sublimating human ‘formativeness-<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology’) 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-as-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>} is ‘de-
mentatively/structurally/paradigmatically relatively of inept/poorly-amenable ontological-
performance”<including-virtue-as-ontology>’ for the prospective requisite existential dispensing-with-immediacy-for-relative-ontological-completeness ‘by-
reification’/contemplative-distension in the contemplation-and/or-fulfilling of the
‘instigative–askesis-or-acumen de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ associated with prospective Being-development/ontological-
meaningfulness-and-teleology”. This is the case even as with regards to the instigative–
askesis-or-acumen for prospective sublimating genuine social intellectual–function/posture for instance, ‘the <amplituding/formative–epistemicity>totalising/circumscribing/delineating
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—as-to-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-overcoming 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—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity” as-rede-mentating/restructuring/reparadigming—psychologism’ and this ‘seeding-misprising ontological-bad-faith/inauthenticity ~de-mentating/structuring/paradigming<seeding/incipient—shallow”—supererogation”, as-mentally-aestheticised—preconverging/dementing—qualia-schema>’ has to be factored into the prospective articulation of deprocrypticism,—as-to-the-ultimate-fulfilment-of-notional-deprocrypticism as to the fact that the complete possibility for ontology/science

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implies ‘accounting for everything potent’ including at the more fundamental level human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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—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’. In this respect the possibility of human prospective reasoning-through/messianic-reasoning that goes on to induce prospective reasoning-from-results/afterthought as secondnatured-institutionalisation is ever always accompanied/framed by its ‘instigative–askesis-or-acumen de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ as to the resultantly developed deferential-formalisation-transference socio-institutional model/construct (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently echoed in modern day deonto-professional institutional practices’); and so by the mere token of the de-mentative/structural/paradigmatic relative ontological-deficiency of the generalised social-construct <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology’–as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) as to its beholdening to living-development–as-to-personality-development and institutional-development–as-to-social-function-development so-derived rather as from the prior Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology implied uninstitutionalised-threshold. Thus in many ways ‘instigative–askesis-or-acumen de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ is associated with nascent-particular/incipient-and-material/technical-sublimations–<blinded-to-their-relative-ontological-completeness’—reference-of-thought—devolving> 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*/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equality.

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
‘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 bound to manifest its socio-institutional conceptions/constructs/models very prospective aporeticism-overcoming/unovercoming, as so-
manifested as of incipient/incidental overall relative-ontological-incompleteness—
presublimation-construct—of—meaningfulness-and-teleology usurping of nascent-
particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-
completeness—reference-of-thought—devolving>; as the nascent-particular/incipient-and-
matter/technical-sublimations—<blinded-to-their-relative-ontological-completeness>
—
reference-of-thought—devolving> given ‘conceptualisation incompleteness as to ontological-
contiguity’ elicits the manifestation of such overall relative-ontological-incompleteness—
presublimation-construct—of—meaningfulness-and-teleology as defect of beholding
apriorising aestheticisation (as of overall relative-ontological-incompleteness—presublimation-
construct—of—meaningfulness-and-teleology wrong historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition as being of nascent-particular/incipient-and-
matter/technical-sublimations—<blinded-to-their-relative-ontological-completeness>
—
reference-of-thought—devolving>, underlined by its preconverging-or-dementing—

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exercise engendering as to its dimensionality-of-sublimating —
softmax/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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 —
softmax/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—including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ (in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity—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
prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’) in dispensing-with-immediacy-for-relative-ontological-completeness\(^{-7}\)-by-reification\(^{-6}\)/contemplative-distension\(^{\gamma}\) as of originariness-parrhesia,–as–spontaneity-of-aestheticisation

supererogatory—aucity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently echoed in modern day deonto-professional institutional practices); and so unlike any given ‘naïve’ presencing—absolutising-identitive-constitutedness\(^{\gamma}\) existentialising—enframing/imprintedness<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> perspectiveless-and-soulless blinded adherence to prior methods/methodologies/approaches’ whether of ancient-sophistry, medieval-scholasticism or of present day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—\textit{amplituding}/formative–epistemicity>totalising—in-relative-ontological-completeness\(^{\gamma}\). The further implication is that ours cannot pretend to be the human generation that shuts-off from prospective knowledge-reification\(^{\gamma}\) the analysis and criticism of its methodologising/mutualising/organising/institutionalising as of its presencing—absolutising-identitive-constitutedness\(^{\gamma}\) existentialising—enframing/imprintedness<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> (as to ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ without grasping the ontological-veracity of overall human ‘formativeness-<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism> of meaningfulness-and-teleology and so as to human inherently embodied-vitality/survival/subsistence in existential becoming with regards to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-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—motif-and-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—motif-and—
apriorising/axiomatising/referencing\textsuperscript{[1]} (with only the crossgenerational positive-opportunism\textsuperscript{[2]} arising from the relative-ontological-completeness\textsuperscript{[3]} comprehensively induced sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{[4]} that then elicits the \textsuperscript{[5]}universal-transparency\textsuperscript{[6]}-{transparency-of-totalising-entailing,-as-to-entailing-\langle\textit{amplituding/formative–epistemicity}\rangle\textit{totalising–in-relative-ontological-completeness\textsuperscript{[7]}}, untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-\langle\textit{as-to–transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{[1]}}\rangle. But then with such notional–asceticism\textsuperscript{[8]} 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 \textsuperscript{[9]}universal human capacity as of discretionary human disposition (as to when relative-ontological-completeness\textsuperscript{[3]} avails) for opting for sublimating ontological-good-faith/authenticity \textsuperscript{~de-mentating/structuring/paradigming-\langle\textit{seeding/incipient–profound}\textsuperscript{[10]}-supererogation\textsuperscript{[11]}-as-mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema\rangle or opting for desublimating ontological-bad-faith/inauthenticity \textsuperscript{~de-mentating/structuring/paradigming-\langle\textit{seeding/incipient–shallow}\textsuperscript{[12]}-supererogation \textsuperscript{,}-as-mentally-aestheticised–preconverging/dementing –qualia-schema\rangle, and that (as speaking to human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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
existence (but for when ‘deliberately of mere aestheticisation as mere motif implications’ with no relative reference to any ontological-contiguity conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) with regards to human epistemic 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-amplituding/formative—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—
withdrawing, eliciting-of-prospective-supererogation respectively as of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. But then with regards to the uninstitutionalised-threshold of all registry-worldviews/dimensions in their presencing—absolutising-identitive-constitutedness<amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag> of all registry-worldviews/dimensions in their presencing—absolutising-identitive-constitutedness<amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag>, the fact is that their socio-institutional decisional-construct for responding to their own given prospective aporeticism-overcoming/unovercoming take up a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and institutional self-preservation nature that falsely turns around (breaks with ‘prospective ontological-contiguity’ conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ for knowledge-reification ) to undermine prospective human knowledge-reification, by wrongly implying any such prospective construal of ‘prospective ontological-contiguity’ conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (as of dimensionality-of-sublimating<amplituding/formative>supererogatory−de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) is about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness<amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’ and so in order to falsely nullify/undermine the subverting epistemic implications of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (of prospective human epistemic aestheticisation—and—aestheticisation-towards-ontology of immanent existence) as to the ‘anything goes orientation’ of totalisingly-disentailing—discretion/whim-of-thought projection that allows for
break with prospective ontological-contiguity\textsuperscript{6} conception of relative-ontological-
completeness\textsuperscript{87} as to existence—\textemdash as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\textsuperscript{66} for knowledge-reification\textsuperscript{66}’ wrongly construing ‘the subverting epistemic
implications of relative-ontological-completeness\textsuperscript{87} as to existence—\textemdash as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation of budding-positivism’ as being about ‘a
framework of metaphysical/ideological advocacy as of totalisingly-disentailing—
discretion/whim-of-thought (rather than truly being a framework of ontological-veracity
implied relative-ontological-completeness\textsuperscript{87} <amplituding/formative> entailment—\textemdash 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
disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—
subontologisation/subpotentiation\textemdash (blurring/undermining-of-prospective-totalising-entailing,\textemdash
as-to-entailing-<amplituding/formative–epistemicity> totalising~\textemdash as-to-relative-ontological-
completeness \textemdash) adopts ‘a disjointing/disparateness/disentailing break with prospective
ontological-contiguity\textsuperscript{66} conception of relative-ontological-completeness\textsuperscript{87} as to existence—\textemdash as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{66} for knowledge-reification
(as to a strategically flawed anti-relativism interpretation that then overlooks and ignores
‘relative-ontological-incompleteness’/relative-ontological-completeness’-
(sublimating~referencing/registering/decisioning,\textemdash as-self-becoming/self-
conflatedness\textsuperscript{87}/formative–supererogating-<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity –\textemdash as-rede-mentating/restructuring/reparadigming–psychologism’\textsuperscript{89} as of our
present day presencing—absolutising-identitive-constitutedness 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
impossibility as it confuses/muddles non-universalising with relativism as to the fact that
postmodern-thought like deconstruction and genealogy knowledge-reification—as to social-vestedness/normativity-
gesturings implied relativism is of universal import of relative-ontological-completeness as of
dimensionality-of-sublimating<amplituding/formative>supererogatory—
dementativeness/epistemic-growth-or-conflatedness/transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) wrongly
construing ‘the subverting epistemic implications of relative-ontological-completeness as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation of many a
postmodern-thought herein construed as human-subject-emancipatory-relativism-driven-
recomposuring-constructivism-towards-singularisation as being about ‘a framework of
metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought
(rather than truly being a framework of ontological-veracity implied relative-ontological-
completeness<amplituding/formative>entailment—as-to-totalising-contiguous/coherent—
factuality-of-variability)’ to then falsely justify its 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 } 
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and
institutional self-preservation and so over addressing its prospective aporeticism-
overcoming/unovercoming necessarily warranting prospective
<amplituding/formative>nondisjointing/nondisparate implications as of ‘relative-ontological-
incompleteness\textsuperscript{27}/relative-ontological-completeness\textsuperscript{27} -

(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness\textsuperscript{27} /formative–supererogating/<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming–psychologism’\textsuperscript{89} herein
articulated as to ‘notional–deprocrypticism
\textsuperscript{44}<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity\textsuperscript{66} as reflecting the overall ontological-contiguity—as-of-the-human-
institutionalisation-process\textsuperscript{67}’ 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
\textsuperscript{<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’\textsuperscript{-<including-virtue-as-ontology> as to presublimation and
nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’, and so
as postmodern-thought is much more than just a naïve notion of a multiplicity of narratives as
sublimating value and ontological-veracity disposition’ (with regards to its supererogation\textsuperscript{96}-profundity~de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{97}-by-reification /contemplative-distension\textsuperscript{96} for Being-development/ontological-framework-expansion--as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ), so-construed as an imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/insurmountable/unovercomable framework (in mere prospective wait for messianicity) while at the same time advancing that stances of shallow-supererogation\textsuperscript{96} (as to presencing-distorted–meritocracy/totalising–sovereign-approporportioning—of–human-ontological-performance -<including-virtue-as-ontology>) are the absolute possibilities of human ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> potential; as to the paradox that human presublimation as of the underpinning–suprasocial-construct aporeticism stances of shallow-supererogation\textsuperscript{96} (as to presencing-distorted–meritocracy/totalising–sovereign-approporportioning—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\textsuperscript{99} 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) 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\textsuperscript{66}—of–the–human–institutionalisation-process\textsuperscript{67} implications as to existence—-as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\textsuperscript{10} with respectively base-institutionalisation, \textsuperscript{10} universalisation, positivism and prospective notional–deprocrypticism (so-enabled rather by supererogatory dimensionality-of-sublimating—\langle \textipa{amplituding/\textipa{formative}} \textipa{supererogatory}\rangle \textipa{de-mentativeness/epistemic-growth-or-conflatedness}/\textipa{transvalutive-rationalising/\textipa{transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as to the ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/\textipa{dialectical-thinking})’\textipa{‘projective-insights’/\textipa{epistemic-projection-in-conflatedness}’-of-notional–deprocrypticism-prospective-sublimation}\rangle intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness\textsuperscript{11} existentialising—enframing/imprintedness<as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>’ imbued ‘ontological-good-faith/authenticity\textsuperscript{12} and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness -by-reification\textsuperscript{13}/\textipa{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\textsuperscript{14} as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{15} (as advanced by Socratic philosophers\textsuperscript{16} 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\textsuperscript{11} existentialising—enframing/imprintedness<as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> given presencing-distorted-meritocracy/totalising–sovereign-appropportioning—of-human-ontological-performance’—<including-virtue-as-ontology> (historically involving ‘dominance/vested-interest structure in
relative-ontological-incompleteness\textsuperscript{10}–presublimation-construct–of–meaningfulness-and-
teleology\textsuperscript{9} desublimating–existentialising–decisionality’ as from blantant brutish
conquest/subjugation conception of appropoioning, dominion protection conception of
appropoioning, to the very natural-order-of-things conception of appropoioning and to our
subtle modern day institutionally-distorted/disjointed conception of appropoioning). Again, as
to the successive registry-worldviews/dimensions decadent wariness to ‘break-away from
prospective ontological-contiguity’ conception of relative-ontological-completeness as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} for
knowledge-reification\textsuperscript{97}’ (hence inducing a flawed
imponderable/inscrutable/unavoidable/inexitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable epistemic-projection perspective that undermines prospective re-
ontologisation and value-construction) as to wrongly construing of any such prospective insight
as rather being of ‘a framework of metaphysical/ideological advocacy as of totalisingly-
disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-
veracity implied relative-ontological-completeness\textsuperscript{97} <amplituding/formative>disposedness-(as-
to-orientation/value-construct/valuation–and–derived-parameterising)
and
<amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-
variability)’; this registry-worldviews/dimensions decadently so-induced disparateness-of-
conceptualisation<-unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-
contiguity’ at their prospective destructuring-threshold-(uninstitutionalised-
threshold \textsuperscript{97}/presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{97}–
<including-virtue-as-ontology> arises as to the pedantising/muddling/formulaic-hollowing-
out—in-subontologisation/subpotentiation of their ontologically-flawed presublimating
reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–
derived-parameterising) as supposedly entailing the prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness>—


portioning—of-human-ontological-performance —

<including-virtue-as-ontology> (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness—presublation-construct—of—meaningfulness-and-teleology desublating—existentialising—decisionality’ as from blantant brutish conquest/subjugation conception of appropriated, dominion protection conception of appropriated, to the very natural-order-of-things conception of appropriated and to our subtle modern day institutionally-distorted/disjointed conception of appropriated as particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of prospective ‘ontological-bad-faith/inauthenticity—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—
psychologism) thus inducing the conjugated-postlogism; and so as to the fact that for instance a postlogism manifestation grounded in a social-setup as of say an animistic social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in prelogism—a-as-of-conviction,-as-to-profound-supererogation (as if of postconverging-or-dialectical-thinking–apriorising-psychologism) is susceptible to the postlogism of notions-and-accusations-of-sorcery meanings-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—a-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. Ultimately as from the technical ontological-veracity of originariness/origination—<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional-deprocrypticism, disparateness-of-conceptualisation—<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’>
insight (as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of presublimating reference-of-thought/grandeest-axiomatic-construct—as-to-referencing/registering/decisioning and prospective nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving) projects an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation that ‘undermines ontological-veracity as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation’; and so as to the fact that the cognisance-and-integration of prospective nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving as if of relative-ontological-incompleteness presublimating reference-of-thought/grandeest-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 (as re-ontologising apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and thus undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. The psychologistic and apriorising implications here is that with regards to say a God of plane proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane involving existential-instantiation posteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup
non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation, is de-mentatively/structurally/paradigmatically already validating the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as paradoxically valid for all instances of aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation (thus inducing the animistic social-setup incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and its non-positivistic complexification); as to the fact that it is a positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring as from the non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation of such an animistic social-setup God of plane non-positivistic proposition’ that enables the possibility for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as bringing to the consciousness-awareness-teleology of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation induced psychologism of reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation psychologism of reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising. Furthermore, it is such ontologically-deficient
completeness\textsuperscript{1}—unenframed-conceptualisation psychologistic and apriorising implications (so
construed as from the technical ontological-veracity of originariness/origination<so-construed-
as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>
perspective of notional–deprocrypticism), speaks to the fact that the psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring of the respective registry-
worldviews/dimensions in relative-ontological-completeness\textsuperscript{1} (base-institutionalisation,
universalisation, positivism and deprocrypticism respectively) are projected in disavowal of
their respective prior registry-worldviews/dimensions in relative-ontological-incompleteness\textsuperscript{1}
(recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
procrypticism respectively) destructuring-threshold-{uninstitutionalised-
threshold\textsuperscript{1}/presublimating–desublimating–decisionality}–of-ontological-performance\textsuperscript{1}–
<including-virtue-as-ontology> of ontological-performance \textsuperscript{1}–<including-virtue-as-ontology>
as reflected by their \textsuperscript{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\textsuperscript{1} \textsuperscript{amplituding/formative–epistemicity} totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag , all relative-ontological-incompleteness \textsuperscript{1}
registry-worldviews/dimensions as of their preconverging-or-dementing\textsuperscript{1}–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\textsuperscript{1}—of-the-human-
institutionalisation-process\textsuperscript{1} implications as to existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation\(^{15}\) with respect to all corresponding prospective relative-ontological-completeness\(^{9}\) projective-insights implications of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness\(^{87}\) 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\(^{87}\) avails) as of ontological-bad-faith/inauthenticity\(^{63}\) 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\(^{85}\) (which mental-reflex is ever always ‘exactly the aporeticism’ to be superseded with prospective sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{96}\)). In a further elucidation, the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance\(^{71}\)\(<\text{including-virtue-as-ontology}\>\) 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\^{20}\)\<‘projective-insights’/‘epistemic-projection-in-conflatedness\^{1}\)-of-notional–deprocrypticism-prospective-sublimation\^{90}\> intemporal-Disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness\^{13}\) existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>) inducing prospective
sublimation-over-desublimation \( \text{meaningfulness-and-teleology} \) 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-\(<\text{as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation}>\) and effectively-manifest-sublimation/sublime. This spontaneous human incipient/seeding sublimation-construct (underlined as of human-decisionality-\(<\text{as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation}>\) and effectively-manifest-sublimation/sublime) is incipiently/seedingly reflected in human aestheticisation and aestheticisation-towards-ontology (as to artistic, the philosophical and the scientific/ontological orientations of human \( \text{meaningfulness-and-teleology} \)) and as human aestheticisation–and–aestheticisation-towards-ontology translates into defining human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\( \text{meaningfulness-and-teleology} \). This speaks to the fact that ‘this spontaneous human incipient/seeding sublimation-construct underlined by human-decisionality-\(<\text{as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation}>\) and effectively-manifest-sublimation/sublime’ is the very basis for human limited-mentation-capacity-deepening\(^\text{22}\) (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–\( \text{meaningfulness-and-teleology} \) ’), involving ‘aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance \(<\text{including-virtue-as-ontology}>\)’ underlying both ‘motif-as-to-aestheticisation-\(<\text{imbued-projective-arbitrariness/waywardness}>\)’ and
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation as to aestheticisation-towards-ontology’ (so-construed as
<br/>
<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/replace—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
sublimation/desublimation> as both incipiently/seedingly and comprehensively so-elucidated
(as of human formativeness—<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>—of—
meaningfulness-and-teleology) is ‘effectively reflected subsumptively in human operative consciousness-by-subconsciousness directedness in existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as eliciting effectively-manifest-sublimation/sublime in existence’. But then this equally points out that human-decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is not inherently sublimation

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even as ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation>’ is as of a seemingly inseparable amalgamation with effectively-
manifest-sublimation/sublime’ as to the fact that effectively-manifest-sublimation/sublime is as
to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as rather
unbeholdening to human-subpotency imbued human-decisionality-<as-to-play-of-valid/invalid-
decisionality-imbued-sublimation/desublimation> (even as when human-decisionality-<as-to-
play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> in its sublimation-
construct induces a convergence to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation for effectively-manifest-sublimation/sublime with regards to such
appropriately induced human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation>). Insightfully thus, all the inherent sublimation-structure that
existence—as-sublimating-withdrawal,-eliciting-of-prospective-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-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—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<sup>96</sup> in inducing prospective effectively-manifest-sublimation/sublime, and such a pretense is exactly what underlies overall human ontological-commitment<sup>68</sup> as to the possibility for prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity<sup>68</sup>—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-appropriationing—of-human-ontological-performance<sup>68</sup>—<including-virtue-as-ontology> terms—as-of-axiomatic-
absolutising-identitive-constitutedness\textsuperscript{13} perspective in \textlangle amplituding/formative-epistemicity\textrangle totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag , as to social-vestedness/normativity-\textlangle discretely-implied-functionalism\textrangle historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition but rather enabling the construing of the more ontologically-veridical perspective allowing for prospective \textlangle historiality/ontological-eventfulness\textrangle ontological-aesthetic-tracing). From this insight what effectively underlies ‘human-decisionality-\textlangle as-to-play-of-valid/invalid-decisionality-imbued-sUBLIMATION/DesUBLIMATION\textrangle as to the prospect for omnipotentiality’ (as reflecting the sublimating possibility for prospective ‘bechancing-backdrop of nonpresencing-\textlangle perspective-ontological-normalcy/postconvergence\textrangle’ as to ‘bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness’ /ontological-aesthetic-tracing—disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhibited-mental-aestheticising’) is in successive absolutely-disruptive hierarchical-ordering: the implications of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{96} (as can be so-constrained as of ‘\textlangle amplituding/formative-epistemicity\textrangle totalising/circumscribing/delineating \textlangle postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textrangle in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional—deprocrypticism’ so-reflecting \textlangle amplituding/formative\textrangle disposedness—(as-to-orientation/value-construct/valuation—and—derived-parameterising) and \textlangle amplituding/formative\textrangle entailment—(as-to-totalising-contiguous/coherent—factuality-of-variability)), then ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13} existentialising—enframing/imprintedness—\textlangle as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textrangle social-vestedness/normativity—\textlangle discretely-implied-
functionalism>, followed by dominance/vested-interest—drivenness, and finally generalised social apprehension of the possibility for prospective re-ontologisation (however the merits of their underlying case); as to the fact that universal-transparency—⟨transparency-of-totalising-entailing,—as-to-entailing—⟨amplituding/formative—epistemicity⟩totalising—in-relative-ontological-completeness ⟩ over blurriness with regards to elucidated emancipatory/sublimating implications as to existence—as-sublimating-withdrawal,—eliciting—of-prospective-supererogation (reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’), have the effect of overcoming generalised social apprehension of the possibility for prospective re-ontologisation while undermining desublimating—presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—⟨as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ social-vestedness/normativity—⟨discretely-implied-functionalism⟩ and dominance/vested-interest—drivenness, noting however that such universal-transparency—⟨transparency-of-totalising-entailing,—as-to-entailing—⟨amplituding/formative—epistemicity⟩totalising—in-relative-ontological-completeness ⟩ elucidated emancipatory/sublimating implications as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,—eliciting—of-prospective-supererogation’ is more precisely about the opening-up of ‘desublimating presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—⟨as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ social-vestedness/normativity—⟨discretely-implied-functionalism⟩ and dominance/vested-interest—drivenness’ to prospective ontological-veracity as of re-ontologisation of meaningfulness-and-teleology to the extent that such ‘prior desublimating presencing—absolutising-identitive-constitutedness existentialising—
performance\textsuperscript{7} <including-virtue-as-ontology> temporal-dispositions projection); as to the fact that ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{8} as eliciting effectively-manifest-sublimation/sublime in existence’ is unbeholdening to ‘human psychological-disposition to relic/artifactual–beholdening-constitutedness\textsuperscript{9}’ with the full-potential for ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’ rather lying with ‘human psychological-disposition to supererogatory—unbeholdening-conflicatedness\textsuperscript{10}’. But then the very ‘aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance\textsuperscript{11} <including-virtue-as-ontology>’ takes form as of ‘relic/artifactual–beholdening-constitutedness\textsuperscript{11} secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’, speaking to the requisite projective apriorising/axiomatising/referencing—re-originariness/re-origination of ‘supererogatory—unbeholdening-conflicatedness\textsuperscript{12} originariness-parrhesia,—as—spontaneity-of-aestheticisation’ as from prior ‘relic/artifactual–beholdening-constitutedness\textsuperscript{13} secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ for convergence towards omnipotentiality (so-construed as reflecting the sublimating possibility for prospective ‘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 reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to— historicity-tracing—inhibited-mental-aestheticising’).

Such an exercise of human convergence towards omnipotentiality is critically analysable as to the de-mentative/structural/paradigmatic human-subpotency seeding/incipient ‘relic/artifactual–beholdening-constitutedness\textsuperscript{13} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition formativeness<as-to-intersolipsism-of—

presencing–hyperrealisation/hyperreal-transposition> social-vestedness/normativity-
<discretely-implied-functionalism> and dominance/vested-interest—drivenness’. This
elucidation of omnipotentiality while highly abstract is effectively the ‘epistemic-totalising’
unenframable conception for convergence towards omnipotentiality’ as of a conceptualisation
not caught up in ‘presencing—absolutising-identitive-constitutedness’ in order articulate an
fundamental framework for ontological-veracity elucidation; and so, as of ‘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’ infrastructure thus effectively superseding any
such given registry-worldview/dimension underpinning–suprasocial-construct prior conception
of ontologisation and value-construction’. That said, human-subpotency reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility<imbued-and-
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-
history-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
their very presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness-<as-to- history-tracing—in-presencing–
hyperrealisation/hyperreal-transposition> conceptualisations), as well as more fundamentally
undermining the capacity for human re-originary—as-unenframed/unbeholdening/outlier-
conceptualisation-(imbued-postconverging/dialectical-thinking ‘projective-
insights’/epistemic-projection-in-conflicatedness ‘of-notional–deprocrypticism-prospective-
sublimation) engagement with existence as to all-encompassing <amplituding/formative-
epistemicity>totalising–renewing-realisation,-re-perception,-re-thought-in-epistemic-
conflicatedness in the contemplation of omnipotentiality. Ultimately (as to human-subpotency
‘fatedness-of-sublimation-over-desublimation to existence-potency–sublimating–nascence,-
disclosed-from-prospective-epistemic-digression-as-of <amplituding/formative-
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology), as the more critical drawback to overarching reframing of ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. This insight can be translated by the fact that nascent-sublimations (nascent-particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving) as to their effectively-manifest-sublimation/sublime rather speak to an underlying veracity about immanent-existence ‘beyond and unbeholding to any human merely-beholdening–aestheticising-reflex of meaningfulness-and-teleology’, and so for instance in the sense that human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies as to their underlying ontological-commitment of meaningfulness-and-teleology; so-reflecting the fact that overall human civilisation (notwithstanding any given societies/cultures of naïve presencing—absolutising-identitive-constitutedness as to presencing-distorted–meritocracy/totalising–sovereign-appropotioning—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 positising 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-conflatedness’/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-conflicatedness’ ‘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-withdrawal,—eliciting-of-prospective-supererogation’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies. This overall insight is particularly salient in the sense that the ‘human psychological-disposition for relic/artifactual–beholdening-constitutedness’ ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of presublimating intelligibility’ (so-perpetuative as to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’), is exactly what critically clouds prospective possibilities for ‘human psychological-disposition for supererogatory-unbeholdening-conflicatedness’ ‘historiality/ontological-
originary–as-unenframed/unbeholdening/outlier-conceptualisation- (imbued-
postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-
conflatedness ‘of-notional–deprocrypticism-prospective-sublimation)’ reconceptualisation of
‘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>)’

with regards to effective convergence/advancement of ‘human-decisionality-as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality
(and so as to living-development–as-to-personality-development, institutional-development–as-
to-social-function-development and Being-development/ontological-framework-expansion–as-

mentatively/structurally/paradigmatically, De– surrealising/supererogating
‘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> (including human-subpotency) are constrained in their ontological-performance’-
<including-virtue-as-ontology> / potentiation with respect to the backdrop-of-inherent-
immanent-existence’s–sublimation-structure–of- ‘unsurrealistic-as-real’–ontological-
normalcy/postconvergence>; and all phenomenal/manifest–subpotencies–in-transitive-
conflatedness –reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence> are
defined by their basic de-mentative/structural/paradigmatic ‘effectively underlying
beholdening—inching,- apprehending,- and-taming–drive or aestheticising—
surrealising/supererogating–drive–(for existentialising—framing/imprinting–<as-to-
prospective–historiality/ontological-eventfulness’/ontological-aesthetic-tracing>)’ (so-
axiomatising/re-referencing~conceptualisation> in reflection of overall Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastucture-of—‘meaningfulness-and-teleology’). A deepening of this critical pure-ontology
discernment as from the above elucidation 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—
<of—‘surrealistic-as-pseudoreal’—epistemic—abnormalcy> (including human-subpotency),
'surrealisingly/supererogatorily discloses that existentialising—decisionality is de-
mentatively/structurally/paradigmatically of ‘beholding as sovereignising—imbued-
subontologisation/subpotentiation’ while sublimating—nascence is de-
mentatively/structurally/paradigmatically of ‘unbeholding ontologising-depth as to backdrop-
of—inherent-immanent-existence’s—sublimation-structure—<of—‘unsurrealistic-as-real’—
ontological-normalcy/postconvergence>’ (such that perspectively ‘to beholde-as-
sovereignising is to underly/organise/decision existentialising subpotentiation’ and so potently
constrained as from perspective ‘unbeholding sublimating—nascence ontologising-depth of
the full-potency of existence’); as to the fact that ‘surrealisingly/supererogatorily
existentialising—decisionality is of ‘notional—presencing—absolutising-identitive-
constitutedness’ 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’ existentialising—enframing/imprintedness—<as-to— historicity-tracing—in-

Insightfully, such a perspective distinction between existentialising–decisionality and
totalising-entailing,-as-to-entailing-\langle\text{amplituding/\textit{formative-epistemicity}}\rangle\text{totalising--in-relative-ontological-completeness}\rangle\text{of} \text{sublimating--nascence}’ (in delegating sovereignty ultimately as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ) with the lack of such ‘\text{universal-transparency}\langle\text{transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/\textit{formative-epistemicity}}\rangle\text{totalising--in-relative-ontological-completeness}\rangle\text{of} \text{sublimating--nascence}’ as to when ‘blurriness in existentialising–decisionality’ arises inducing defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness –presublimation-construct-of– meaningfulness-and-teleology\textsuperscript{19} 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 \textsuperscript{5}meaningfulness-and-teleology of ‘blurriness in existentialising–decisionality’ as rather poorly amenable to profound ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as it is relatively the case in the natural sciences (and so beyond-the-consciousness-awareness-teleology\textsuperscript{6}<\text{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 <as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> more readily makes ‘desublimating nonsense’ of human existentialising–decisionality \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{19} failing ‘genuine knowledge-reification\textsuperscript{8} framework involving an immediate potent detour to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-<\text{amplituding/\textit{formative-epistemicity}}\rangle\text{totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness}\textsuperscript{2} while the relative ‘blurriness in existentialising–
and—reference-of-thought—devolving—meaningfulness-and-teleology comprehensiveness of prospective sublimating—nascence’) imply a depth of appreciation which initially leads to ‘blurriness in existentialising—decisionality’ as of relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality. We can for instance appreciate this ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ say with regards to cultural-diffusion in a non-positivistic like animistic social-construct wherein positivistic technical and material nascent-sublimations can relatively be easily appreciated/grasped in a short timeframe by their immediate sublimating—nascence but the more profound notion of a positivistic registry-worldview/dimension (as to social-and-institutional-frameworks-of—referencing/registering/decisioning of positivistic meaningfulness-and-teleology’) reflecting a positivising referencing/registry/decisioning is more problematically conceptualisable and mostly arises as of crossgenerational appreciation/grasp (given the non-positivistic presencing—absolutising-identitive-constitutedness existentialising—decisionality psychological-disposition of defaulting individual and social ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’); and this ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ applies in the succession of registry-worldviews/dimensions with regards to the possibility for their prospective sublimation/emancipation. Along the same lines of disambiguating ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ just as ‘a God of plane non-positivistic proposition’ in an animistic social-setup implies priorly an ‘altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation induced psychologism of ‘reference-of-thought’ (over their non-positivistic apriorising/axiomatising/referencing/intelligibility/setup/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 imbuement’ 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-supererogation ), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pretense-of-sublimation as the very de-mentative/structural/paradigmatic undermining of the possibility of natural science and technical development as to sublimating–nascence beyond just the specific instance but as to a
fundamentally underdeveloped social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating—existentialising—decisionality that must be overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the prospective possibility for science and technical development sublimating—nascence to flourish; and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality pre-eminence as to imprimatur and the dynamics of imprimatur (with regards to ‘blurriness 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-supererogation to then imply that genuine knowledge-reification cannot cross-it/has-to-bow-to-it (for one reason or another), and in that regards the more profound knowledge-reification as to the de-mentative/structural/paradigmatic upholding at all instances of the possibility for prospective genuine knowledge-reification 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 de-mentative/structural/paradigmatic intellectual underdevelopment underlying any such a mortal claim’ as to the fact that no human can claim that 2+2 is not equal to 4 because they are vexed for one reason or another (as it is that condition of our mortality that then provides the possibility for our self-surpassing in prospective construction-of-the-Self) so-reflected in the fact that the underlying existentialising—frame of knowledge is the very requisite condition for eliciting the 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>
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/event uating 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/measuringinstrument—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-
deolving> (as reflected by the dedication/selflessness/disinterest/magnanimity underlying
such existentialising–decisionality of sublimating–nascence as to existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation >) tend to be incoherently
overlooked/ignored when it comes to ‘immediacy supposed absolute sublimating value and
ontological-veracity disposition’ reconception of existentialising–decisionality as to social-and-
institutional-frameworks-of—referencing/registering/decisioning (with respect to such
underlying nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-
relative-ontological-completeness—reference-of-thought—deolving>) poorly constrained to
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation > and ending
up defaulting as of relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality (and so as to ‘blurriness in existentialising—decisionality’). In many ways social undertones of meaningfulness-and-teleology reflected as of wooden-language (imbued—averaging-of-thought—as-to-leveling/resentment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void’—with-regards-to—prospective-apriorising-implications) imply that the requisite sublimating—nascence of social—and-institutional-frameworks—of—referencing/registering/decisioning tend to shallow-ontologisation/subontologisation especially where such frameworks are not thoroughly conceptualised, envisioned/imagined and purposed as to aetiologisation/ontological-escalation and so as to mediocre rationales of their very own ‘presencing—absolutising-identitive-constitutedness’ totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag poorly projecting of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology (and rather constrained to their present prospectively desublimating living-development—as-to-personality-development and institutional-development—as-to-social-function-development); and especially as so-prodded with social and intellectual pedantising/muddling/formulaic-hollowing-out—in-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—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> mystic of institutional pre-eminence whether intellectual or administrative/governmental’ as we can appreciate in such a case like Edward Snowden’s with a human desublimating–existentialising—decisionality of vague ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ of such ‘institutionalised—wisdom-of—irresponsibility’ while paradoxically there is now an emerging social clamouring for increasing social and online privacy as a requisite for prospective human sublimation/emancipation as to the positive-opportunism sublimating—existentialising—decisionality of ‘unbeholdening sublimating—nascence ontologising—depth of the full-potency of existence’). Ultimately, such de-mentating/structuring/paradigmng intellectual or administrative/governmental institutions desublimating—existentialising—decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning conception tend to align with their given presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> (as poorly subjected to the genuine social
intellectual–function/posture elucidation) in an expropriating/estranging/constraining/limiting exercise directly/indirectly enabling ‘dominance/vested-interest structure in relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology’

subontologisation/subpotentiation’ given presencing—absolutising-identitive-constitutedness\(^1\) existentialising—enframing/imprintedness—\(\text{as-to-}\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> gesturing is inherently construed as superseding prospective ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ which \(^{10}\) universal-transparency\(^{104}\) \(\langle\text{transparency-of-totalising-entailing,}\) as-to-entailing—\(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising—in-relative-ontological-completeness}\rangle\) (as herein articulated) is exactly what accounts for human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency–sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of—\(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising—renewing-realisation/re-perception/re-thought,—in-supерerogatory–epistemic-conflatedness}\) in reflecting holographically—\(\langle\text{conjugatively-and-transfusively}\rangle\) the ontological-contiguity —of-the-human-institutionalisation-process’, and so as to the possibility of ‘human-decisionality—\(\langle\text{as-to-play-of-valid/invalid-decisionality—imbued-sublimation/desublimation}\rangle\) omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. Whereas we can critically appreciate sublimating–nascence with regards to nascent-particular/incipient-and-material/technical-sublimations—\(\langle\text{blinded-to-their-relative-ontological-completeness}\rangle\) reference-of-thought—\(\langle\text{devolving}\rangle\) as to profound constraining to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supерerogation\(^{96}\rangle\) as associated with technical and scientific contexts of sublimation/desublimation thus inherently inducing/eliciting a human deferential disposition when in ignorance/ineptitude/incompetence reflecting the naturally arising corresponding notional—self-distantiation—\(\langle\text{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing}\rangle\) ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative–disambiguated—‘motif-and-apriorising/axiomatising/referencing\(^{101}\)’ so-implicated with nascent-particular/incipient-and-
material/technical-sublimations—<blinded-to-their-relative-ontological-completeness>—
reference-of-thought—devolving> but this human deferential disposition when in
ignorance/ineptitude/incompetence often does not naturally arise with social-and-institutional-
frameworks—referencing/registering/decisioning as of ‘blurriness’ in existentialising—
decisionality’ and thus must be actively implied in social knowledge conceptualisation as to
notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>/‘distantiation of contemplative existentialising—frame as to transversality-of-
affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ not as utterly doing away with human sovereignity but
rather as explicitly projecting the notion of appropriate-and-coherent human sovereignity
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—<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-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>/‘distantiation of contemplative existentialising—frame as to transversality-of-
affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ as arising at destructuring-threshold—
(uninstitutionalised-threshold)/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
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 thus relatively undermining such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing associated with social-and-institutional-frameworks-of—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-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) 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 universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) of knowledge-reification’ (and so as to self-serving social-vestedness/normativity-(discretely-implied-functionalism)) and this must effectively be contested. Such lousiness and as broadly reflected in poor media editorialising in many ways increasingly turns media accessibility into intellectual pre-eminence as ‘intellection is no longer about depth of contemplation and knowledge-reification 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 universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/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, Schrodinger, etc.) without any extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge notion like reputation having any incidence, speaks to a more profound lack of constraining aporeticism overcoming/unovercoming as to institutional convenience that fails to articulate such a ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ and thus renders in relative terms the social domain more intellectually impotent in inducing a similar level of sublimating—existentialising—decisionality as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-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-reification⁵’ 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 aetiolisation/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-reification⁸ is about prospective social-stake-contention-or-confliction and not prior social-stake-contention-or-confliction (as for instance prospective positivistic ‘meaningfulness-and-teleology⁵’ 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—deamentativeness/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—deamentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation by the prior —presencing—absolutising-identitive-constitutedness¹ 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—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> of any shallow-supererogation social-and-institutional-frameworks—of—referencing/registering/decisioning as to the 8.5 billion humans on planet Earth and as any party of interest of profound-supererogation may find useful or not! In this respect, it is critical to understand what defines humanity as to the ‘firstnatureness and derived secondnaturedness positive-opportunism’ required for human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising—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 ; as to the fact that all human sublimation is instigated as of re-originary—as—unenframed/unbeholding/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking —‘projective—insights’/‘epistemic—projection—in—conflicatedness’—of—notional—deprocrypticism—prospective—sublimation) before secondnaturing 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—dementativeness/epistemic—growth—or—conflicatedness /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 in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process” since it will always be caught-up in its “presencing—
absolutising-identitive-constitutedness existentialising—enframing/imprintedness—<as-to-
incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation 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>) 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 as so-underlied by existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting—of—prospective—
supererogation<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> (reflecting the ever always present
challenge for intellectualism over pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation); so-underscored by the ever always present challenge for human

dimensionality-of-sublimating —<amplituding/formative>supererogatory—
dermentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalisating/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to
requisite epistemic-conflatedness implied projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicative-
insight’. In this respect, 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<sup>13</sup>) poor appreciation of notional—self-distantiation—<imbued—re-motif-and-
apriorising/re-axiomatising/re-referencing>/“distantiation of contemplative existentialising—
frame as to transversality-of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing<sup>13</sup>’ (with regards to living-development—as-to-personality-
development, institutional-development—as-to-social-function-development and Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastucture-of—‘meaningfulness-and-teleology<sup>9</sup>’ implications), is reflected in the ‘extra-
knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ when it
claims to co-opt/supersede prospective sublimating knowledge-reification (on the basis of
desublimating prior apriorising/axiomatising/referencing—psychologism in epistemic-
abnormalcy/preconvergence ) failing to grasp the underlying dimensionality-of-
sublimating —<amplituding/formative>supererogatory—dermentativeness/epistemic-growth-
or-conflatedness/transvaluative-rationalisating/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation of the said prospective sublimating knowledge-reification; as to imply that (say with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology) it is supposedly possible to understand the veracity of any specific positivistic meaningfulness-and-teleology while remaining of non-positivistic mindset, which inevitably induces a relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-teleology desublimating–existentialising–decisionality. This ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ when it claims to co-opt/supersede prospective sublimating knowledge-reification can be further elucidated along the same lines (with regards to living-development–as-to-personality-development and institutional-development–as-to-social-function-development) wherein for instance the notion of say genius is supposed to imply the ‘supposed genius’ is exceptional/abnormal (by their ‘specifically given sublimating elucidation’ so-enabled as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation). But then actually the ‘supposed genius’ cannot be exceptional/abnormal for the simple reason that ‘existence (so sublimatingly elucidated) is nothing but just normal as to its ontological-normalcy/postconvergence’ reflecting the fact that the social-construct meaningfulness-and-teleology as from the moment of the sublimating elucidation is/has-been rather of epistemic-abnormalcy/preconvergence, with the notion of ‘supposed genius’ serving as to human presencing–absolutising-identitive-constitutedness existentialising–enframing/imprintedness-<as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> (beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought>) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence of the social-construct 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/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ as the ‘supposed genius’ sublimating elucidation implies it has relatively achieved its own ‘prospective dimensionality-of-sublimating’—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ and is of no inherent prospective issue in that respect. Such that in fact such a notion of genius thus as to wrongly implicated exceptionalism/abnormalcy is surreptitiously (beyond-the-consciousness-awareness-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-(imbuend—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-identitive-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 will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of—
aestheticisation-towards-ontology as to ‘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,-in-perspective–ontological-normalcy/postconvergence>) 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-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> dynamics 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/supererogatory–dementativity of any such destructuring-threshold-{uninstitutionalised-threshold}/presublimating–desublimating-decisionality}–of-ontological-performance—<including-virtue-as-ontology> as to prospective human
<including-virtue-as-ontology> de-mentatively/structurally/paradigmatically speak to their requisite prospective dimensionality-of-sublimating — <amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemic/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/transepistemic/anamnestic-residuality/spirit-drivenness—equalisation in reflection of profound-supererogation with regards to human ‘sublimating—referencing/registering/decisioning self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence’ (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—
dementativeness/epistemic-growth-or-conflatedness"/transvaluative-
rationalisering/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to de-
mentative/structural/paradigmatic flawed ‘desublimating—referred/registered/decisioned self-
presence/self-constitutedness"—<in-perspective—epistemic-abnormalcy/preconvergence>").

Critically, in many ways the ‘projection that the social is necessarily/solely a framework of knowledge as to knowledge-driven existentialising—decisionality’ is ontologically flawed given human temporal-to-intemporal-dispositions to arrive at desublimating—existentialising—
decisionality/sublimating—existentialising—decisionality overlooking organic-knowledge implications (whether by ‘temporal beholdening as sovereignising—imbued-
subontologisation/subpotentiation’ implied ‘pretense-of-sublimation as to desublimating—existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification’ or ‘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’). Thus as to
critical pure-ontology (underlied as of overall reifying-and-empowering—reflexivity—of-ecstatic-
existence—panintelligibility—<imbued-and—hermeneutically—reprojectively—educing)—human-
subpotency—epistemic—perspective—of—projective/reprojective—aestheticising—re—motif—
and—re-apriorising/re—axiomatising/re—referencing—conceptualisation>) the fact is rather that inherent to
human temporality is its ‘ephemeral purpose beholdening’ that ‘do not truly know-of/carry a unitive—
universal—transparency—(transparency—of—totalising—entailing—as—to—entailing—
<amplituding/formative—epistemicity>totalising—in—relative—ontological—completeness)
project’ as to its beyond-the-consciousness—awareness—teleology—<in—existential—extrication—as—
being about ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity’ (and as to the fact that knowledge-reification ends/should-not aspire to any ‘convinced’ of ontological-bad-faith/inauthenticity ~dementating/structuring/paradigming<-seeding/incipient–shallow~supererogation~as-mentally-aestheticised–preconverging/dementing –qualia-schema> as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation). 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 prone 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 beholdening 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-panintelligibility~<imbued-and-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normalcy/postconvergence⟩ as to human-and-social—expectations/anticipations—
metaphoricity—as-re-de-mentating/restructuring/reparadigming—psychologism') speaks to the
ontological-veracity that human sublimation reflected in human ontological-performance—
⟨including-virtue-as-ontology⟩ is conceptually more than just of ‘mere discrete individuals
relevant ontological-performance’—⟨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⟩/presublimating–desublimating—
decisionality⟩–of-ontological-performance—⟨including-virtue-as-ontology⟩ dynamics of
temporal-to-intemporal-dispositions’ associated with ⟨amplituding/formative⟩ wooden-
language–⟨imbued—temporal–mere-form/virtualities/dereification⟩/akrasiatic-
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—
‘categorical-imperatives/axioms/registry-teleology⟩). Rather human sublimation so-reflected in
human ontological-performance—⟨including-virtue-as-ontology⟩ rather points to an ‘overall
interceding human-and-social—expectations/anticipations—metaphoricity—as-re-de-
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’, with ‘mere discrete individuals relevant
ontological-performance’—⟨including-virtue-as-ontology⟩’ being about acting upon this
‘overall interceding human-and-social—expectations/anticipations—metaphoricity—as-re-de-
mentating/restructuring/reparadigming—psychologism existentialising—framing/imprinting—
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 historicality/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- conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit- drivenness—equalisation), and so as of the ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity’ driving ontology and science across their punctual developments from past to present and into the future (underlined by human sublimating–referencing/registering/decisioning self-becoming/self-conflatedness’/formative– supererogating-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re- axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’ 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 \( \text{presencing-absolutising-identitive-constitutedness} \) conception in desublimating-referenced/registered/decisioned self-presence/self-constitutedness \(<\text{in-perspective-epistemic-abnormalcy/preconvergence}>\) (without or poorly appreciating the profound-supererogation involved in true science and ontology as to ‘sublimating-referencing/registering/decisioning self-becoming/self-conflatedness’/formative-supererogating-\(<\text{projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence}>\)’ leads to dominance/vested-interest prodded social-stake-contention-or-confliction determination of knowledge as of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with the accompanying social disenfranchisement/swindling/corruption/dispossession. Such development as to ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ is ultimately associated with scenarios of institutional-ascendency and other dominance/vested-interest (as associated with many a modern day think-tank and secret institutions) overtly or covertly construed as inherently predicative-of and superseding knowledge as to networks of influence bent on intimating what can be thought or not as well as 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/paradigming-<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-conflicatedness /formative—
supererogating<-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>’ (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—beholdening-out-of-bechancing’
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-frameworks-of—referencing/registering/decisioning existentialising–decisionality; as so-reflecting the overall dynamics of human <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology’), social and intellectual pedantic incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation as well as dominance/vested-interest with this dynamic inducing ‘temporal beholdening as 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 exisentialising—frames of human destructuring-threshold⟨uninstitutionalised-threshold /presublimating—desublimating-decisionality⟩—of-ontological-performance—<including-virtue-as-ontology>. This latter conceptualisation goes well beyond a point of just mere technical ontological-pertinence as to the fact that it operantly captures in a nutshell the prospectively requisite human aporeticism overcoming/unovercoming in upcoming years and decades, as to the capacity for the human to redefine humanity in the light of the societal and technological transformations of the past few decades and the resultant/developing geopolitical context. It is herein contended that the incapacity for such a collective reconstrual of humanity (as to ‘intemporal 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 20th century very much underlies the ‘temporal beholding as sovereignising—imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating—existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification)’ which could only end up in the human-made calamities of the 20th centuries so-critically attributable to dominion/statal—logic—preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—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>). 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—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>) (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-precluslive-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-ascendancy. 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-precluslive-or-occlusive>--and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-


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 incrementality-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
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
demential/structural/paradigmatic issue of intellectual irrelevance no less than punctual
technical or scientific incompetence can be transformed into a demential/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/paradigmning’ 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—‘humanand-social—expectations/anticipations—de-mentating/structuring/paradigmning—psychologism’—
as-to-its-specific—collateralising-beholdening—<whether—trepidatious-or-warped-or-preclusiveor-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>) pursuit of
such vague argumentations for subverting the genuine social intellectual—function/posture is
rather all about the ruthless adoption of a perambulatory course for institutional and political
ascendency rather than a question of genuine preoccupation as to the requisite dispensing-with-
immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension associated with veridically profound genuine social intellectual-function/posture and its sublimating implications of ‘intemporal unbeholding sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification–gesturing as determining sublimating–existentialising–decisionality)’ In our modern day context, the very essential ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ of the modern democratic process is now paradoxically surreptitiously re-construed as the very cornerstone for dominion/statal–logic–preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—dementating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence–as-to-social-vestedness/normativity–<discretely-implied-functionalism> subverting the sublimating–existentialising–decisionality of the genuine social intellectual–function/posture; and so as to the fact that the democratic process ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ is incomplete without an adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a genuine social intellectual–function/posture. In many ways the very idea of the ‘democratic public-debate’ itself is skewed from its very inception as to dominance/vested-interest natural ascendency over ‘the supposedly democratic platforming and stakeholding in defining the very issues of society’s social-stake-contention-or-confliction’ (as so-associated with thematically skewed media debates and socio-econo-political thought-makers/thought-making overtly associated with ‘skewed think-tanks’ or covert surreptitious underhanded institutional and media influence). Critically, in this context such skewed platforming and stakeholding ends up alienating supposed sovereign electors as to a platforming and stakeholding process that
mediationally 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— 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— 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-
infrascra 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>}) with respect to
prospective technical-and-associated-organisational-development implications). Actually the
history of human advancement is essentially the history of the sublimating transformation of
human sovereign–function/posture as it relates to technical-and-associated-organisational-
development, with the centrality of the genuine social intellectual–function/posture in
‘demystifying presencing—absolutising-identitive-constitutedness’ social-
vestedness/normativity-<discretely-implied-functionalism> flawed-claim-of-inherent-
sublimation with respect 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>}
flawedly-implied social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality’ (so-historically involving superseding
‘dominance/vested-interest structure in relative-ontological-incompleteness’—presublimation-
with vague notions of religiosity, nationalism, racialism, classism, meritocracy/approportioning, etc. of shallow–supererogation\textsuperscript{16} 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 secondnaturaed as to the overall social <amplitude/formative>\textsuperscript{8} wooden-language—(imbued—temporal–mere–form/virtualities/dereification—\textsuperscript{86}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology as well as pedantic \textsuperscript{50} incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation with both underlied as to dominance/vested-interest—drivenness—<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation>; the task to which the veridical genuine social intellectual–function/posture as to human social aporeticism overcoming/unovercoming needs to explicit as to the induced-entrapment of dominion/statal–logic—(preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising-beholdening—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social-vestedness/normativity—<discretely-implied-functionalism>) as a conceptualising framework de-mentatively/structurally/paradigmatically voiding the ontological possibilities of ‘human-decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. In many ways, we can appreciate that the modern day genuine social intellectual–function/posture as to its relatively genuine sublimating–existentialising–decisionality critically ‘operates mostly in the wake of the social-and-institutional-frameworks—
of—referencing/registering/decisioning desublimating—existentialising—decisionality of
dominion/statal—logic—(preconverging/shallow-supererogating—‘human-and-social—
expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-
specific—collateralising—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
effectively related by the genuine social intellectual—function/posture but very much after the
facts (often decades after the social-and-institutional-frameworks-of—
referencing/registering/decisioning desublimating—existentialising—decisionality of
dominion/statal—logic—(preconverging/shallow-supererogating—‘human-and-social—
expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-
specific—collateralising—beholdening—<whether—trepidatious—or-warped—or-preclusive—or-
occlusive>—and—its-consociated-dominance/vested-interest—subontologising—skewed—
influence—as-to-social—vestedness/normativity—<discretely—implied—functionalism>)), and so as to the
sublimating impotence of such genuine social intellectual—function/posture. Critically in this
respect the very artifice available to present day democracy dominion/statal—logic—
(preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—de-
mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising-
beholdening—<whether—trepidatious—or-warped—or-preclusive—or-occlusive>—and—its-
consociated-dominance/vested-interest—subontologising—skewed—
influence—as-to-social—vestedness/normativity—<discretely—implied—functionalism> involves the ‘punctual and
surreptitious undermining of knowledge-driven sublimating—existentialising—decisionality at
moments of decision’, and thereafter it doesn’t matter in effect whether the human sovereign–
function/posture comes to think otherwise and disapprovingly of the given decisions, as better
still so long as this rather plays the role of a psychological-outleting that project a falls sense of
public accountability of poor or no effective resolutive course, this mechanism of ‘punctual and
surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at
moments of decision’ can perpetuate itself as to a Machiavellianism underlying the
dominion/statal–logic–(preconverging/shallow-supererogating–‘human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-
specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-
occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-
as-to-social-vestedness/normativity–<discretely-implied-functionalism>) relation with the
human sovereign–function/posture. Such a Machiavellianism riding-the-wave of the
underpinning–suprasocial-construct existentialising—enframing/imprintedness–<as-to–
 historicity-tracing—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
disenfranchise/swindling/corruption/dispossession purpose of such argumentations
precede their ‘very inherent knowledge-reification’–gesturing as determining
sublimating–existentialising–decisionality’ purpose as to Machiavellian instigated false public
debates) to which human sovereign–function/postures gullibly get caught up in or which
ultimately discourages public interest and participation or lead to protest votes; with such
misanalysis typically characterised by false bothsidesism existentialising—enframing/imprintedness-<as-to- historicity-tracing—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 ~dementating/structuring/paradigming-<seeding/incipient–shallow--supererogation>, as-mentally-aestheticised–preconverging/dementing –qualia-schema> as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation). Critically, this Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaicity as to secondnatured reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation inherently-so given prospective human temporal-to-intemporal-dispositions to whatever induced supererogation/messianicity of originariness-parrhesia, as–spontaneity-of-aestheticisation in reflection of human dimensionality-of-desublimating-lack-of —<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness'/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, and so prospectively requiring human re-orginariness/re-origination as to ‘relative-ontological-incompleteness'/relative-ontological-completeness pathways–(sublimating–registering/decisioning, as–self-becoming/self-
confoundedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence/> 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-confoundedness /formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence/> as to human-and-social–expectations/anticipations—
metaphoricity ^ as rede-mentating/restructuring/reparadigming—psychologism’ ), notionally
eliciting the underlying human ontological-good-faith/authenticity ~de-
mentating/structuring/paradigming-<seeding/incipient–profound ^ -supererogation ^ , as-
mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> or ontological-
bad-faith/inauthenticity ^ de-mentating/structuring/paradigming-<seeding/incipient–shallow ^ -
supererogation ^ , as-mentally-aestheticised–preconverging/dementing ^ –qualia-schema>
preceding knowledge-reification ^ , along the same lines that a scientist or mathematician de-
mentatively/structurally/paradigmatically projects the abstract possibilities for human scientific
and technical sublimating or desublimating ontological-performance –<including-virtue-as-
ontology>; and it is this insight that underlies overall human 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>. Even then the pedantic "incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation 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—<discreely-implied-functionalism>) knows no limits for undermining genuine knowledge-reification sublimating—existentialising—decisionality, such that the reifying-and-empowering conceptivity/epistemic-reflexivity of human knowledge as herein implied and as applies with all human knowledge can easily be requalified sophistically as to ‘the given human existentialising—enframing/imprintedness—<as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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 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’); 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 constructive 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-
mentation-capacity with respect to ‘human-decisionality—omni-potential commensurability with
inherent immanent-existence’s sublimation-structure’/omnipotentiality; wherein ‘genuine social
intellectual–function/posture existentialising—frame as to human reifying-and-empowering
conceptivity/epistemic-reflexivity’ has ever always been an abstractive projection of
convergence towards ‘scalarity/immanency of existence’s ontological-
normalcy/postconvergence’ across the ontological-contiguity —of-the-human-
institutionalisation-process, and as so manifested with ‘nascent-particular/incipient-and-
material/technical-sublimations—blinded-to-their-relative-ontological-completeness—
reference-of-thought—devolving sublimating—existentialising—decisionality (however the
devolved/devoluted—referencing-narrowness with respect to overall social-and-institutional-
frameworks-of—referencing/registering/decisioning existentialising—decisionality)’ and
‘reference-of-thought—devolving—meaningfulness-and-teleology’ comprehensiveness of prospective sublimating—nascence (over relative-ontological-
incompleteness—presublimation-construct—of—meaningfulness-and-teleology) as to overall
social-and-institutional-frameworks-of—referencing/registering/decisioning
psychological-disposition, and hence failing to reflect human sublimating/desublimating—modalisation-as-to-absolute-referencing—of—meaningfulness-and-teleology—upon 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—> in perspective ontological-normalcy/postconvergence as to underlying inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality. This latter point speaks to the very fundamental ontological-deficiency of knowledge-reification—gesturing as undertaken with many a subject-matter failing ‘supererogatory—aestheticising—<as-from-perspective—ontological-normalcy/postconvergence—>—re-origination/reshuffling/anarchisation/transformativeness in hermeneutically/reprojectively-educing—historiality/ontological-eventfulness/ontological-aesthetic-tracing’ and rather betrothed to a ‘functionalism projection and conception’ (to which 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-syncretising/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—dementatively/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

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 implicitiated 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--{(implicit-'nondescript/ignoreable-void ’-as-to-’ presencing—absolutising-identitive-constitutedness } as of ’presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (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 historicality/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 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-
in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process. This is in contrast to an obviating —presencing—absolutising-
identitive-constitutedness epistemic conception as of ‘discrete inherence of
sublimating/desublimating—modalisation—of—meaningfulness-
and-teleology > on the basis of presencing—absolutising-identitive-constitutedness social-
vestedness/normativity—inducing of subontologisation/subpotentiation’ (in an absolutising existentialising—
enframing/imprintedness—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>). Thus the veridical nonpresencing—epistemic conception rather speaks to
‘supererogatory—aestheticising—re—origination/reshuffling/anarchisation/transformativeness in
hermeneutically/reprojectively-educing —historiality/ontological-eventfulness/ontological-
aesthetic-tracing’ overriding of ‘beholdening as sovereignising—imbued—subontologisation/subpotentiation’ existentialising—decisionality psychological-disposition (as to relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-
television desublimating—existentialising—decisionality) in want for prospective
‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’
existentialising—decisionality psychological-disposition (as to ‘reference-of-thought—and—
reference-of-thought—devolving—meaningfulness-and-teleology comprehensiveness of
prospective sublimating—nascence’). Such ‘supererogatory—aestheticising—re—
origination/reshuffling/anarchisation/transformativeness in hermeneutically/reprojectively—
panintelligibility′<imbued-and-′hermeneutically/reprojectively-educing′–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation> existentialising implications, (so-
underlying the ‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence⟩ re-
aestheticising/re-motif-<postconverging–narrowing-down~′sublimation-of-taste–
hermeneutically/reprojectively-educing-conceptivity/epistemic-reflexivity-of-
′historiality/ontological-eventfulness ⟩ontological-aestheticising-tracing′, as-to-existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⟩ and re-procession/re-
automatism–as-to-re-apriorising/re-axiomatising/re-referencing-<postconverging–narrowing-
down~′sublimation-of-apriorising/axiomatising/referencing–hermeneutically/reprojectively-
educing-conceptivity/epistemic-reflexivity-of′historiality/ontological-
eventfulness ⟩ontological-aestheticising-tracing′, as-to-existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⟩) of human aestheticising—
′surrealising/supererogating-drive-{for existentialising—framing/imprinting-<as-to-
prospective–′historiality/ontological-eventfulness ⟩ontological-aesthetic-tracing}>′ (as to
interlay/organicalism/aestheticising-handle-<supererogatory-projective-
arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing> hermeneutically/reprojectively-imbuing
′supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-
performance⟩<including-virtue-as-ontology> / potentiation⟩); for ushering in ‘prospective
sublimating aestheticisation–and–aestheticisation-towards-ontology’ as to overall sublimation-
induced human-and-social–expectations/anticipations—metaphoricity〈as-rede-
mentating/restructuring/reparadigming–psychologism–as-from-perspective–ontological-
ormalcy/postconvergence⟩, and so-reflected as to ‘unbeholdening sublimating–nascence
ontologising-depth of the full-potency of existence’ bifurcatingly with ‘nascent-
enframing/imprintedness-<as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition>) bound to fail ‘human sublimating/desublimating—
modalisation-<as-to-absolute-referencing—of—meaningfulness-and-teleology > 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 of each of the above “presencing—absolutising-identitive-constitutedness” imbued ‘<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—and—
derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising—
contiguous/coherent—factuality—of—variability)” the possibility for the ontological-contiguity —
of-the-human-institutionalisation-process cannot be explained as to the fact that their punctual
<amplituding/formative–epistemicity>totalising–self-referencing-
synecretising/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 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–motif-and-
apriorising/axiomatising/referencing 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=<including-virtue-as-
onontology as to projective-insights/epistemic-projection-in-conflatedness of
apriorising/axiomatising/referencing with regards to underlying/organising ‘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,–in-perspective–ontological-
normalcy/postconvergence) as to human-and-social–expectations/anticipations—
metaphoricity –as-rede-mentating/restructuring/reparadigming—psychologism’, and so-
reflected in the successive 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 from non-rules—apriorising/axiomatising/referencing—
institutionalisation-process\textsuperscript{67} as to the crassness of ‘supposed reified thoughts projecting the notional–procrpticism/notional–disjointedness-of–reference-of-thought’ of the successive registry-worldviews/dimensions given human limited-mentation-capacity uninstitutionalised-threshold\textsuperscript{62} as associated with recurrent-utter-uninstitutionalisation crassness-of-thoughts, base-institutionalisation–ununiversalisation crassness-of-thoughts, \textsuperscript{103}universalisation–non-positivism/medievalism crassness-of-thoughts, and our positivism–procrpticism crassness-of-thoughts in \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{7}. That the genuine social intellectual–function/posture as to its implied ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ in-so-dementating/structuring/paradigming–out the ontological-contiguity\textsuperscript{5}—of-the-human-institutionalisation-process\textsuperscript{67} with human limited-mentation-capacity-deepening\textsuperscript{2} is the ontologically-veridical basis for human sublimation-over-desublimation, is validated by the fact that once prospective relative-ontological-completeness\textsuperscript{87} avails (as to ‘overall interceding human-and-social–expectations/anticipations—metaphoricity\textsuperscript{72}–as-rede-
mentating/restructuring/reparadigming–psychologism existentialising—framing/imprinting-<as-to-prospective–historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing> of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment\textsuperscript{65} as to existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation’ ) all such prospectively institutionalised registry-worldviews/dimensions come to reject the prior uninstitutionalised-threshold\textsuperscript{62} crassness-of-thoughts as of ‘supposed reified thoughts projecting their notional–procrpticism/notional–disjointedness-of–reference-of-thought’ as to their ‘discrete inheritance of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology> on the basis of presencing—absolutising-identitive-constitutedness social–
vestedness/normativity-&lt;discretely-implied-functionalism&gt; inducing of
subontologisation/subpotentiation’; and rather falling back to the prior uninstitutionalised-
threshold genuine social intellectual–function/posture as it provides ‘meaningfulness-and-
teleology’ infrastructure reflected as Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of– meaninglessness-and-teleology
for the given institutionalised registry-worldview/dimension to even have the possibility to exist
(explaining why the the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaus,
Diderots, Einsteins, Teslas, etc. as to their existentialising—framing/imprinting-&lt;as-to-
prospective– historiality/ontological-eventfulness /ontological-aesthetic-tracing&gt; outlived
their eras uninstitutionalised-threshold ‘crassness-of-thoughts existentialising—
enframing/imprintedness-&lt;as-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition&gt;' with the same sublimation-over-desublimation
consequence availing prospectively as to the requisite prospective ‘deprocrypticism—or–
preampting—disjointedness-as-of– reference-of-thought ‘human sublimating/desublimating—
modalisation-&lt;as-to-absolute-referencing-of–meaningfulness-and-teleology> upon inherent
existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’). Critically, it is
the opening-up of prospective registry-worldviews/dimensions by the genuine social
intellectual–function/posture in ‘relative-ontological-incompleteness /relative-ontological-
completeness ⟨sublimating–registering/decisioning,–as-self-becoming/self-
confitalness /formative–supererogating-&lt;projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence⟩) as to human-and-social–expectations/anticipations—
metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism (underlied by
dimensionality-of-sublimating —&lt;amplituding/formative>spererogatory–
dementativeness/epistemic-growth-or-confitalness /transvaluative-
‘<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-
thought–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-supererogation⁵⁶ is ‘not of desublimating–referenced/registered/decisioned self-presence/self-constitutedness <in-
supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing—ontological-normalcy/postconvergence>’). While the positive-opportunism underlying human secondnaturedness in many ways undermines prospective firstnatureness (as to the prospective ‘human sublimating/desublimating—
modalisation—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-
teleology⁵⁹ 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 ) 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
of-aestheticisation undermining prospective human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism). This
fundamental disparateness between ‘existentialising—enframing/imprintedness—as-to-
history-tracing—in-presencing—hyperrealisation/hyperreal-transposition> ontologically-
flawed construal of totalising-entailing’ and ‘existentialising—framing/imprinting—as-to-
prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing>
ontokally-veridical construal of entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness implications’ is what effectively
underlies the ‘notional–asceticism for originariness-parrhesia,—as–spontaneity-of-
aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness’ in
inducing prospective Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as rather
reflecting the intellectual-and-moral inadequacy of ‘presencing—absolutising-identitive-
constitutedness social-vestedness/normativity—discretely-implied-functionalism
existentialising—enframing/imprintedness—as-to—history-tracing—in-presencing—
hyperrealisation/hyperreal-transposition> ontologically-flawed construal of totalising-entailing’
(as to a prospective projection of ‘exteriorisation attitude/mental-disposition/care—and—
episteme of meaningfulness-and-teleology—as-metaphoricity superseding/overriding prior
reference-of-thought temporally neuterising ‘interiorisation attitude/mental-disposition/care—
and—episteme of meaningfulness-and-teleology’) with such a critical gesturing throughout
human history rather reflecting ‘metaphoricity as
sublimating—referencing/registering/decisioning self-becoming/self-conflatedness/formative—
supererogating—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence’ over
‘desublimating—referenced/registered/decisioned self-presence/self-constitutedness
—in—
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (as grasped by notional-asceticism ) and go on to adopt ‘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’ and qualifying such notional-asceticism as conspiratorial as to its ‘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’. However, it is only a veridical nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection insight in relative-ontological-completeness that points out the veracity of the ontological-deficiency of all registry-worldviews/dimensions destructuring-threshold—(uninstitutionalised-threshold/presublimating—desublimating-decisionality)—of-ontological-performance —<including-virtue-as-ontology>, in the sense that critically from the epistemic perspective of the ancient-sophists, medieval-scholastics and our modern day intellectual muddlement (as to their perspective epistemic-abnormalcy/preconvergence ) in many ways the criticisms of ‘Socratic philosophers projected universalising-idealisation over non-universalising’, ‘budding-positivists projected rational-empiricism/positivism over non-positivism/medievalism’ and ‘prospective postmodern thought projected deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought or difference-conflatedness—<as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism of entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness implications over present day pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation totalisingly-disentailing—discretion/whim-of-thought’ (as to relative nonpresencing-<perspective–ontological-normality/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/disturbing from the direct addressing of prospective social-stake-contention—conflict 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—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 as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>), with such concretely irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather providing a temporal human-subpotency meaningfulness-and-teleology-infrastructure as to preconverging/shallow-supererogating-human-and-social–expectations/anticipations—de-mentating/structuring/paradigming—psychologism’ (as of ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology>’ on the basis of ‘presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’) supposedly more critical and superseding the more profound–supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming (as of ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’); with such a mediatically manipulated ontologically-flawed ‘bothsidesism formulation across the decades’ on the basis that it is debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, the-middle-ground, identity politics, etc. that ‘will supposedly resolve such massive opportunity-and-income-inequality and skewed public governance of shallow–supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>’ (as to a nonsensical and antipodal paradox of election cycles driven by ontologically-flawed media presentation of debates along
the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. and superficial reflection upon the ontologically-veridical profound existential-reality of opportunity-and-income-inequality and public governance of shallow–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—de-mentating/structuring/paradigming–psychologism’ manipulation as rather patronising/condescending upon the human sovereign–function/posture’ as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture is perfectly of the requisite reified-and-empowered-reflexivity with regards to profound–supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming without a genuine social intellectual–function/posture in contrast to what has ever always been the case throughout human history for prospective social sublimation/emancipation as driven by the genuine social intellectual–function/posture with regards to the sublimating/emancipative drives associated with say universalising-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 averted 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 ‘unbeholding 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-conflatedness /formative—supererogating-<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) 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-identitative-constitutedness social-vestedness/normativity—discretely-implied-functionalism); thus requiring appropriate nonpresencing—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—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/’distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing in superseding any underpinning–suprasocial-construct defaulting relative-ontological-incompleteness—presublation-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
categorical-imperatives/axioms/registry-teleology\rangle), and thus strive to undermine the prospective intellectually projected human limited-mentation-capacity-deepening\textsuperscript{12} as to human self-surpassing so-reflect as of notional–self-distantiation-\textsuperscript{<}\textsuperscript{imbuend—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/\textsuperscript{<}\textsuperscript{distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{[12]}; 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 distracting-alignment-to-\textsuperscript{\textquotedblleft}\textsuperscript{reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{[2]} \textsuperscript{\textquotedblright} pedantising/muddling/formulaic-hollowing-out—\textsuperscript{\textsuperscript{<}}\textsuperscript{in-subontologisation/subpotentiation exercise of social-stake-contention-or-confliction in undermining prospective hyuman re-ontologisation/omnipotentiality. Critically, while the ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ for nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\textsuperscript{[7]}— \\\textsuperscript{\textsuperscript{<}}\textsuperscript{reference-of-thought-<of-devolving> existentialising–decisionality in many ways is difficultly underminable to pedantising/muddling/formulaic-hollowing-out—\textsuperscript{\textsuperscript{<}}\textsuperscript{in-subontologisation/subpotentiation distracting-alignment-to-\textsuperscript{\textquotedblleft}\textsuperscript{reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{[2]}} inducing of subontologisation/subpotentiation the blurriness\textsuperscript{[7]} associated with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality lends itself readily to such pedantising/muddling/formulaic-hollowing-out—\textsuperscript{\textsuperscript{<}}\textsuperscript{in-subontologisation/subpotentiation. It is herein contended that besides the technical/knowledge capacity for elucidating the inherent blurriness\textsuperscript{[7]} in the social domain, in many ways pedantising/muddling/formulaic-hollowing-out—\textsuperscript{\textsuperscript{<}}\textsuperscript{in-subontologisation/subpotentiation distracting-alignment-to-\textsuperscript{\textquotedblleft}\textsuperscript{reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{[2]}} is the principal reason undermining the true scientific
status of the social domain as to exposition to a (beyond-the-consciousness-awareness-
teleeology <-in-existential-extrication-as-of-existent-unthought> )
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
associated with 
presencing—absolutising-identitive-constitutedness social-
vestedness/normativity-<discretely-implied-functionalism> in failing the re-originary—as-
unenframed/unbeholding/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking -‘projective-insights’/‘epistemic-projection-in-confilatedness’ -of-
notional~deprocripticism-prospective-sublimation) for prospective social
historiality/ontological-eventfulness /ontological-aesthetic-tracing, and transforming many a
subject-matter into ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’
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-<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–
frame as to transversality-of-affirmative-and-unaffirmative–disambiguated—‘motif-and-
apriorising/axiomatising/referencing superseding an equivalence with
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
distinctive-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\[\textsuperscript{16}\] (as to their implied beholding-becoming—distortive-originariness/distortive-origination—\textasciitilde as-to—historicity-tracing—inhibited-mental-aestheticising) are not the absolution/absolute-possibility of human profound-supererogation\[\textsuperscript{16}\] which is ever always subjectable to re-originary—as-unenframed/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking—\textasciitilde projective-insights\textasciitilde epistemic-projection-in-conflatedness\textasciitilde of-notional—deprocrypticism-prospective-sublimation\textasciitilde (as the very manifest rule reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity\[\textsuperscript{18}\] of-the-human-institutionalisation-process\textasciitilde )). Critically in this regards, knowledge itself as to organic-knowledge is inherently and truly as of an existential-contextualising-contiguity\[\textsuperscript{18}\] hermeneutic/reprojective dynamics of notional—self-distantiation<imbued—remotif-and-re-apriorising/re-axiomatising/re-referencing>\textasciitilde distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing\[\textsuperscript{101}\]’ (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<imbued—remotif-and-re-apriorising/re-axiomatising/re-referencing>\textasciitilde distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing\[\textsuperscript{101}\]’ 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 hermeneutic/reprojective dynamics of notional-self-distantiation-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/distantiation of contemplative existentialising-frame as to transversality-of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing (whether blurrily undermining appropriate competence-level of discursivity or appropriate deferential-formalisation-transference level of discursivity) so-associated, and so-critically as to wrongly projected equivalence of ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation desublimating—existentialising—decisionality with ‘unbeholdening sublimating—nascence ontologising—depth of the full-potency of existence’ sublimating—existentialising—decisionality associated with social-stake-contention-or-confliction associated with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality (as reflected in inducing an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.).
transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{111} is effectively at the very core of human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced self-becoming/self-confalatedness\textsuperscript{112}/formative–supererogating–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence> as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, and so as to ‘human intellection exercise direct-or-elicited very own self-distantiation’ (involving appropriate ‘metaphoricity\textsuperscript{9} as of hermeneutic/reprojective <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought–in-supererogatory~epistemic-confalatedness\textsuperscript{113}’) and appropriate deferential-formanlisation-transference sense of distantiation over distractive-alignment-to-relative-ontological-incompleteness\textsuperscript{91}. With regards to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{114}, ‘distractive-alignment-to-reference-of-thought–<of-apriorising/axiomatising/referencing>\textsuperscript{29} translates in the overlooking of the effectively requisite social-stake-contention-or-confliction prospective aporeticism overcoming/unovercoming’ (as to a threshold where subontologisation/subpotentiation supposedly takes over from re-ontologisation/omnipotentiality, and it is quite interesting to realise that there is hardly any distractive-alignment-to-reference-of-thought–<of-apriorising/axiomatising/referencing>\textsuperscript{29} in posturing for limiting human re-ontologisation/omnipotentiality with regards to nascent-particular/incipient-and-material/technical-sublimations–blinded-to-their-relative-ontological-completeness\textsuperscript{115}–reference-of-thought–devolving> existentialising–decisionality that can so-arise as constrained to human temporal-and-immediate advantageously perceived positive-opportunism\textsuperscript{116}, whereas on the other hand pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{19} 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-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>\textsuperscript{19}/\textsuperscript{12}/distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{103}’ is merely the translation of the perspective ontological-normalcy/postconvergence of inherent existence as to an impasse/break between relative-ontological-incompleteness\textsuperscript{88} and relative-ontological-completeness\textsuperscript{87} (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 fore grounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{96}). This can starkly be appreciated in the instance of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{99} wherein for instance the notion of God-of-plane in an animistic social-setup speaks of a fundamental rementating/restructuring/reparadigming notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>\textsuperscript{19}/\textsuperscript{12}/distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{103}’ as to the fact that the positivistic/rational-empiricist meaningfullness-and-teleology\textsuperscript{99} 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 of a positivistic/rational-empiricism mental-projection for instance but rather of an equivalent human potential self-becoming/self-conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence> 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—<blinded-to-
their-relative-ontological-completeness\(^1\)–\(^{13}\)reference-of-thought\(^1\)devolving\)> renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-constitutedness\(^1\)-\(^<\)in-perspective–epistemic-abnormalcy/preconvergence\> of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality prone to \(^7\)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\(^8\) for prospective human re-ontologisation/omnipotentiality (however the remoteness to immediacy/punctual human social-stake-contention-or-confliction \(^7\)presencing—absolutising-identitive-constitutedness\(^1\) existentialising—enframing/imprintedness-\(<\)as-to\(\) historicity-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/posture that is most important and cannot be allowed to be undermined by the immediacy-driven/nombrilistic positive-opportunism\(^7\) of \(^7\)presencing—absolutising-identitive-constitutedness\(^1\) 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\(^7\) 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\(^{14}\)-\(<\)amplituding/formative\)supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^7\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation associated with the genuine social intellectual–function/posture notional–self-distantiation-\(<\)imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing>‘/distantiation of contemplative existentialising-frame as to transversality-of-affirmative-and-unaffirmative–disambiguated-‘/motif-and-apriorising/axiomatising/referencing’ implies that the very same instigative firstnaturesness intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation ‘that is ever always lost prospectively to all habituated secondnaturesd institutionalisation as to their 79 presencing—absolutising-identitive-constitutedness1 social-vestedness/normativity-<discretely-implied-functionalism>, is the very same intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation that is warranted and ontologically-valid for prospective human emancipation/sublimation with the contention that claims from the ‘distractive-alignment-to—reference-of-thought-<of-apriorising/axiomatising/referencing>29 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of the various registry-worldviews/dimensions’ are ‘exactly non-responsible’ for the possibility of their priorly-educated as well as prospective sublimation/emancipation (in reflection of their pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as failing to reflect holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-proces. Critically, the genuine social intellectual—function/posture is thus much more than just about identitive specificities of presencing—absolutising-identitive-constitutedness1 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 momentousness of existentialising—framing/imprinting-<as-to-prospective–historiality/ontological-eventfulness>/ontological-aesthetic-tracing> in re-originary–as-unenframed/unbeholding/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 historiality/ontological-eventfulness /ontological-aesthetic-tracing) the genuine social intellectual–function/posture is of most profound-supererogation about relaying a 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-mentativity/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 presencing—absolutising-identitive-constitutedness of social-stake-contention-or-confliction’ and the ‘prospective registry-worldview’s/dimension’s nonpresencing—presencing–ontological-normalcy/postconvergence> social-stake-contention-or-confliction’ given that the latter utterly redefines the existentialising—frame for human sublimation/emancipation over prior desublimation/gimmickiness conception explaining why it ‘is reflective of historicity/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 historicity/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 historicity/ontological-eventfulness/ontological-aesthetic-tracing implications of human social-and-institutional-frameworks—referring/registering/decisioning existentialising—decisionality are rather 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—

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as-of-existential-unthought. Fundamentally, the ‘contrastive inequivalence relation’ implied as of notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/’distantiation of contemplative existentialising-frame as to transversality-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ is critically ‘the manifestation of the very ontological-normalcy/postconvergence nature of existence but for the confusion of human limited-mentation-capacity induced presencing—absolutising-identitive-constitutedness’. Thus in effect notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> actually reflects the reality of human limited-mentation-capacity-deepening (rather than truly a counterpart to distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>), and so in the sense that existence as of its ontological-normalcy/postconvergence is unbeholding to human limited-mentation-capacity (as to its <amplituding/formative–epistemicity>totalising—thrownness-in-existence—and-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’)) which beholding ‘wrongly projects a contrastive equivalence relation’ between notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> and distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>; as rather notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is a ‘submission and making up to existence’s ontological-normalcy/postconvergence’ as to when relative-ontological-completeness avails—and—re-avails (and not a ‘submission and making up in contrastive equivalence to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness as wrongly implied with distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>), thus speaking rather of the
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that accompanies existence-potency~sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of->amplituding/formative–epistemicity<totalising–renewing-realisation/re-perception/re-thought,—in-supерerogatory—epistemic-confiliatedness”. In this respect, we can appreciate that appropriate notional–self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is effectively what is bound to bring about momentous historiality/ontological-eventfulness /ontological-aesthetic-tracing as to a human genuine social intellectual–function/posture (underlied by ontological-commitment implied self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality) wherein without such a ‘submission and making up to existence’s ontological-normalcy/postconvergence’ the transition say between classical-mechanics—axiomatic-constructs and theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs would have been problematic (if the proponents of the former as of human institutional social-stake-contention-or-confliction adopted a distractive-alignment-to reference-of-thought—aof-apriorising/axiomatising/referencing> as to ‘submission and making up in contrastive equivalence to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness, but then the very healthy intellectual environment meant that even the proponents of the superseded classical-mechanics—axiomatic-constructs were already involved in a healthy notional–self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> that would be receptive to such an eventual anarchic-growth/anarchisation for re-ontologisation) while in contrast such transformation implied (with respect to the relative blurriness of ‘social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as to immaterial/social overall relative-ontological-incompleteness—presublimation-construct–of—meaningfulness-and-teleology’ eliciting ontologically-flawed distractive-alignment-to reference-of-thought—aof-
apriorising/axiomatising/referencing\(^9\) as to ‘submission and making up in contrastive equivalence to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness\(^{10}\) has tended to be relatively problematic inducing desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as can be appreciated with the successive registry-worldviews/dimensions \(^6\) reference-of-thought aporeticism overcoming/unovercoming. Supererogation\(^{11}\) as such (as so-undergirded by notional−self-distantiation−<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising−frame as to transversality-of-affirmative-and-unaffirmative—disambiguated−‘motif-and-apriorising/axiomatising/referencing\(^{12}\) 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−<intransitive-conflatedness\(^2\)−reflexivity,—in-the-full-potency-of-existence’s−sublimating—nascence> supervening manifestations in notional-conflatedness\(^1\) (as to ontological-primestavers-totalitative-framework\(^3\)), 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\(^{12}\) and not as to constitutive physics), just as the reflection of chemical processes in biological phenomena speaks to the overall biological supervening determination (explaining why biology is effectively practiced in conflation\(^{12}\) 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\(^{12}\) and not as to constitutive biology and neurology), and for that matter in-effect all such subject-matters are actually for-human-studies/for-human-constructs 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 firstnaturesdness 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-teleology°, institutional-development–as-to-social-function-development and living-development–as-to-personality-development induced 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’) are the more ‘decisively empirical reason’ for human sublimation-over-desublimation 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-
such an animistic social-setup conception of ‘psychological placebo-palliation practice associated with its warped-consciousness occultisms mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition relation-to-the-world’ along the same lines of our modern day ‘positivistic psychological science’ which it is herein contended as well is rather of a ‘psychological placebo-palliation practice as of an occlusive-consciousness which by its mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition relation-to-the-world occludes its fundamental de-mentative/structural/paradigmatic social-construct deficiencies that can be reflected upon as of prospective notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as from prospective ‘deprocrypticism—or–preempting—disjointedness-as-of–reference-of-thought protensive-consciousness’); as to the fact that a typical individual of a ‘psychosomatic reactivity positivistic relation-to-the-world conceptivity/epistemic-reflexivity’ will be psychosomatically unresponsive to such a non-positivistic ‘psychological placebo-palliation practice associated with its warped-consciousness occultisms mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition relation-to-the-world’ so-underlied by its unresponsiveness to the animistic social-setup ‘motif-and-apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing—qualia-schema’ (so-construed as from prospective positivism/rational-empiricism occlusive-consciousness ‘motif-and-apriorising/axiomatising/referencing–psychologism imbued postconverging/dialectical-thinking –qualia-schema’) along the same lines of appropriate prospective notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> arising from profound contemplation and understanding of the underlying <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (reflecting the ‘psychological placebo-palliation practice as of an occlusive-consciousness
ontological-normalcy/postconvergence epistemic-projection as to the disambiguation of constitutedness in preconverging-or-dementing\textsuperscript{15}–apriorising-psychologism and conflatedness in postconverging-or-dialectical-thinking\textsuperscript{16}–apriorising-psychologism) precedes-and-defines the occasioning/instantiation of human metaphoricity\textsuperscript{56} and meaningfulness-and-teleology\textsuperscript{55} (given that ‘\textless supererogatory–human-subpotency\textgreater –effecting self-becoming/self-conflatedness\textsuperscript{16}‘/formative–supererogating\textless projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing, in-perspective–ontological-normalcy/postconvergence\textgreater of human notional–self-distantiation\textless imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\textgreater incipience of metaphoricity\textsuperscript{56} and then meaningfulness-and-teleology\textsuperscript{55}’ is what truly reflects notionally/underlyingly unbeholding re-motif–and–re-procession/re-automatism\textsuperscript{45} historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing whereas ‘\textless supererogatory–human-subpotency\textgreater –effecting self-presence/self-constitutedness\textsuperscript{13}–in-perspective–epistemic-abnormalcy/preconvergence\textgreater of human notional–self-distantiation\textless imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\textgreater incipience of metaphoricity\textsuperscript{56} and then meaningfulness-and-teleology\textsuperscript{55}’ as rather in beholding is bound to re-motif–and–re-procession/re-automatism historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition), inherently-so because human \textless amplituding/formative–epistemicity\textgreater totalising–thrownness-in-existence \textless imbued-projective-arbitrariness/waywardness\textgreater\{as-to-the-human–projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘\textless amplituding/formative–epistemicity\textgreater totalising–conceptualisation\textgreater\} implies that human-subpotency intelligibility can only arise as to ‘human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity\textsuperscript{68}–over–deselectivity-of-ontological-bad-faith/inauthenticity\textsuperscript{63}’ so-reflected
Such a conception of \textit{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 public and institutional discursive mediocrity’ as to ‘enculturating a practice of public interestedness/profundity mediocrity and public awareness/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 social notional–self-distantiative contemplative profundity/technicity that inherent existence sublimating–nascence warrants to make available appropriately sublimating
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/standardised/selfhelping/etc. knowledge being brought at 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–imbed—re-motif-and-re-apriorising/re-axiomatising/re-referencing’ for acquisition in epistemic-growth’, while at the same time ‘a pseudo-contrition as to awareness of such 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 with the consequence that ‘there is an opaque connection/continuity between public, media and institutional discursivity with social and institutional outcomes as if these are discrete and unrelated activities’ (whereas the supposed relevance of discursivity has to do with how it allows for comprehensible public epistemic-growth in effectively appreciating social and institutional outcomes processes rather than individuals reflective estrangement about public and social outcomes). Ultimately, technicity/profundity is inescapable for achieving 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–decisionality, and critically in many ways the cultivation of shallow technicity/profundity (as to poor epistemic-growth requiring appropriate notional–self-distantiation–imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing) in public spaces is not detached from public interestedness/profundity mediocrity and public
awareness/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 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 $\text{supererogatory}$ human-subpotency–effecting as to the formative-and-enabling formulative backdrop for sovereignly 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 $\text{supererogatory}$ human-subpotency–effecting) is the sovereignty/independence giving possibility for human 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-$\text{imbued}$–re-motif-and-re-apriorising/re-axiomatising/re-referencing> to cultivate epistemic-growth/discomfort/disquiet over a facility/convenience mental-reflex). In this regards, the sovereign–function/posture ontologising-aptness is truly realised as to a dynamic deferential-formalisation-transference relation with the genuine social intellectual–function/posture that is much more than a conception of ‘normalised/standardised/selfhelping/etc. knowledge being brought at the sovereign’s service without any underlying conception of epistemic-growth/discomfort/disquiet’ as such a flawed conception is very much prone to disenfranchising public, media and institutional
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation bound to ultimately induce individuals reflective estrangement about public and social outcomes (and as such disenfranchising framework render the truly relevant public issues secondary/indirect to their punctual/immediate purpose of ratings/popularity than genuine thought). But rather the sovereign–function/posture ontologising-aptness in many ways is in a protracted continuum with the genuine social intellectual–function/posture, so-implied as to ‘a totalitative construal of the genuine social intellectual–function/posture parallel intellectual contestation of aptitudinal substantive pertinence educating layers of deferential-formalisation-transference enabling the sovereign–function/posture ontologising-aptness (as to ‘the overall underlying social-construct ontological-commitment⁷ implied self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existentia...
inescapable for achieving 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–decisionality); and so to fundamentally bring to the consciousness-awareness-teleology that sovereignty doesn’t equate with technicity/profundity. This eventually means that the genuine social intellectual–function/posture should be able to saliently impress upon the ‘overall social intellecction-aptitude body’ with appropriately sublimating technicity/profundity capable of veridically responding to social and institutional aporeticism overcoming/unovercoming (rather than the manifested mediatic silliness wherein ‘supposed intellecction’ is widely scorned upon by the ‘overall social intellecction-aptitude body’ while by mere entitlement/access and ratings-drivenness elicits pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation so-inducing individuals reflective estrangement about public and social outcomes, and as so-cynically-and-surreptitiously cajoled by dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity−<discretely-implied-functionalism> as to render the ‘overall social intellecction-aptitude body’ irrelevant towards upholding the sovereign–function/posture). Thus, the sovereign–function/posture is effectively disempowered as to its relevance to public and social outcomes when the ‘overall social intellecction-aptitude body’ assessment capacity is fundamentally undermined as to monopolising/quasi-monopolising/networking existentialising–frame of public and institutional discursivity as of mere entitlement/access and ratings-driveness bent on side-lining salient and relevant narratives (such that in effect through the decades such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity−<discretely-implied-functionalism> has paradoxically effectively-and-preemptively succeeded in ‘qualifying in the
public psyche’ the ‘specific overall social intellection-aptitude body that is the public university as to its underlying social-construct ontological-commitment implied self-assuredness-of-ontological-good-faith/authenticity –as-being-as-of-existential-reality so-reflected as of social notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> with regards to socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming’ in falsehoods terms of ‘contrastive equivalence’ implied distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing> so as to undermine its ‘neutral sovereign–function/posture upholding’ and with a failed public consciousness about the sovereign importance of the public university practically subjecting them to increasing private funding deeply eroding-and/or-corrupting their capacity for ‘neutral sovereign–function/posture upholding’). The above insight provides a relevant backdrop for a truer appreciation of ‘what is entailed by prospective anarchic-growth/anarchisation for re-ontologisation’ since critically any registry-worldview/dimension is rather of ‘forward-facing constructiveness-of-ontological-performance’-<including-virtue-as-ontology> as to social-stake-contention-or-confliction’ such that it reflects of itself mainly as of postconverging-or-dialectical-thinking–apriorising-psychologism while qualifying its prospective uninstitutionalised-threshold as of preconverging-or-dementing–apriorising-psychologism as nondescript/ignorable–void and so in a presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>. But then ontology/science being as of existence doesn’t kowtow–and–subject-to the ‘little human mortal’ thresholds about existence, and it is up to the human to undertake its epistemic-growth/disquiet/discomfort in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension for prospective Being-development/ontological-framework-expansion–as-to-depth-of-
thought) are the truer underlying human epistemic-causality but for the narcissistic
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
speaking to the more profound human psychology as ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as superseding by such an underlying ‘psychological 43/historiality/ontological-eventfulness’/ontological-aesthetic-tracing of notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ all the successive overarching registry-worldviews/dimensions uninstitutionalised-threshold 02/notional–disjointedness of ‘motif-and-apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing 19–qualia-schema’ naively of their given <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 47 in their presencing—absolutising-identitive-constitutedness 03/existentialising—enframing/imprintedness–<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>). In this regards, the reality of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity however its crossgenerational and diffusionary nature is an ‘empirical fact’ that can be counted upon for prospective human anarchic-growth/anarchisation for re-ontologisation as to the fact that the social-construct and its institutions are bulldozeable when grossly failing ‘their overall underlying social-construct ontological-commitment 45 implied self-assuredness-of-ontological-good-faith/authenticity 46–as-being-as-of-existential-reality so-reflected as of social notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ when ‘merely hanging to the thread of institutional prescience’ devoid of aptitudinal substantive pertinence. Human epistemic-stretching undergirded as of notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/distantiation of contemplative existentialising–frame as to transversality-of-
affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ imbuing historiality/ontological-
eventfulness/ontological-aesthetic-tracing (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) speaks to the fact that
‘utopic anarchic-growth/anarchisation for re-ontologisation is the central component of human
sublimation-over-desublimation evental -instigation’ notwithstanding ‘the prospective
negation of the-utopic by the self-presence/self-constitutedness’ of presencing—absolutising-identitive-constitutedness
existentialising—enframing/imprintedness—historicity-tracing—hyperrealisation/hyperreal-transposition’ (as to the backdrop-of-inherent-immanent-
existence’s–sublimation-structure–‘unsurrealistic-as-real’–ontological-
ormalcy/postconvergence ever always ‘eliciting, bringing-forth and phasing-over’ the-utopic
epistemically as from ontological-normalcy/postconvergence to epistemic-
abnormalcy/preconvergence so-reflected in the veracity of human psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-
conflatedness /formative–supererogating–aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing—ontological-
ormalcy/postconvergence). Thus, notional~self-distantiation—imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing—ontological-
normalcy/postconvergence as to epistemic-stretching is merely a reflection of requisite prospective human originariness-parrhesia,–as–spontaneity-of-aestheticisation as to
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—conceptualisation in reflection of human dimensionality-of-sublimating —
<amplituding/formative>supererogatory–de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation; and critically the-utopic as to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infra-structure-of-meaningfulness-and-teleology 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/supererogatory–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 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” 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—presublimation-construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality) that goes on to ‘surreptitiously/subconsciously distract-from/drown/dilute/enframe the possibility for prospective incisive and diligent ontological-veracity sublimation/emancipation analysis of any such underpinning—suprasocial-construct defining catchmenting-by-rejection of value and value-possibilities’ as to the underlying manifestations of “presencing—absolutising-identitive-constitutedness” social-vestedness/normativity-<discretely-implied-functionalism> (as more thoroughly elucidated further above); wherein as ‘supposedly forever-and-ever tried-and-tested ready-to-hand reflex existentialising—decisionality that do not know of human limited-mentation-capacity and thus the need for human limited-mentation-capacity-deepening’ the analytical possibility for original prospective creative re-ontologisation (as required for human scalarisation-as-to-rescalarisation-as—re-ontologisation/supererogatory—involting-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— 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 religiosisty inculcated as defining the very notional/epistemic framework of human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and so consciously/unconsciously as supposedly superseding pure-ontology) as we can appreciate that the very supposedly abstract notions of say social-science or economics-science or political-science do not actually socially exist in their ‘abstract semantic sense’ but are ‘already pragmatically deferring into the religiosisty of the underpinning–suprasocial-construct catchmenting-by-rejection of value and value-possibilities’, such that in effect all thought gravitates around the religiosisty whether critical or praising as to the existentialising—enframing/imprintedness–as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> of the religiosisty with the idea of an altogether incisive and diligent engagement as to socio-econo-political re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking –‘projective-insights’/epistemic-projection-in-conflatedness –‘of-notional–deprocrypticism-prospective-sublimation) rather of overt-and-covert taboo status thus in many ways ripping away from the human the possibility to reproject originarily for ‘human-decisionality–as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure'/omnipotentiality. In this respect, the possibility of critical pure-ontology is rather underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility –<imbued-and–‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
when such ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity’ is manifested as of profound–supererogation 
entailing-
over
‘shallow-supererogation\(^{36}\) of supererogatory–progressivity’), as more critically superseding human delusions as to desublimating beholdening-becoming—distortive-originariness/distortive-origination–as-to–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–historiality/ontological-eventfulness /ontological-aesthetic-tracing–disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination–as-to–historicity-tracing—inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of unenframed-conceptualisation’<-as-to- maximalising-recomposuring-for-relative-ontological-completeness\(^{37}\)—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 resouces and means for ‘a poorly self-sustaining
capitalistic model of social ascendancy with respect to public externalities, taxation and public
debt’ as such a capitalistic model increasingly developed in later years into a de-
mentative/structural/paradigmatic parasitising renting economic model associated with the
explosion of financialisation especially as it substitutes/arrogates the social capacity to instigate
formative supererogatory–progressivity initiatives (as it can now be appreciated that in many
ways much of the postwar economy arose as of strong public and local governance directed
investment in public infrastructure, housing and property which supererogatory–progressivity
in many ways is now capitalistically substituted/arrogated rather as of a short-term renting-
model that thrives upon creating winners and losers as to asset inflation strategy for skewed
value-extraction). In a critical respect all the creative social supererogatory–progressivity after
the postwar years is now reduced in terms of public mitigation of the deleterious fallouts from
the capitalistic model all other social supererogatory–progressivity possibilities are now
effectively assumed to lie with propping up a poorly self-sustaining capitalistic model (with
respect to public subventions, bailouts, taxbreaks) and so notwithstanding the massive financial
gains and transfers to tax havens as to a global economy of contrasting rising wealth disparity
with the supererogatory–progressivity for individual and social creative initiatives construed as
lying in a labour subsistence surrendering to whatever modest possibilities such capitalistic model makes available as supposedly an absolutely determining construct of human supererogatory–progressivity possibilities (while overlooking the reality of its manifest renting parasitising of social value and value possibilities). This in effect speaks to ‘a renting and skewed value-extraction capitalistic colonising of the social capacity for supererogatory–progressivity’ as to imply that the social capacity for initiative can only be logged/cultured into the expropriating/estranging/constraining/limiting capitalistic model and so-reflected as of a globalised framework of totalising-entailing interlocking corporate interests and corporate welfaring that in effect critically and implicitly dictates to states (as of the subtle threat of runaway financial and economic disaster and/or state political-economy retrogradation for non-compliance) the very possibility for their full-capacity for supererogatory–progressivity while being well aloof of the public accounting that political actors running states have to fulfill thus speaking to a most fundamental globalised capitalistic induced democratic-deficit while relatively disempowered governments are left to pick-up-the-pieces (while de-mentatively/structurally/paradigmatically hemmed-in by the clerical counsels championing the capitalistic model) as to the blindness/sightlessness of a general public backlash (directed to media-driven impressionable narratives rather than to the protracted implications of the roguish capitalistic model), and so as to the more critical de-mentative/structural/paradigmatic international capitalistic system usurpation and undermining of the possibility for social supererogatory–progressivity and rendering democratic processes circularly unsatisfactory with the electorate increasingly resorting to protest and anti-incumbent votes. In many ways thus the supererogatory–progressivity potential of the global economy presents more opportunities than the capitalistic model arrogatingly seem to imply as in many ways it can be argued that as of individual and social supererogatory–progressivity much of ‘vocational rationale’, ‘vocational skills’, ‘vocational economic models’ and ‘vocational creativity’ underlying the capitalistic
model can perfectly thrive without capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’; and so as to the fact that the very notion of capitalistic enterprising across the world takes various shapes and forms wherein ‘the more doctrinaire skewed value-extraction and market distorting models’ ride-the-wave of profound value creation activities (often of poorly compensated supererogatory–progressivity) and in many ways undermining the inclination for profound value creation as to the shortcut for short-term returns. This capitalistic model of skewed value-extraction undermines the possibility of overall human supererogatory–progressivity as to when in the contest between optimal-resource-allocation for value-creation as to the requisite creativity for individuals and social supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting the externalities investments in education and infrastructure of second and third world countries) but still posing the question as to how skewed value-extraction can dementatively/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<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 at least 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’
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-
reflexivity-of-the-full-potency-of-existence’s-sublimating-nascence


reflexively assuming human ontological-performance—including-virtue-as-ontology as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. Thus an ‘epistemic/notional disquisitive enframed-conceptualisation—by—unenframed-conceptualisation knowledge-reification constructive conception’ for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology (so-construed as disquisitive ‘scalarising of human
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 'scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that such ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking ‘-‘projective-insights’/‘epistemic-projection-in-conflatedness’‘-of-notional~deprocrypticism-prospective-sublimation) intemporal-disposition’ can induce, and with such ‘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’ de-
affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{101} with the prior registry-worldview/dimension in relative-ontological-incompleteness\textsuperscript{8} descalarisation in inducing the requisite positive-opportunism \textsuperscript{7} for prospective sublimation of the underpinning–suprasocial-construct since the prior underpinning–suprasocial-construct appreciation of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} most critically arises only as the backdrop for prospective induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction in the sense that the underpinning–suprasocial-construct appreciation of Socratic philosophy and budding-positivism didn’t arise as to their abstractly articulated\textsuperscript{101} universalising-idealisation and positivism/rational-empiricism respectively (explaining their persecution at that instigative stage) but only took hold respectively as to the positive-opportunism\textsuperscript{75} respectively of a\textsuperscript{103} 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\textsuperscript{55} meaningfulness-and-teleology\textsuperscript{99} 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,\textsuperscript{101} universalisation, positivism/rational-empiricism and prospective\textsuperscript{17} deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought over the respective subontologisation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and\textsuperscript{8} 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 secondnaturer that goes well beyond the sophistic/pedantic
contemplative pertinence or logical-basis/logic-as-to—transversality-of-affirmative-and-
unaffirmative—disambiguated—motif-and-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—
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-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology rather as to the positive-opportunism
backdrop for prospective induced living-development—as-to-personality-development and
institutional-development—as-to-social-function-development social-stake-contention—or-
confliction’ in its ontologically-deficient originariness-parrhesia, as spontaneity-of-
aestheticisation implies an aloofness to the ‘messianic-structure of intemporality’ as of the
overall existential dimensionality-of-sublimating —<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—
mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> effectively
reflected as of notional—deprocrypticism such that such an underpinning—suprasocial-construct
conception as of positive-opportunism will rather be in a complexification of positivism/rational-empiricism manifestation of procrepticism—or—disjointedness-as-of-reference-of-thought that can’t truly contemplate of prospective deprocrepticism—or—preempting—disjointedness-as-of-reference-of-thought which is a notion beyond just the possibility for secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for originariness-parrhesia,—as—spontaneity-of-aestheticisation

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall existential 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> to truly contemplate of deprocrepticism—or—preempting—disjointedness-as-of-reference-of-thought as of rescalaritition possibilities for re-ontologisation. In this regards with respect to presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition conception of social-stake-contention-or-confliction in its <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, in many ways the core incipient/nascent/instigative genuine social intellectual—function/posture as keeping opened/alive the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ is about an intemporal-disposition that is consummated as to its unenframed-conceptualisation and so in ‘articulating the universal-transparency—
(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—
epistemicity>totalising~in-relative-ontological-completeness\(^{1}\) of the dead-end as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{1}\) of the presencing—absolutising-identitive-constitutedness\(^{1}\) existentialising—enframing/imprintedness--\(<\text{as-to-}\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\(>\) with respect to its implications for prospective induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction’ and thus ushering the possibility for prospective ontological-good-faith/authenticity\(^{68}\) within-and-without such presencing—absolutising-identitive-constitutedness\(^{1}\) existentialising—enframing/imprintedness--\(<\text{as-to-}\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\(>\) in renewing the genuine social intellectual–function/posture engagement for such prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{19}\) 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 \(^{10}\) universalising-idealisation ontological-good-faith/authenticity\(^{68}\) over non-universalising sophistry ontological-bad-faith/inauthenticity\(^{63}\) as to human limited-mentation-capacity-deepening\(^{52}\) 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 \(^{10}\) universal-transparency\(^{19}\)—\(<\text{transparency-of-totalising-entailing,}-\text{as-to-entailing,}\) amplituding/formative—significance\(>\)totalising–in-relative-ontological-completeness \(>\) of philosophy implied \(^{10}\) universalising-idealisation as ontological-good-faith/authenticity\(^{68}\) over non-universalising sophistry as ontological-bad-faith/inauthenticity\(^{63}\) and likewise in many ways budding-
positivists were rather critically/precisely involved in the eliciting of the universal-transparency\(^{103}\) of positivism/rational-empiricism as ontological-good-faith/authenticity\(^{68}\) over non-positivism/medievalism scholasticism as ontological-bad-faith/inauthenticity\(^{63}\), and in both cases respectively projected the universal-transparency\(^{103}\) that prospective Being-development/ontological-framework-expansion as to depth of ontologising-development as infrastructure of meaningfulness and teleology resided respectively with 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\(^{65}\) 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 aposteriorising/logicising/deriving/intelligising/measuring meaningfulness and teleology that fail prospective originariness-parrhesia, as spontaneity of aesthetisation supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility setup/measuring instrument for conceptualisation) recurrent utter uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation non-positivism/medievalism and positivism procrypticism are dead-ends of human Being-development/ontological-framework-expansion as to depth of ontologising-development as infrastructure of meaningfulness and teleology so reflected as from notional–deprocrypticism implied ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. Ultimately, ‘human-subpotency non-scalarity/beholdening as to what has gone before aesthetically-de-
descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-
institutional-and-social-desublimation», - presencing—absolutising-identitive-
constitutedness existentialising—enframing/imprintedness<as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition> skewed amplituding/formative–
epistemicity>totalising/circumscribing/delineating conception of value-construction as to
social-vestedness/normativity-discretely-implied-functionalism>, - presencing—
absolutising-identitive-constitutedness existentialising—enframing/imprintedness<as-to-
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> construed as the
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework with regards to social-stake-contention-or-confliction,
- presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness<as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition> amplituding/formative–epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag closed framework of
sanctified probity and probationary exercise, - presencing—absolutising-identitive-
constitutedness existentialising—enframing/imprintedness<as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition> underlying social
disenfranchising/desublimating influence-networking<subverting-supposedly universal-
possibilities-and-opportunities> falsely construed as prospectively sublimating, - presencing—
absolutising-identitive-constitutedness existentialising—enframing/imprintedness<as-to-
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> flawed
exemplifying/epitomising/palliation as supposedly sublimation in substitution of relevant
ontological optimisation exercise for prospective sublimation, - presencing—absolutising-
identitive-constitutedness existentialising—enframing/imprintedness<as-to- historicity-
tracking—in-presencing–hyperrealisation/hyperreal-transposition> institutional and social
dysfunctional stultifying/hampering as to constricted enframed outlets of sublimation and
defensive institutional threatening of chaos with regards to re-originary—as-unenframed/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\(^\text{'}\)-‘projective-insights’/‘epistemic-projection-in-conflatedness’\(^\text{'}\)-of-notional–deprocrypticism-prospective-sublimation) prospective sublimation possibilities it construes as valuelessness, - \(^7\) presencing—absolutising-identitive-constitutedness\(^\text{'}\)
existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> desublimation as to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of priorly induced sublimation, - \(^7\) presencing—absolutising-identitive-constitutedness\(^\text{'}\)
existentialising—
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’. In this regards, it can very much be appreciated that human scalarisation potential (existentially manifestable as of successive rescalarisation as re-ontologisation as to human limited-mentation-capacity-deepening implications) reflects all the sublimation-over-desublimation possibility for the full possibility of human ontological-performance–<including-virtue-as-ontology> as can be so-construed as from notional–deprocrypticism prospectively implied originariness/origination–<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>.


rectangle’ and so with regards to the fact that human aestheticisation–and–aestheticisation-towards-ontology of \(^5\) meaningfullness-and-teleology\(^9\) is ever always about ‘idealised-typification in epistemic-conflatedness\(^{12}\) sublimation or epistemic constitutedness\(^{12}/\)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-\(<\text{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence}\text{>}\) but is comprehensively and notionally/epistemically reflective of underlying dementative/structural/paradigmatic rescalarisation and descalarisation of human ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}\text{>}\) 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 \(<\text{amplitudining/formative-epistemicity}\text{>}\) totalising–thrownness-in-existence\(^4\) (as so-attendant of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^7\)-\(<\text{imbued-and-}\)‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation\text{>} abstractly) imbued with human ‘formativeness-\(<\text{as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}\text{>}\)-of–\(^7\) meaningfullness-and-teleology\(^8\) and so as to human inherently embodied–vitality/survival/subsistence in existential becoming with regards to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfullness-and-teleology\(^9\) as so-defining the-social or human-social-potency’ (so-reflecting perpetually/continually human bechancing-
hyperrealisation/hyperreal-transposition>—of-human-ontological-performance

_virtue-as-ontology_ descalarisation reflex’ is however concomitant with the corresponding
potential capacity for rescalarisation as to human formativeness-as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-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-recomposing-for-relative-ontological-completeness—unenframed-
conceptualisation. Such a scalarisation-as-to-rescalarisation-as-re-
ontologisation/supererogatory-involting-or-guilding-or-amplifying—scalarisation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation> construal of
human formativeness-as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-
imbued-mediativity-and-deferentialism>-of—meaningfulness-and-teleology

(so-implied as of
originariness-parrhesia,—as—spontaneity-of-aestheticisation

_supererogatory—anxiety/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—of—
conceptualisation) underlies the very possibility for human limited-mentation-capacity-
deepening reflecting holographically—<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process. The overall point here is that the
human as ever always caught up in ‘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

_virtue-as-ontology_ descalarisation reflex’, the human
capacity for scalarisation lies in a ‘distending/dragged-out scalarisation relationship’ with this
‘phenomenal/manifest concreteness/concretism/existentialising—enframing/imprintedness—<as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>—of-human-
dynamically induces (as of ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
onologising/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/recomposing 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 the
profound ontological-veracity of such implied human intersolipsism of ‘meaningfulness-and-
teleology (as of formativeness—<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism—of—
meaningfulness-and-teleology full potential for human-subpotency ontological-
performance —<including-virtue-as-ontology>) and so over intersubjectivity—of—
meaningfulness-and-teleology as to presencing—absolutising-identitive-constitutedness
existentialising—enframing/imprintedness—<as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition>, that reflects the intemporal-disposition possibility for
the ‘abstract individual’ to venture at eliciting the transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity possibilities of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation beyond and superseding
human temporality/shortness <amplituding/formative> wooden-language-(imbued—
averging-of-thought-as-to-leveling/ressentiment/closed-construct-of—"meaningfulness-and-
teleology -as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-
implications) enabling prospective human living-development—business—development, institutional-development—business—social-function-development and Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrascture-of—meaningfulness-and-teleology as so-defining the-social or human-social-
potency. This fundamental undermining of intersubjectivity—of—meaningfulness-and-
teleology as to its ontological-performance—<including-virtue-as-ontology> conception lies in the fact that as of its implied ‘presencing—absolutising-identitive-constitutedness’
existentialising—enframing/imprintedness—as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition, it goes on to induce human-subpotency beholdening-
becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-
mental-aestheticising and so undermining the bechancing-becoming—
originariness/origination—as-to—historiality/ontological-eventfulness/ontological-aesthetic-
tracing—disinhibited-mental-aestheticising as to the scalarity/immanency of existence’s
ontological-normalcy/postconvergence as ‘bechancing-backdrop of ‘nonpresencing—
<perspective—ontological-normalcy/postconvergence’; wherein the prospectively requisite
rescalarisation as to human formativeness—<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of—
meaningfulness-and-teleology is obfuscated on the basis of such ontologically-flawed
implied intersubjectivity—of—meaningfulness-and-teleology—presencing—absolutising-
identitive-constitutedness existentialising—enframing/imprintedness—as-to— historicity—
tracing—in-presencing—hyperrealisation/hyperreal-transposition> associated with such ontologically vague notions like ‘institutionalised facts’ as of ‘mere-methodologising/mutualising/organising/institutionalising human existentialising—enframing/imprintedness<-as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ that supposedly and wrongly supersede ‘genuine knowledge-reification\textsuperscript{85} 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-conflededness induced prospective determination which then is dementatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. The supposed consequence of such ontologically-flawed analysis as to intersubjectivity—of—meaningfulness-and-teleology\textsuperscript{87} presencing—absolutising-identitive-constitutedness\textsuperscript{13} existentialising—enframing/imprintedness<-as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> that fails to grasp ‘relative-ontological-incompleteness’/relative-ontological-completeness—
(sublimating—referencing/registering/decisioning,—as-self-becoming/self—conflededness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{89} is that the ‘institutionalised facts’ of the successive registry-worldviews/dimensions are then construed wrongly as ‘beyond ontological analysis’ such that the ontological-contiguity—of-the-human—institutionalisation-process\textsuperscript{67} herein implied is then construed as ‘unintelligible’ as even the notion of how successive registry-worldviews/dimensions come about is obfuscated. This
hyperrealisation/hyperreal-transposition> imbued social-stake-contention-or-confliction projections (beyond-the-consciousness-awareness-teleology\textsuperscript{5} \textlangle in-existential-extrication-as-of\textrangle \textlangle existential-unthought\textrangle) of any given registry-worldview/dimension, and articulate prospective aestheticisation–and–aestheticisation-towards-ontology\textsuperscript{5} \textlangle meaningfullness-and-teleology\textrangle that is of unenframed/unbeholdening/bechancing–supererogation\textsuperscript{5} enabling prospective human re-ontologisation possibilities. Such a depth of contemplation as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfullness-and-teleology\textsuperscript{5} effectively reflects a rather more profound conceptualisation of human psychology as to its transcendence-and-sublimity/sublimation/supererogatory de-mentativity inducing potential as to the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications in reflecting holographically\textlangle conjugatively-and-transfusively\textrangle the ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{59} (at the crossroads of prior \textlangle meaningfullness-and-teleology\textrangle and prospective metaphoricity\textsuperscript{5}) over approaches of relative gimmickiness-of-thought as to our positivism/rational-empiricism\textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{11} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{33} that poorly address human egotistic/self-referential complex in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and with the corresponding possibility for sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification\textsuperscript{85} tends to be notionally/epistemically caught up between a sublimation and desublimation/gimmickiness dementating/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 -<profound-supererogation -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 30s; 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<sup>99</sup> <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity<sup>6</sup> points to ‘a conception emphasising ontology as defining virtue thus ultimately geared towards 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’, but failing not because of the said orientation but with regards to the wrong conclusion about Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology<sup>99</sup> misunderstood as implying that it lies with a historical tradition like the Ancient Greece tradition or German Folk tradition rather than lying with an underlying transcendental universal notion construed
as ‘going beyond them-and-us logic’ as of the implications of universal human emancipatory potential of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking –‘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-impediments⁹. This existential reality about ontological-primemovers-totalitative-framework¹⁰ 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-referencing—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—of—reference-of-thought, as implicated with the case of Derrida’s spirit insight. Ultimately, the ‘postmodern

As a further elucidation, prospective notional-contiguity/epistemic-contiguity—<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> as of prospective relative-ontological-completeness—<reference-of-thought implied by postmodern human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation thus inducing the aetiologisation/ontological-escalation addressing/resolving our ‘modern take attitude/mental-disposition/care—and—episteme’ vices-and-impediments. We can effectively grasp why Heidegger’s implicated insight as of notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> but rather being associated with a given tradition actually couldn’t break through the barrier of perceiving notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—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 \^{102}\text{ universal principle understanding of the transformation of traditions’ and thus how such \^{103}\text{ 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 \^{103}\text{ 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—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{60} is aporetically the more fundamental incipient/seeding originariness-parhresia,—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—dementativeness/epistemic-growth-or-conflatedness\textsuperscript{1} /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{6}) which philosophically precedes his secondary thinking-proposition as reasoning-from-
results/afterthought; such that budding-positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument becomes intelligible, thus revealing that Heidegger notional-discontiguity/epistemic-discontiguity

<shallow-supererogation
-of-mentally-aestheticised–preconverging/dementing
–qualia-schema> why intending to be of prospective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is actually of an

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

aposteriorising/logicising/deriving/intelligising/measuring with prior positivism
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


<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /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 just as Descartes issue in articulating budding-positivism/rational-empiricism (traditionally construed-as-rationalism) was not with setting up its meaningfulness-and-teleology in contention with prior non-positivism/medievalism as of the then projective future Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology of positivism/rational-empiricism, apart from mere
intellectually contrastive elucidation, but rather implied affirming prospective positivism as of
its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
attitude/mental-disposition/care—and—episteme; and so as of the fundamental implication of
positivism prospective relative-ontological-completeness—of—reference-of-thought over 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—of—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/intelligibilitysetup/measuringinstrument

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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 /transvalutative-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/paradigmimg the possibility of elucidation of any subject on this thinking and sublimation basis’. In effect Descartes project is actually as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of–amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought–in–supererogatory–epistemic-conflatedness relative-ontological-completeness of apriorising/axiomatising/referencing as of positivism, and so from the presencing–absolutising-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
successive prospective relative-ontological-completeness\textsuperscript{8} of reference-of-thought as to the ‘ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{8} as of 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—dementativity; as we can effectively appreciate that the very mathesis \textsuperscript{8} universalis schema/disseminative metaphoricity\textsuperscript{8} engendering our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—&—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\textsuperscript{8} <-<shallow-supererogation -of-mentally-aestheticised—preconverging/dementing —qualia-schema> analysis, implied as of prospective relative-ontological-completeness\textsuperscript{8} 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\textsuperscript{8} 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 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; with such adjusting being construed as of
prospective relative-ontological-completeness\textsuperscript{2}. But then humankind as of its developed-and-invested habits and traditions about existence counterintuitively relates to existence and purviews/domains of existence as if it supersedes them, and thus do not or poorly construes of prospective relative-ontological-completeness\textsuperscript{2}-of-reference-of-thought:relative-ontological-completeness -of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification\textsuperscript{14}, implied as of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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\textsuperscript{9} is an incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation to our already established psychoanalytic disposition rather than a maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{7}—unenframed-conceptualisation in resetting-our-psychoanalytic-disposition/prospective-grounding as of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought in conflatedness\textsuperscript{9}, such that this leads to constitutedness\textsuperscript{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-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) that our human <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought is transcended for prospective relative-ontological-completeness\textsuperscript{7}-of-reference-of-thought implied as of notional-discontiguity/epistemic-discontiguity\textsuperscript{6}—shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema>. In this regard, ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity\textsuperscript{\textsuperscript{6}}—of-the-human-institutionalisation-process\textsuperscript{\textsuperscript{57}} as of difference-conflatedness\textsuperscript{\textsuperscript{21}}—as-to-totalitative-reification\textsuperscript{\textsuperscript{62}}—in-singularisation\textsuperscript{\textsuperscript{1}}—as-veridical-epistemic-determinism\textsuperscript{\textsuperscript{21}}\textsuperscript{64}—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\textsuperscript{\textsuperscript{10}} is essentially one of shifting attitude/mental-disposition/care—and–episteme\textsuperscript{5} by the successive institutionalisations\textsuperscript{6} reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, even though beyond-the-consciousness-awareness-teleology\textsuperscript{12}<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} 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’ 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 and relative-ontological-completeness\textsuperscript{37} reference-of-thought. This phenomenological insight in recognising that there is ‘an underlying metaphoricity–induced relative-emancipatory migration’ from the mindset of the early hunter-gathers as of recurrent-utter-uninstitutionalisation towards modern man as of positivism–procrypticism to the prospective postmodern man as of deprocrypticism, 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{15} as of prospective relative-ontological-completeness\textsuperscript{15}—

and other postmodern creative-processes avant-gardism’ that are not in a reasoning-from-results/afterthought ontological entanglement with our ‘modern take attitude/mental-disposition/care–and–episteme’. Consider in this regard the reasoning-through/messianic-reasoning prospective de-mentative/structural/paradigmatic disseminative implications as of Derridean différance/internal-dialectics/difference-deferral, Foucauldian genealogy-knowledge-and-power-discourse and Deleuzian immanence experimentation that can all be construed (and as equally implied by this author’s ontological-normalcy/postconvergence referentialism conception of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing), as of prospective transcendence-and-sublimity/sublimation/epistemically-de-mentativity singularisation/epistemic-immanence/veridical-epistemic-determinism for perpetuated/disseminative preemption of conceptual disjointedness. Thus ultimately the notional–deprocrypticism registry-worldview/dimension is one that will be marked by sharper and sharper singularisation/epistemic-immanence/veridical-epistemic-determinism, construed as of its perpetuating/disseminating of the preemption of disjointedness. In this regard, singularisation/epistemic-immanence/veridical-epistemic-determinism retrospectively and prospectively reflects the notional–conflatedness/epistemic-immanence/veridical-epistemic-determinism implied as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality but with the latter as 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’ ever always coming short due to human temporal ontological-performance—<including-virtue-as-ontology> denaturing as of temporal/shortness-of-register-of—meaningfulness-and-teleology pedantic/formulaic alignment to ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought—categorical-imperatives/axioms/registry-teleology’,-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology

ontological-normalcy/postconvergence⟩ 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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existent-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning. Thus singularisation\(^2\)/epistemic-immanence/veridical-epistemic-determinism by its implied notional–conflatedness highlights that ‘axiomatic-constructs as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’ in reflecting of ‘human-subpotency ontological-performance –<including-virtue-as-ontology> correspondence with the full-potency of existence in its coherence/contiguity as of implied human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation, is effectively as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism to singularisation/epistemic-immanence/veridical-epistemic-determinism. That is singularisation/epistemic-immanence/veridical-epistemic-determinism points out that there is no inherent meaning of existence about existence as existence is tautologically what it is as existence, rather the notion of meaning arises as of the notion of human-subpotency strife to ‘grasp what is existence’, and that latter notion is all about human-subpotency ‘axiomatic-constructs as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating 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
<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/epistemic-immanence/veridical-epistemic-determinism that reflects the effective possibility of 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’ as implied by
to construe of human-subpotency ontological-performance
<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality as of singularisation/epistemic-immanence/veridical-epistemic-determinism over dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism has increasingly been revealed as from the ‘strangely axiomatic teleologically-thorough singularisation/epistemic-immanence/veridical-epistemic-determinism manifestations’ of

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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 /epistemic-immanence/veridical-epistemic-determinism as of whole living organisms, and likewise human meaningfulness itself is a dementating/structuring/paradigming singularisation /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—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 markedly 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\textsuperscript{18}, Einstein rather rethought and subjected human assumptions to existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<-as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> for his science, with such notions as space-time rather than traditional space and time; pointing out that there cannot be any ideology about science and it is rather the constraint for existential-contextualising-contiguity\textsuperscript{18} knowledge-reification that determines science practice, and so in existential conflatedness\textsuperscript{1}. Further, it had long dawned on this author that scam studies meant to undermine the validity of underlying constructivist and relativist insights about existential reality as implied by postmodern-thought including with respect to such implications in the natural sciences are rather ‘supposedly invalidating’ wholly with respect to the authors of such scam studies coming out with the arguments of their ‘intendedness of invalidation’; with the legitimate contention that such ploys are thus surreptitious manoeuvres for preempting a given orientation of thought ‘not because of the inherent invalidity of such orientations as of inherent theoretical knowledge arguments in undermining such orientations’ but rather as a ploy of ‘inducing popularised scientific ideology’ to surreptitiously stifle such orientations without truly engaging in undermining its theorisation. Bogusness or non-bogusness is not a relevant scientific criteria, though granted it can be a relevant criteria for ‘surreptitious media-driven invalidation’, as science-in-practice is about ultimate cause-and-effect relationships, and in practical terms many scientific studies are rather elaborated as of ‘deferred cause-and-effect constraint’ as a reifying gesture for ultimate cause-and-effect determination. The fact that similar scam studies for the ‘intendedness of invalidation’ cannot be construed as scientifically valid with respect to any given orientation of study renders such manoeuvres intellectually
void, and whatever their underlying ‘covert goals’ and however genuine their authors are of intent. It is very much important in this regard that intellectuals, whether in the natural sciences or in the social and humanities, not be cowered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged intellectual ways and approaches for intellectual argumentation’, and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.) All these highlight an underlying ontology’s-directedness-as-Being that bears notional-conflatedness\textsuperscript{92} singularisation\textsuperscript{91}/epistemic-immanence/veridical-epistemic-determinism implications, as of ontologically-veridical singularisation\textsuperscript{91}/epistemic-immanence/veridical-epistemic-determinism of human-subpotency ontological-performance\textsuperscript{91}-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism; and yet our psychological disposition is more often than not geared to ontologically-flawed dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism that tend to be absolutised in constitutedness\textsuperscript{13} of prior reasoning-from-results/afterthought mental-reflexes of \textlangle amplituding/formative\textrangle wooden-language-(imbued—temporal–mere-form/virtualities/dereification\textsuperscript{86}/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology \textrangle, and so failing to grasp that the very principle of human institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness\textsuperscript{66}/ontological-aesthetic-tracing> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{67} itself is one driven by the future as of its own reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme\textsuperscript{5} which reflects an increasing orientation away from identitive-constitutedness-as-‘epistemic-totality’-dereification—in-dissingularisation-as-flawed-
ontology> as of prospective relative-ontological-completeness of human-subpotency can be garnered with respect to any axiomatic-construct as the ‘meaningfulness-and-teleology’ 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, human cognition which is rather in ‘excogitative-blanking of prospective institutionalisation existential-contextualising-contiguity’-in-reification’ suffers-and-fails to relay 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’ for prospective institutionalisation as 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-constrained-as-singularisation-/epistemic-immanence/veridical-epistemic-determinism; since this potential for such singularisation-/epistemic-immanence/veridical-epistemic-determinism is denaturing as of identitive-constitutedness-as-epistemic-totality-as-dereification-as-dissingularisation-as-flawed-epistemic-determinism as-cloistered-within-the-same-reference-of-thought at its uninstitutionalised-threshold. We can appreciate that with regards to ‘the very same ill-health <amplituding/formative–epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ highlighted above, the various successively human-subpotency ontological-performance -<including-virtue-as-ontology> of prior perceptivities as successive uninstitutionalised-threshold are rather in ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity’-in-reification’ (by their
meaningfulness-and-teleology\textsuperscript{99} is coherent, failing to factor in that it is preconverging-or-dementing \textit{--}apriorising-psychologism at its uninstitutionalised-threshold\textsuperscript{02} as reflected as disjointedness-as-of- reference-of-thought preconverging-or-dementing\textsuperscript{99}--apriorising-psychologism by futural Being-development/ontological-framework-expansion--as-to-depth-of-ontologising-development-as-infrastructure-of-- meaningfulness-and-teleology\textsuperscript{99} as of prospective \textit{–} deprocrypticism--or--preempting—disjointedness-as-of\textsuperscript{99} reference-of-thought\textquoteleft; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness\textsuperscript{99}--of- reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

\textit{<amplituding/formative--epistemicity>totalising~self-referencing-
synergising/circularity/interiorising/akrasiatic-drag} which we necessarily relate to as if of ontological-completeness-of- reference-of-thought, and this further explains as reflected from their prospective relative-ontological-completeness\textsuperscript{99}--of- reference-of-thought the notional--procrypticism/notional--disjointedness of all registry-worldviews/dimensions as of their prior relative-ontological-incompleteness\textsuperscript{99}--of- reference-of-thought denaturing\textsuperscript{17} of their identitive-constitutedness \textit{--}as--\textit{epistemic-totality}--\textit{--}dereification\textsuperscript{99}--in-dissingularisation\textsuperscript{99}--as--flawed-epistemic-determinism\textsuperscript{18} as-cloistered-within-the-same-- reference-of-thought. Concretely, the latter translates at the uninstitutionalised-threshold\textsuperscript{02} as of human-subpotency temporality\textsuperscript{99}/shortness or shortness-of-register-of-- meaningfulness-and-teleology\textsuperscript{99} flawed ontological-performance \textit{--}<including-virtue-as-ontology>, \textit{‘being construed temporally as determinative by \textit{<amplituding/formative>} wooden-language\{imbued—temporal—mere-
form/virtualities/dereification\textsuperscript{99}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{17}--
narratives—of-the-- reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99}\textright},
of a given registry-worldview/dimension reference-of-thought supposedly
in usurpation of that ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology’ about its existential-contextualising-contiguity knowledge-reification’ tend to be overlooked as of mental-reflex since existentially the bulk of meaningfulness-and-teleology within the given registry-worldview/dimension as of its institutionalisation conforms-to/complies-with its ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology about existential-contextualising-contiguity knowledge-reification’, but with a shadowy uninstitutionalised-threshold always eloping to such institutionalisation conforming/complying as of prior relative-ontological-incompleteness-of-reference-of-thought, and as lack of universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–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\(^9\) about existential-contextualising-contiguity\(^9\)’; but then at its uninstitutionalised-threshold\(^2\) 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\(^1\) of reference-of-thought, it always systemically faces notional-procrypticism/notional-disjointedness as of vices-and-impediments\(^3\) arising from non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performance\(^7\) include-virtue-as-ontology as <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification\(^9\)/akrasiatic-drag/denatured/preconverging-or-dementing\(^9\)—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\}) in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^9\) about existential-contextualising-contiguity\(^9\)’ now in false certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold\(^2\) manifestation, we can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^9\) about existential-contextualising-contiguity\(^9\)’, as of the fact of the beyond-the-consciousness-awareness-teleology\(^9\) in-existential-extrication-as-ofexistential-unthought> preconverging-or-dementing apriorising-psychologism human-subpotency existentially constrained temporal ontological-performance\(^7\) include-virtue-as-ontology as <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification\(^9\)/akrasiatic-drag/denatured/preconverging-or-dementing\(^9\)—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\})
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 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 existentially constrained temporal ontological-performance’-<including-virtue-as-ontology> as <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry-teleology} of the prior registry-worldview/dimension in usurpation’, which understanding is actually what empowers the possibility for prospective institutionalisations that surpersede/transcend it. In other words, humans in the various prior institutionalisations before our positivism were not limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> of understanding as of its organic-knowledge to enable the very same species to accede prospective institutionalisations as of human-subpotency adjusting to the full-potency of existence, and not the false certainty/assurance that any human registry-worldview/dimension is fully developed and that existence/intrinsic-
reality/ontological-veridicality will adjust to it, however our myopic/cloistered 60–100 years of living perspective. That is, grounding of ‘meaningfulness-and-teleology’ is certainly required, but as of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity it is not about grounding as of the present but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification\(^6\) for prospective relative-ontological-completeness\(^5\)-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\(^5\)) that can imply human-subpotency ontological-performance\(^7\)-<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\(^7\)/epistemic-immanence/veridical-epistemic-determinism ontological-performance\(^7\)-<including-virtue-as-ontology> correspondence with the full-potency of existence is a notion of teleology\(^9\) in notional–conflatedness\(^12\) as of ontological-normalcy/postconvergence (with teleology\(^9\) fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting \(<\text{amplituding/formative}>\text{disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising)}\) and \(<\text{amplituding/formative}>\text{entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)})’ and so as to the specific human-subpotency 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>), as utterly different from a traditional conception of teleology\(^9\) as of dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism that is rather in constitutedness\(^13\) as it reflects prior relative-ontological-incompleteness -of- reference-of-thought as of identitive-constitutedness -as-‘epistemic-
totality -dereification -in-dissingularisation -as-flawed-epistemic-determinism cloistered reference-of-thought

in-singularisation\textsuperscript{92}-as-veridical-epistemic-determinism\textsuperscript{21} strong existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{21} -by-
reification\textsuperscript{94}/contemplative-distension\textsuperscript{8}. Thus the fundamental operant insight for reflecting reified human \textsuperscript{7}meaningfulness-and-teleology\textsuperscript{95} as of ‘disambiguation of veridical/intemporal ontological-performance’\textsuperscript{95}-<including-virtue-as-ontology> from flawed/temporal ontological-performance\textsuperscript{95}-<including-virtue-as-ontology>’ as of prospective relative-ontological-completeness over prior relative-ontological-incompleteness\textsuperscript{95} is: one that is as of ‘difference-conflatedness\textsuperscript{95}-as-to-totalitative-reification\textsuperscript{96}-in-singularisation\textsuperscript{92}-as-veridical-epistemic-determinism\textsuperscript{21} underlying ontologically-veridical epistemic-totality of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{99} in a subsuming wholeness/nested-congruence/contiguity-as-of-prospective-relative-ontological-completeness’ (so-construed as of singularisation\textsuperscript{7}/epistemic-immanence/veridical-epistemic-determinism); that reflects ‘human susceptibility as of identitive-constitutedness\textsuperscript{13}-as-‘epistemic-totality’\textsuperscript{36}-dereification\textsuperscript{86}-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{48} to ontologically-flawed parsimony/disparateness/discontiguity-as-of-prior-relative-ontological-incompleteness\textsuperscript{88} in distractiveness from the ontologically-veridical epistemic-totality\textsuperscript{36} of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{99}’ and the latter so-reflected as of human limited-mentation-capacity temporal dynamic implications 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> reflecting the trace/ontological-aesthetic-tracing of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{99} denaturing\textsuperscript{5} (so-construed as of dissingularisation\textsuperscript{7}/epistemic-nonimmanence/flawed-epistemic-determinism). In the bigger scheme of things singularisation\textsuperscript{77}/epistemic-immanence/veridical-epistemic-determinism and dissingularisation\textsuperscript{7}/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—meaningfulness-and-teleology ontological-performance —<including-virtue-as-ontology>. singularisation/epistemic-immanence/veridical-epistemic-determinism fully-reflects-abstractly the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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’, 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—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-
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\(^{-}\), pointing to the ontological-veracity of human-subpotency ontological-performance –<including-virtue-as-ontology> correspondence with the full-potency of existence as of singularisation\(^{-}\)/epistemic-immanence/veridical-epistemic-determinism, and so beyond just the seeding promise of such
form/virtualities/dereification\(^7\)/akrasiatic-drag/denatured/preconverging-or-dementing\(^8\)—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\) as of temporal/shortness-of-register-of\(^2\)meaningfulness-and-teleology\(^3\) denaturing\(^3\)ontological-performance\(^7\)-<including-virtue-as-ontology>. Thus what is particular about the notional-deprocrypticism registry-worldview/dimension as of preempting—disjointedness-as-of\(^2\)reference-of-thought with its consequent transcendence-and-sUBLIMITY/sublimation/supererogatory—de-mentativity implications beyond notional-deprocrypticism logocentric implications, is what can be construed in Foucauldian terms of parrhesiastic askesis-or-acumen, as the superseding of prior institutionalisation 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’ reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\),-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^9\), as well as their correspondingly associated uninstitutionalised-threshold\(^2\) dereifying ‘<amplituding/formative> wooden-language--(imbued—temporal—mere-
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ as so-implied’, and so-facilitated with grander \textsuperscript{100}universal-transparency\textsuperscript{101}-(transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising--in-relative-ontological-completeness\textsuperscript{87}). Insightfully, we can contemplate that the specific logocentric practices of the successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-\langle as-to-\textsuperscript{45}historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing\rangle in reflecting holographically-\langle conjugatively-and-transfusively\rangle the ontological-contiguity\textsuperscript{89}—of-the-human-institutionalisation-process\textsuperscript{102} are effectively the successive shortfall-outcomes-of-human-subpotency-ontological-performance’-\langle including-virtue-as-ontology\rangle-correspondence-with-the-full-potency-of-existence’s-sublimating–nascence from intemporal-disposition dimensionality-of-sublimating \langle amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness ‖transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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’/epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism notional–deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ that go on to induce secondnatured institutionalisations as of the successive prospective institutionalisation 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’
deprocrypticism); with ontologically-veridical singularisation /epistemic-immanence/veridical-epistemic-determinism further implying, as of its potentiative-attainment of ontological-performance /including-virtue-as-ontology/ correspondence with existence/intrinsic-reality/ontological-veridicality, that existence—as-the-absolute-a-priori-of-conceptualisation—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation /as-to-perspective-ontological-normalcy/postconvergence-implied—
‘prospective-aporeticism-overcoming/unovercoming’> is as of ‘ecstatic singularity’. This ‘ecstatic singularity’ about existence—as-the-absolute-a-priori-of-conceptualisation—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation /as-to-perspective-ontological-normalcy/postconvergence-implied—
‘prospective-aporeticism-overcoming/unovercoming’> can be delineated as of singularisation /epistemic-immanence/veridical-epistemic-determinism, and so-construed as of human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence différance/internal-dialectics/difference-deferral for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in ‘phenomenological ecstatic releasement’. Thus our logocentric sense of certainty as marked by our ‘pervasively enframed logocentric constructs of meaningfulness-and-teleology’, as with all the prior logocentrisms of prior successive registry-worldviews/dimensions, as of their relatively ontologically-flawed dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism is misplaced manifestation of ignorance, and thus in our case in need for our prospective intellectual-and-moral maturing as of prospective de-mentation—
(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) for the deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension. Thus the <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag
ontological-performance\textsuperscript{7} -\textless \text{including-virtue-as-ontology}\textgreater 
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 —\textless \text{amplituding/formative}\textgreater \textgreater 
\textless \text{supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness}\textgreater 
\textless /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equality mental-dispositions and secondnaturesd 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-conflicatedness\textsuperscript{12} -as-to-totalitative-reification \textless \text{in-singularisation}\textsuperscript{12} -as-veridical-epistemic-determinism\textsuperscript{11}
protracted-teleological-wholeness/nested-congruence-in-
reflecting-the-ontological-contiguity\textsuperscript{10}—of-the-human-institutionalisation-process\textsuperscript{07}, -so-
construed-as-singularisation\textsuperscript{92}/epistemic-immanence/veridical-epistemic-determinism\textsuperscript{105}').
This is ontologically critical to understand because the wrong mental-reflex conception of
uninstitutionalised-threshold\textsuperscript{02} as mainly being as of ‘human intemporal secondnaturesd
institutionalisation mental-disposition’ will wrongly imply a human nature that is only
intemporal and so as of the secondnaturesd intemporality\textsuperscript{15}/longness of the prior
institutionalisation. This fails to factor in that all uninstitutionalised-threshold\textsuperscript{02} are rather a
framework of ‘recurring dimensionality-of-sublimating —
\textless \text{amplituding/formative}\textgreater \textgreater 
\textless \text{supererogatory-de-mentativeness/epistemic-growth-or-
conflicatedness}\textgreater /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equality temporal-to-intemporal’ requiring prospective institutionalisation
prospective relative-ontological-completeness \textless \text{of-} reference-of-thought, and so without any
intemporal secondnaturesd institutionalisation induced\textsuperscript{10}\textsuperscript{2} universal-transparency\textsuperscript{04}.
(transparency-of-totalising-entailing,-as-to-entailing--\textless \text{amplituding/formative--
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
<amplituding/formative–epistemicity>causality—as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity
as involving successive reference-of-thought—categorical-imperatives/axioms/registry-teleology
-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
as of limited-mentation-capacity-deepening; geared towards more and more robust secondnatures institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology
as ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing by its elaborateness of meaningfulness-and-teleology
as a differentiated transversality-of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing
selectivity of the ontological-performance’-<including-virtue-as-ontology> of intemporality/longness over temporality/shortness can be reflected by the operant technique of ‘partialisation of meaningfulness-and-teleology’.
This ‘partialisation of meaningfulness-and-teleology’
operant technique of ‘reifying <amplituding/formative–epistemicity>totalising–metaphoricity’-conception of existential-contextualising-contiguity” as ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing is convenient because by mental-reflex every registry-worldview/dimension will necessarily reflect its meaningfulness-and-teleology as of
singularisation\(^7\)/epistemic-immanence/veridical-epistemic-determinism as it wrongly implies and operates in its <amplituding/formative–epistemicity>

totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag as if it is in ontological-
normalcy/postconvergence as of ontological-completeness-of\(^8\)reference-of-thought. For phenomenological analytical insight, ‘partialisation of \(^10\)meaningfulness-and-teleology’ operant technique for construing dissingularisation\(^7\)/epistemic-nonimmanence/flawed-
epistemic-determinism as of defective representation of singularisation \(/epistemic-
immanence/veridical-epistemic-determinism brings to a registry-worldview’s/dimension’s\(^8\)reference-of-thought self-consciousness its de-mentative/structural/paradigmatic/systemic preconverging-or-dementing\(^9\)–apriorising-psychologism state at its uninstitutionalised-
threshold\(^2\) as so referenced/registered/decisioned from the prospective registry-
worldview’s/dimension’s institutionalisation \(^1\)reference-of-thought self-consciousness rather in postconverging-or-dialectical-thinking\(^10\)–apriorising-psychologism state given its prospective relative-ontological-completeness\(^7\)–of\(^\)reference-of-thought. ‘Partialisation of \(^10\)meaningfulness-and-teleology’ 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\(^18\) knowledge-reification \(^6\) as of prospective institutionalisation prospective relative-
ontological-completeness\(^7\)–of–reference-of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-
performance\(^7\)–<including-virtue-as-ontology> correspondence with the full-potency of existence, and so due to denaturing\(^15\) at the uninstitutionalised-threshold\(^\) of prospective institutionalisation existential-contextualising-contiguity\(^18\) knowledge-reification \(^6\) by

‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification\(^9\)/akrasiatic-drag/denatured/preconverging-or-dementing\(^12\)–
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
singularisation\(^7\)/epistemic-immanence/veridical-epistemic-determinism insight as it reflects ontological-completeness-of reference-of-thought for ontologically-veridical meaningfulness, we can garner that the implications of ‘notional-discontiguity/epistemic-discontiguity\(^7\)-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity\(^7\)-in-reification\(^8\) as of singularisation\(^7\)/epistemic-immanence/veridical-epistemic-determinism is what actually generates the various registry-worldviews/dimensions institutionalisations as of their relative identitive-constitutedness -as-‘epistemic-totality ‘-dereification ‘-indissingularisation\(^9\)-as-flawed-epistemic-determinism\(^8\) as-cloistered-within-the-same reference-of-thought; such that their respective destructuring-threshold-(uninstitutionalised-threshold\(^7\)/presublimating–desublimating-decisionality)–of-ontological-performance\(^7\)-<including-virtue-as-ontology> are actually in <amplituding-formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation denaturing\(^1\) of the prior registry-worldviews/dimensions institutionalisations ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology ‘,-for-aposteriorising/logicising/deriving/intelligising/measuring–“meaningfulness-and-teleology\(^9\)” meant to uphold existential-contextualising-contiguity\(^1\) knowledge-reification\(^8\) as of “meaningfulness-and-teleology\(^9\). This insight further highlights the pertinence of the registry-worldview/dimension \(^8\)reference-of-thought as of secondnatured institutionalisation as rather decisive with regards to human-subpotency ontological-performance\(^7\)-<including-virtue-as-ontology> correspondence with the full-potency of existence. It equally points out that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity\(^4\)—of-the-human-institutionalisation-process\(^7\) as of difference-
conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism


human recurring intemporal-disposition dimensionality-of-sublimating — <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth—or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ to dominate/supersede/overcome ‘human recurring temporal dynamics 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>; 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-prime movers-totalitative-framework induced positive-opportunism for ontologically-veridical meaningfulness-and-teleology. It is further critical to understand that while universal-transparency—(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 as we very much know that all uninstitutionalised-threshold are conflicted as of their framework of ‘recurring dimensionality-of-sublimating — <amplituding/formative>supererogatory—de-
The implication here is that dimensionality-of-sublimating —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation prospective transcendental "meaningfulness-and-teleology" is not
directly intelligible in the narrow framework of temporal-to-intemporal social-stake-contention-
or-confliction at uninstitutionalised-threshold, but rather as 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 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>)
constraining of the existential-contextualising-contiguity knowledge-reification framework
as of ontological-prime movers-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 /transvaluative-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-contiguity⁶—of-the-human-institutionalisation-process⁷ as of human limited-
mentation-capacity-deepening, and so as of prospective intemporal seconndnatured
institutionalisation induced universal-transparency¹⁰—⟨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 ⁵ meaningfulness-and-teleology⁹⁹ 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-reification⁸ as of the developed disposition to
register such implications as of their intemporal/longness-of-register-of–meaningfulness-and-
teleology⁹⁹ pertinence; as the notion of crossgenerational ¹⁰ 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 ⁵ meaningfulness-and-teleology⁹⁹. Thus the metaphoricity ⁵
exercise of transcence-and-sublimity/sublimation/supererogatory–de-mentativity is not one
of necessarily eliciting instant ⁵ meaningfulness-and-teleology⁹⁹ universal approbation but
rather instigating ¹⁰ 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-as-in-singularisation-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity-of-the-human-institutionalisation-process-soft-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-reference-of-thought; for instance with regards to the very same immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human-amplituding/formative–epistemicity-totalising-purview-of-construal’, the meaningfulness-and-teleology of a positivistic mindset with the idea of going into a supposed evil forest to collect a plant root as a cure in say an animistic social-setup will probably be construed as ridiculous as of its prior relative-ontological-incompleteness-reference-of-thought despite the existential-contextualising-contiguity knowledge-reification ontological-veracity that the possibility of curing ailments in the animistic social-setup lies with the positivistic mindset prospective relative-ontological-completeness-reference-of-thought. The fundamental implication here is that transcendental
underdetermination-of-motif-and-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 secondnaturing process of elicited and secondnatured positive-opportunism as of ontological-primemovers-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-reification 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-confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation temporal individuations dispositions’ transformation into ‘dimensionality-of-sublimating — <amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as of ontological-faith-notion–or-ontological-fideism—imbued-underdetermination-of-motif-and-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, but rather a constraining positive-opportunism secondnaturing to emancipating reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology;

and so, despite the fact that ‘dimensionality-of-sublimating’—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/ transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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 a human individuation quality that avails potentially to all individuals as temporal-to-intemporal-individuations-receptacles but as of existential-constraint of ontological-performance—<including-virtue-as-ontology> has not hitherto been de-mentatively/structurally/paradigmatically defining of ontological-contiguity—of-the-human-institutionalisation-process even as it has rather been instigative as of a re-originary—as-unenframed/unbeholdening/outlier-conceptualisation⟨imbued-postconverging/dialectical-thinking—projective-insights/epistemic-projection-in-conflatedness—of-notional—deprocrypticism-prospective-sublimation⟩ human intemporal-disposition. The basis for this ‘human psychology of positive-opportunism as of prior-institutionalisation-reification and uninstitutionalised-threshold—dereification’, is the fact that humankind is caught up in intemporal-reification and temporal-dereification as of existential-constraint of ontological-performance—<including-virtue-as-ontology> given its limited-mentation-capacity; wherein the ‘social-construct uninstitutionalised-threshold’ as of ‘no positive-opportunism’
for prospective institutionalisation’ is a threshold at which there is a demen
tative/structural/paradigmatic lack of constraining institutionalisation to preempt ‘human
temporal social-stake-contention-or-confliction dynamics’ assuming of uninstitutionalised-
threshold dereification threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation —preconverging/dementing apriorising-psychologism mental-
disposition as of ontologically-flawed relation with prospective institutionalisation existential-
contextualising-contiguity knowledge-reification <amplituding/formative–
epistemicity> causality ~as-to-projective-totalitative–implications,–for-explicating-ontological-
contiguity. In other words, as of existential-constraint of ontological-performance -
<including-virtue-as-ontology> given human limited-mentation-capacity: –at recurrent-utter-
uninstitutionalisation, there is ‘no constraining prospective reification’ institutionalisation for
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’, thus
allowing for ‘non-rules—apriorising/axiomatising/referencing–psychologism,–as-impulsive-or-
accidented-or-random-mental-disposition,-that-is-not-rulemaking dereification behaviour’ at
its prospective recurrent-utter-uninstitutionalisation uninstitutionalisation; –at base-
institutionalisation–ununiversalisation, there is ‘no constraining prospective reification
institutionalisation for universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’, thus allowing for rulemaking-over-non-
rules—apriorising/axiomatising/referencing–psychologism,–that-is-not-universalisation-
directed dereification behaviour’ at its prospective ununiversalisation uninstitutionalisation; –
at universalisation–non-positivism/medievalism, there is ‘no constraining prospective
reification institutionalisation for positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’,
thus allowing for universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,–that-is-not-positivising/rational-

potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,-in-suprerogatory–epistemic-conflatedness to supersede human
temporality"/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-
<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-
of-‘nondescript/ignorable–void”–with-regards-to-prospective-apriorising-implications>))’; and
so implied for living-development–as-to-personality-development, institutional-development–
as-to-social-function-development and Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology”, as the very fact of ‘reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation as-of-ontologically-compromised—categorising-or-
qualifying-or-tendentious-or-impulsive’ reference-of-thought–categorical-
imperatives/axioms/registry-teleology”,-for-
aposteriorising/logicising/derived/intelligising/measuring–meaningfulness-and-teleology
underlies relative-ontological-incompleteness as of human living underdevelopment,
institutional underdevelopment and Being underdevelopment, as of a lack of ‘ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
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\textsuperscript{\textsuperscript{7}}/epistemic-immanence/veridical-epistemic-determinism construal of \textsuperscript{\textsuperscript{9}} meaningfulness-and-teleology is more critically about eliciting the ‘subject intemporal-disposition sense of knowledge-and-virtue as of its \textsuperscript{\textsuperscript{10}} de-mentation-(\textsuperscript{\textsuperscript{11}} 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-motif-and-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/suprerogatory–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-motif-and-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 singularisation\textsuperscript{\textsuperscript{7}}/epistemic-immanence/veridical-epistemic-determinism, is the fact that it achieves the potentiative-aspiration of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as a ‘seeding promise of human-subpotency ontological-performance’-\textsuperscript{\textsuperscript{12}}<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’; and so, as of ‘human ontological-normalcy/postconvergence referentialism ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-
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-motif-and-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 of reference-of-thought with the
 corresponding implications of human ‘prospective positivistic transcendence-and-
sublimity/sublimation/supererogation–de-mentativity ontological-performance ’<<including-
virtue-as-ontology>’ as aetiolisation/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 <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 of persons like ‘honourable
aristocrats’ simply reified to the ‘universalisation–non-positivism/medievalism registry-
worldview/dimension with its prior relative-ontological-incompleteness of reference-of-thought
vices-and-impediments, while favourably looked upon as of non-positivism/medievalism society <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag from a prospective
singularisation'/epistemic-immanence/veridical-epistemic-determinism insight points to such a
prior registry-worldview/dimension denaturing’ meaningfulness-and-teleology’, 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’ that there is and can exist is ontological as of prospective relative-ontological-completeness, such that any such implied meaning is only ontologically intelligible with its reification as of prospective relative-ontological-completeness-of-reference-of-thought, as so implied from singularisation/epistemic-immanence/veridical-epistemic-determinism as the reflection of ontologically-verbatim ‘meaningfulness-and-teleology’. This points out that as of its very own \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncronising/circularity/interiorising/akrasiatic-drag, a registry-worldview/dimension reference-of-thought is not the ontologically-veridical point of conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness-of-reference-of-thought reification of ‘meaningfulness-and-teleology’, as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism–procrysticism as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrysticism–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 \textit{wooden-language} \textit{(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct–meaningfulness-and-teleology–as-of–nondescript/ignorable–void –with-regards-to-prospective-apriorising-implications)} \textit{instigated prospective transcendence-and-sublimity/sublimation–supererogatory–de-mentativity}, is construed as ‘putting-into-question its existentially invested conception of ‘meaningfulness-and-teleology’, which is rather a contradiction of sorts given human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions—existentialism-form-factor. Rather besides cultural-
diffusion pressures, all human transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity as of internal processes are rather as of re-originary—as-unenframed/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking)‘-‘projective-insights’/‘epistemic-projection-in-conflatedness’‘-of-
notional—deprocrypticism-prospective-sublimation)’intemporal/longness-of-register-of—
meaningfulness-and-teleology indivuations dynamic metaphoricity instigation in
prospective relative-ontological-completeness ‘-of ‘reference-of-thought reifying gestures as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, which by this token
is rather concerned with the beyond-the-consciousness-awareness-teleology ‘-<in-existential-
extrication-as-of-existential-unthought> denaturing of the prior institutionalisation
reference-of-thought—categorical-imperatives/axioms/registry-teleology at its
uninstitutionalised-threshold in ‘notional-discontiguity/epistemic-discontiguity-with/falling-
short-of prospective institutionalisation existential-contextualising-contiguity ‘-in-reification’.
However, this ‘ontologically-veridical reification’ of value reference as of prospective relative-
ontological-completeness ‘ and the ‘ontologically-flawed dereification’ of value reference as
of prior 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-telelogy 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\rangle. 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 /transvaluative-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\textsuperscript{5} reference-of-thought; and in due course, by its ontological-primemovers-totalitative-framework\textsuperscript{6} 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–\textsuperscript{7}\{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\textsuperscript{8} reference-of-thought with the latter’s \textsuperscript{9} implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity constraint as of ontological-primemovers-totalitative-framework\textsuperscript{10} 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 aetiolisation/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-slantedness but then takes on a wholly covert nature as of adulthood psychopathy and social psychopathy dynamics. In this regard,
divergent as of temporal-to-intemporal dynamics of human ontological-performance\(^\text{71}\)-\(<\text{including-virtue-as-ontology}>\) of aposteriorising/logicising/deriving/intelligising/measuring\(^\text{5}\) meaningfulness-and-teleology\(^\text{9}\) reflecting dereified and reified construals of existential-contextualising-contiguity\(^\text{8}\) 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\(^\text{5}\) and reification\(^\text{6}\) contrast. However, compounding this situation making relevant the need to contrast reification\(^\text{6}\) and dereification\(^\text{5}\) 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\(^\text{71}\)-\(<\text{including-virtue-as-ontology}>\) manifestation of psychopathy and social psychopathy which is ‘de-mentatively/structurally/paradigmatically associated with the denaturing\(^\text{7}\) 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\(^\text{33}\) backdrop for existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring\(^\text{5}\) meaningfulness-and-teleology\(^\text{9}\); with the fundamental implication that there are thus divergent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of psychopathic induced postlogism\(^\text{77}\)-slantedness, and its social cognisance and integration as conjugated-postlogism\(^\text{77}\) so-conjugating as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of social
psychopathy. In this latter case of contrasted reification\textsuperscript{6} and dereification\textsuperscript{6} and implying moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal-as-psychopathic-and-social-psychopathic mental-dispositions and the intemporal mental-disposition, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity\textsuperscript{6}—contrastive-reification\textsuperscript{6}-dissemination\textsuperscript{6}-and-dereification\textsuperscript{6}-dissemination\textsuperscript{6}-implications’ construed as the ‘variance/discrepancy of \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{99}’ as-of-prospective-relative-ontological-completeness\textsuperscript{87}-postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism and as-of-prior-relative-ontological-incompleteness\textsuperscript{88}-preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism respectively; it is only ontologically-veridical difference-confounded\textsuperscript{12}—as-to-totalitative-reification\textsuperscript{86}-in-singularisation\textsuperscript{17}-as-veridical-epistemic-determinism\textsuperscript{21} from the projected ‘notional—singularisation\textsuperscript{28}/epistemic-immanence/veridical-epistemic-determinism’ of the intemporal mental-disposition as-of-prospective-relative-ontological-completeness\textsuperscript{87}-postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism recognising this ‘preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism and postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism variance/discrepancy of \textsuperscript{55}meaningfulness-and-teleology’ that induces an ontologically-veridical disambiguation of dereified and reified construals of existential-contextualising-contiguity\textsuperscript{13} as implied by the apriorising/axiomatising/referencing/intelligibility/setup/measuring/instruments as of reifying intemporal/valid/postconverging-or-dialectical-thinking\textsuperscript{20} apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument in prospective relative-ontological-completeness\textsuperscript{87} apriorising-teleological-elevation-in-ontological-contiguity\textsuperscript{15} and as of dereifying temporal-as-psychopathic-and-social-psychopathic/invalid/preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instruments in prior relative-
‘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 <amplituding/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-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
at ontological-veridicality, likewise more fundamental in undermining the elucidation of the manifestation of psychopathy and social psychopathy is the fact of an ordinariness of wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications}> 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 as of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought to arrive at ontological-veridicality that rather implies the dialectical—dementation of our positivism—procrypticism at its uninstitutionalised-threshold; and as we falsely go on to construe existential-contextualising-contiguity—in-reification/dereification by adopting the positivism—procrypticism dereifying perspective or attitude/mental-disposition/care—and—episteme in its prior relative-ontological-incompleteness in an exercise of ontologically-flawed identitive-constitutedness—as—epistemic-totality—dereification—in-dissingularisation—as—flawed-epistemic-determinism. Further and insightfully again, with the manifestation of childhood psychopathy where the postlogism—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/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—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—personality-development, institutional-development—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
<amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity of analysis, as of difference-
conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-
determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
and-teleology⁹ metaphoricity³³ behind the successive transcendence-and-
transcendence-and-sublimity/sublimation/supererogatory--de-mentativity as of its very own
‘postmodern deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care—and—episteme’ spur of prospective Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology metaphoricity. Overall, ‘exteriorisation attitude/mental-
disposition/care—and—episteme’ speaks of prospective relative-ontological-completeness -of-
reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-
construal’, while ‘interiorisation attitude/mental-disposition/care—and–episteme’ speaks of
prior relative-ontological-incompleteness -of- reference-of-thought as of the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. Thus the
former is a reflection as of its postconverging—or-dialectical-thinking apriorising-
psychologism of the Being underdevelopment of the latter as of the latter’s preconverging-or-
dementing –apriorising-psychologism. Ultimately, human limited-mentation-capacity-
deepening speaks to the ontological-veridicality that human ‘meaningfulness-and-teleology
‘is ever always about successive reference-of-thought– categorical-
imperatives/axioms/registry-teleology,-for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology or
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-reconceptualisation-about
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 prospective relative-ontological-
contiguity/epistemic-contiguity

aestheticised-postconverging/dialectical-thinking

qualia-schema

underlies a postmodern understanding, as it is herein contended, that it is by the exercise of prospective relative-ontological-completeness

reference-of-thought as of human limited-mentation-capacity-deepening


as of prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought

and so over our positivism—procrypticism temporal-to-intemporal mental-dispositions

‘mutual cognisance and integrativeness of procrypticism—or—disjointedness-as-of—reference-of-thought beyond-the-consciousness-awareness-teleology

–in-existential-extrication-as-of-existential-unthought’, that we provide the ontologically-veridical aetiologisation or ontological-esclation resolving the vices-and-impediments of our ‘so-prospectively deprocrypticism-construed’ procrypticism—or—disjointedness-as-of—reference-of-thought as of its underlying

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

and so beyond just our ad-hoc palliative construals of virtue. Basically when post-structuralists speak of ‘the other’ this translates into aetiologisation/ontological-escalation as of ‘universal projection implications attitude/mental-disposition/care—and—episteme event —or-operant implications to all and sundry’ as implied in the above analysis, as postmodern-thought portends to be non-ideology-driven, non-speculative, non-imaginary, theoretical, conceptual and operant. This insight is also very much conscious of the ontologically-flawed misconstrual of ‘the other’ that pervades human wooden-language—imbuéd—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 as of ‘mutual temporal/shortness-of-register—meaningfulness-and-teleology’
virtue transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and are peripheral to more ontologically profound theorised-or-untheorised emancipatory events\(^5\) driving virtue transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of prospective relative-ontological-completeness\(^7\)—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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^7\) as of difference-conflatedness\(^1\)—as-to-totalitative-reification\(^7\)—in-singularisation\(^8\) as-veridical-epistemic-determinism \(^4\) -<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity\(^9\) as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^9\), 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\(^6\)—of-the-human-institutionalisation-process\(^7\) as of its ontological reflection in Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^9\) that virtue transcendence-and-sublimity/sublimation/supererogatory—de-mentativity comes about, whether or not beyond-the-consciousness-awareness-teleology\(^7\)-<in-existential-extrication-as-of-existent-unthought>. In this regard, any registry-worldview/dimension reference-of-

Inevitably any such virtue construct is transcendental as meaning ‘going beyond oneself’; and so with regards to any prospective institutionalisation relative to the uninstitutionalised-threshold. 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 implications of existence-potency–sublimating–nascence,—disclosed-from-prospective—
epistemic-digression-as-of-totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-confoundedness: will question such reasoning-from-results/afterthought basis of palliative virtue constructs especially as of their

transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of the need for the subversion of its "reference-of-thought–categorical-imperatives/axioms/registry-teleology", for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology that endemise-and-enculturate its vices-and-impediments by prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology for-prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, more like could the Copernicuses, Galileos, Descartes, Diderots, etc. call upon the very same non-positivism/medievalism in need for prospective positivism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to underwrite the subversion of its entrenched non-positivism/medievalism internal social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology existentialising—enframing/imprintedness-as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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 construed 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-conflatedness of notional-deprocrypticism. However, it is equally critical to

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-
opportunistic-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 \(5\) meaningfulness-and-teleology\(5\) 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\(8\)–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 \(4\)human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\(7\) posture that allows for \(2\)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\(6\) 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 of 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 of reference-of-thought as fundamentally denaturing, and likely to induce transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-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<decltype amplitude/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-of—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-empricism 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-empricism 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 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-(transparency-of-totalising-entailing,-as-to-entailing-

 Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation 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. 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-reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity,<shallow-
supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema>. In other words, the organic-knowledge in its true appreciation of ‘the other’ as of aetiologisation or ontological escalation implies a universal projection implications attitude/mental-disposition/care–and–episteme event–or-operant to all and sundry’. Finally, the naivety when facing such anti-constructivism and anti-relativism arguments is to think that these are always
about fair and objective intellectual disagreements; but then the history of many such criticisms has revealed its underlying perfidy; as to when for instance, supposed critiques of postmodern relativism make mention of the anti-relativism stances of many a creed like Christianity (which are necessarily absolutist as to their doctrinal practices) thus decontextualising and equating the framework of secular intellectual discourse with that of a creed, something which even such creeds do not do given the mortal framework of human \text{amplituding/formative–epistemicity}\text{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/unbeholding/outlier-conceptualisation\text{imbued-postconverging/dialectical–thinking}‘-projective-insights’\text{epistemic-projection-in-conflatedness} ‘-of-notional–deprocrypticism-prospective-sublimation)\text{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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity66—of-the-human-institutionalisation-process67 as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism21 <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-completeness77-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/inauthenticity11 undermining of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology99 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-impediments20
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-motif-and-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-prime movers-totalitative-framework, and so divulged 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-conflicatedness; 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 transcendent-al-signifier’ as of the prior classical-mechanics—axiomatic-constructs construed as ‘presenting—absolutilising-identitive-constitutedness’ enabling the obtention of any such conclusions from the given classical-mechanics—axiomatic-constructs 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 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—meaningfulness-and-teleology individuation mental-disposition in ‘a tendential-deliberation-of-decidability as enabled by ontological-primemovers-totalitative-framework’ tendential validation as to existence-potency—sublimating—nascence—disclosed-from—prospective-epistemic-digression-as-of—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 neuterising laden modern convention ways of judging breakthroughs overemphasising singular initiative, as it is rather grounded more soundly on an abstract notion of ‘intemporal-as-ontological individuation’ as the basis of human limited-mentation-capacity-deepening analysis; and insightfully, as
reflected in the underlying conflatedness of accreting-substitutive-subsumption-as-futural-différance-freeplay, sublimation is achieved rather out of the notional obviating of human temporal-as-non-ontological neuterising with deneuterising—referentialism and with correspondent intemporal-as-ontological rearticulation/reconstrual of meaningfulness-and-teleology as of dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-consciousness of notional–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-mentation-capacity-deepening or say the vague social convention idea of talent, it is more critically beyond and about a question of human mental-disposition with respect to the prescience of existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<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 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 maximalliing-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/middle-ism, and positivism–procrysticism, are successively-wanting of prospective defining-transcendence and defining-sublimity going by their successively-given mechanical-knowledge in temporality−as-of-neuterisation/relative-ontological-incompleteness/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 reference-of-thought in prospective relative-ontological-completeness/of-axiomatic-construct-or-reference-of-thought can’t sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension reference-of-thought in prior relative-ontological-incompleteness, even if it such a mental-disposition could lead to such an outcome as in H.G. Well’s country of the blind or Galileo say with the medieval Establishment; despite the fact that the possibilities of such outcomes arise out of establishment Charlatanism, which knows better, but exploits lack of ‘social universal-transparency⟨transparency-of-totalising-entailing-,as-to-entailing←amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness⟩’. 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/of-axiomatic-construct-or-reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay comes into terms with both presencing—absolutising-identitive-
constitutedness\textsuperscript{13} and nonpresencing-\textsuperscript{<perspective–ontological-normalcy/postconvergence>} on the basis of the prospective relative-ontological-completeness /ontological-contiguity of the latter over the prior relative-ontological-incompleteness\textsuperscript{18} of notional-discontiguity/epistemic-discontiguity\textsuperscript{7} of mentally-aestheticised–preconverging/demoting-\textsuperscript{<qualia-schema>} 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\textsuperscript{23} between
presencing—absolutising-identitive-constitutedness\textsuperscript{13} and nonpresencing-\textsuperscript{<perspective–ontological-normalcy/postconvergence>}. Such an insight is enabled as of the fundamental awareness that human knowledge construction fundamentally involves two different exercises; with the first factoring in that at the fundamental level of knowledge construction humankind has a limited-mentation-capacity that needs to be developed as a ‘developed consciousness perspective/framing/reference/horizon as of prospective relative-ontological-completeness\textsuperscript{87}’ notional-contiguity/epistemic-contiguity construed as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic ‘meaningfulness-and-teleology\textsuperscript{99} grounded on such a developed consciousness perspective/framing/reference/horizon. This explains why it is impossible for a ‘recurrent-utter-uninstitutionalised mindset perspective/framing/reference/horizon as of trepidatious-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ to grasp base-institutionalisation ‘meaningfulness-and-teleology\textsuperscript{100} without first developing a ‘base-institutionalisation mindset perspective/framing/reference/horizon as of warped-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/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/measuring/instrument’;
for a ‘universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon’ to grasp positivistic ‘meaningfulness-and-teleology’
without first developing a ‘positivistic mindset perspective/framing/reference/horizon as of occlusive-consciousness
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’; and
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’.

As we can get that the fundamental stake for the Copernicuses, Galileos, Descartes, etc. during the
Enlightenment wasn’t just about the specific positivistic knowledge they articulated or else they
would have been satisfied with just their personal curiosity and enlightenment and leave it at
that, but rather they surreptitiously undermined many of the prevailing social norms and rules in
trying to expound their knowledge and vision, and more critically so because they knew it is the
‘formation of a positivistic social consciousness
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ that would
enable the anchoring of all such prospective positivistic knowledge, and this sense of things
fully underscored such a more comprehensively directed project-and-purpose undertaken later
by the Encyclopédistes; with the underlying insight that while a social state of generalised prior
relative-ontological-incompleteness”-of-”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–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
différance’, as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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
5 meaningfulness-and-teleology9 should be as of ‘difference-in-kind/difference-in-aposteriorising-or-logicising2, but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising23 as of prospective relative-ontological-completeness’-of- reference-of-thought bringing about transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of ”nonpresencing-<perspective-ontological-normalcy/postconvergence>. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-différance-freeplay further divulges, unlike the ‘Derridean quasi-transcendental-freeplay différance’, the full possibility of human sublimation.
Consider in this regard the decisive transitions-as-sublimitys that occurred in physics: with ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; wherein the successive axiomatic-constructs in prior relative-ontological-incompleteness20 and prospective relative-ontological-completeness21, 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-logicising2 but rather a difference-in-nature/difference-in-apriorising-or-axiomatising23; with human-subpotency aligning towards the full potency of existence which thus divulges the possibility of human sublimation as of the
physics science implications today. It is interesting to note that the difference-in-
nature/difference-in-apriorising-or-axiomatising\textsuperscript{23} bringing about the successive physics
axiomatic-constructs/theories are successive ‘epistemic-breaks’ from prior reasoning and are
akin to ‘leaps of faith’ which then ‘establish new reasoning’ that then becomes the internal
‘difference-in-kind/difference-in-aposteriorising-or-logicising’ of the new physics as the new
presencing; brought about from the transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity of non-presencing-<perspective-
onological-normalcy/postconvergence>. In other words, human consciousness tends to be
constraint to its <amplituding/formative-epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{22}, and thus assumes a ‘difference-in-
kind/difference-in-aposteriorising-or-logicising’ mental-disposition as of ‘presencing—
absolutising-identitive-constitutedness’. But existence/ontology’s-directedness-as-Being as of
non-presencing-<perspective-ontological-normalcy/postconvergence> is beyond and not
constraint by human consciousness as of its <amplituding/formative-
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{23},
and thus hints at the ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-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 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-presencing—absolutising-identitive-constitutedness} of any given
<amplituding/formative-epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag from a ‘difference-in-kind/difference-in-
aposteriorising-or-logicising posture; such that humankind then overlooks presencing—absolutising-identitive-constitutedness and re-projects/re-anticipates nonpresencing-<perspective–ontological-normalcy/postconvergence> enabling human transcendence-and-sublimity/sublimation/supererogatory de-mentativity. Therefore, metaphoricity as highlighted herein is actually construed as of ‘its natural ontology implications’, and this natural ontological notion of metaphoricity is construed herein as superseding-and-englobing all other differentiated adjunctive significations including conventional figures-of-speech. metaphoricity 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
depth-of-ontologising-development-as-infrastrucure-of—meaningfulness-and-teleology%29 as of prospective notional—deprocrypticism institutionalisation implications representation, and so beyond just our natural inclination for <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag%29. 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 ”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%29 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%29 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-‘motif-and-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-‘motif-and-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\textsuperscript{85} of reference-of-thought-preconverging-or-dementing\textsuperscript{13} apriorising-psychologism. Such that there is no dialogical-equivalence that then arises by the fact that the former is a nonextricatory/intemtemporal/ontological relationship with meaningfulness-and-teleology\textsuperscript{89} while the latter is an existential-extrication/temporal/non-ontological relationship with meaningfulness-and-teleology\textsuperscript{90}, in the sense that it is the former intemtemporal-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\textsuperscript{91} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{67} retrospectively and prospectively while the latter as of its false ‘untransvaluated–temporal-intemporality\textsuperscript{92} is rather existentially extricatory and oblivious to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{91} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{67}. 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\textsuperscript{105} 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\textsuperscript{63} 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 <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>) ‘uncritical social media preaching towards sold publics-of-conquest’ paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical
publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been immuned from genuine intellectual criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers themselves, and this calling out of such ontological-bad-faith/inauthenticity critics is much more than an issue about postmodern-thought but about all intellectualism generally as such malpractices tend to mark the beginning of intellectual teleological-decadence—<-in-dimensionality-of-desublimating-lack-of—<amplituating-formative>supererogatory—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—(implicated-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/supernumeratory-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—equalisation 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/paradigmning 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—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and so-construed as suprastructuralism beyond just the specific interpretation of suprastructuralism as of postmodernism with respect to modernism. This internal-dialectics/différance as of successive transcendence-and-sublimity/sublimation/supercrasygory—de-mentativity is behind the respective registry-worldviews/dimensions as of their given—reference-of-thought specific—neuterising as well as the ultimate deneuterising—referentialism of deprocrypticism. But then ontological-bad-faith/inauthenticity is equally elicited by ‘lack of social—universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—<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 

reference-of-thought ‘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 transcendent-possibilities/potential as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue and human emancipation potential/possibilities of a prospective registry-worldview/dimension like positivism as of its ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras, and more explicitly Descartes in his direct construal of the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, would have certainly sensed that their specific knowledge conceptualisations wasn’t the more critical issue but rather their insistence was an implicit understanding that the non-positivistic ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ was de-mentatively/structurally/paradigmatically a framework that wouldn’t be enabling for their positivistic and all other positivistic knowledge conceptualisations as of its prior relative-ontological-incompleteness—reference-of-thought (and were thus more fundamentally projective dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). Such conflatedness imbued in postmodern-thought address more than just constitutedness implications of knowledge construction as articulated herein but equally points critically to intellectually decadent institutional dispositions and practices where imprimatur and the dynamics of imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given
that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests itself in the form of many an intellectual increasing disposition ‘to misunderstand’ others works, as there are little common stakes for breakthroughs but rather the stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance, with a resultant sense of socioeconomic and socio-political impotence as such a blurriness is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and de-mentating/structuring/paradigming of academic institutional setups are not dissociated from the effective possibility for transcendental-enabling/sublimating/supercratory—de-mentativity, especially as such breakthroughs require the spontaneity of Dionysian arrangements. This author’s construes of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ conceptualisation as of ontological-escalation or aetiologisation, with respect to our present positivism—procrypticism disjointedness-as-of-reference-of-thought, as the more fundamental transcendental issue for prospective ontological-primemovers-totalitative-framework transcendental-possibilities/potential beyond self-referencing-syncretism and circular palliative knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue with regards to attending to the inherent deficient uninstitutionalised-threshold of knowledge-construct possibilities and vices-and-impediments imbued in our positivism—procrypticism disjointedness-as-of-reference-of-
shallow-to-deepening—limited-mentation-capacity,—as-limited-mentation-capacity-deepening in reflecting holographically—<conjuga
tively-and-transfusively> the ontological-contiguity — of-the-human-institutionalisation-process, as such, is concomitant with a ‘dynamic cumulative remnant-and-co-opting preformulating/preframing/premeaningfulness—<metaphoricity>-disposition—as-to-psyche-induced-psychologism-of-existential-stake> covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing—as-of-circular-complexification as an uninstitutionalised-threshold corollary to the ontological-contiguity —of-the-human-institutionalisation-process likely to induce the ‘denaturing of any given presence institutionalisation consciousness reference-of-thought conflatedness of meaningfulness-and-teleology at its uninstitutionalised-threshold as of the dynamic elicitation of constitutedness as of shallow limited-mentation-capacity, for instance, as can be elicited as of the given postlogism’s and conjugated-postlogism’s associated with the successive registry-worldviews/dimensions in shallow limited-mentation-capacity denaturing of reference-of-thought—categorical-imperatives/axioms/registry-teleology as <amplituding/formative> wooden-language-(imbued—temporal—mere
epistemicity>totalising~in-relative-ontological-completeness
) but doesn’t necessarily speak of human absolute dimensionality-of-sublimating
—<amplituding/formative>supererogatory—
dementativeness/epistemic-growth-or-conflicatedness/transvaluative-
self-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation adherence
as of full reference-of-thought—prologism-as-of-conviction,—as-to-profound-supererogation
when it comes to social-stake-contention-or-confliction where there is lack of social
universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—
<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness
), giving room for human shallow-limited-mentation-capacity as of beyond-the-consciousness-
awareness-teleology—<in-existential-extrication-as-of-existential-unthought>
at uninstitutionalised-threshold; such that at the uninstitutionalised-threshold in given
presencing—absolutising-identitive-constitutedness, the disposition to threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/demurring—apriorising-psychologism is elicited as of covert-shallow-limited-
mentation-capacity-as-uninstitutionaled-threshold-denaturing—as-of-circular-complexification
undermining ontological-performance<including-virtue-as-ontology>. In other words, the
ontological-contiguity—of-the-human-institutionalisation-process as of transcendence-and-
sublimity/sublimation/supererogatory—dementativeness is achieved by undermining-and-
overcoming the ‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’—preconverging/demurring—apriorising-psychologism (beyond-the-
consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>
disposition) for covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-
denaturing—as-of-circular-complexification’ of the prior registry-worldview’s/dimension’s
<amplituding/formative—epistemicity>totalising/circumscribing/delineating reference-of-
thought—devolving-as-of-instantiative-context—meaningfulness-and-teleology at its
uninstitutionalised-threshold\textsuperscript{02} as of crossgenerational psychoanalytic-unshackling for the prospective registry-worldview’\textsuperscript{’s/dimension’s} \textit{<amplituding/formative-epistemicity>totalising/circumscribing/delineating} \textsuperscript{8}reference-of-thought-devolving. However, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing –apriorising-psychologism in covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\textsuperscript{12}-as-of-circular-complexification’ is bound to arise anew at the prospective institutionalisation reference-of-thought uninstitutionalised-threshold\textsuperscript{02} as of prior relative-ontological-incompleteness\textsuperscript{08}—of-reference-of-thought, thus requiring again prospective institutionalisation as of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{07}—unenframed-conceptualisation conflatedness\textsuperscript{11} inducing social\textsuperscript{103}universal-transparency\textsuperscript{104}〈transparency-of-totalising-entailing,-as-to-entailing-\textit{<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness}〉 as of a new prospective institutionalisation reference-of-thought to further undermine-and-overcome the ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing\textsuperscript{12}—apriorising-psychologism for covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing -as-of-circular-complexification’ with respect to social-stake-contention-or-confliction. The reason why social\textsuperscript{103}universal-transparency\textsuperscript{104}〈transparency-of-totalising-entailing,-as-to-entailing-\textit{<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness}〉 is empowering for prospective institutionalisation in superseding uninstitutionalised-threshold\textsuperscript{102} lies in the fact that the ‘succession of preformulating/preframing/premeaningfulness-\textit{<metaphoricity>–disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ idiosyncrasy as of human thrownness in existience that allowed for prior institutionalisations are inherently predicated on their successive social\textsuperscript{103}universal-transparency\textsuperscript{104}〈transparency-of-totalising-entailing,-as-to-entailing-\textit{<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness}〉
relative-ontological-completeness\right)\text{ such that even at presence uninstitutionalised-threshold}^{102}\text{, involving denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology}^{9}\text{ as }<\text{amplituding/formative}>\text{ wooden-language-}\langle\text{imbued—temporal—mere-form/virtualities/dereification}^{1}\text{/akrasiatic-drag/denatured/preconverging-or-dementing}^{1}\text{—narratives—of-the reference-of-thought–categorical-imperatives/axioms/registry-teleology}\right)\text{ thus failing intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as of beyond-the-consciousness-awareness-teleology}\left<-\text{in-existential-extrication-as-of-existential-unthought}\right>\text{'s, the supposedly implied assumption though false is one of social}^{103}\text{universal-transparency}\left<-\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\right)\text{ as all uninstitutionalised-threshold\right)-or-uninstitutionalised-threshold\right)-are-overtly-unassuming-and-rather-parasitising-or-coopting-of-institutionalisation-in-false-representation-as-institutionalisation such that prospective social}^{103}\text{universal-transparency}\left<-\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\right)\text{ elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold}^{103}\text{ in its beyond-the-consciousness-awareness-teleology}\left<-\text{in-existential-extrication-as-of-existential-unthought}\right>\text{'s collapses it. Thus the ‘notion of limited-mentation-capacity’ is basically the ‘underlying veridical human meaningfulness-and-teleology}^{99}\text{ notion’ for which ‘ontologically-compromised-mediating,}\right)\text{of-their-specific-constitutedness}^{1}\text{ consciousnesses flawed conceptualisation perspectives’ construed as ontologically-flawed constructs in terms–as-of-axiomatic-construct of ‘\text{neuterising as of }<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\text{ reference-of-thought–devolving’ whether beyond-the-consciousness-awareness-teleology}\left<-\text{in-existential-extrication-as-of-existential-unthought}\right>\text{, and so elucidated from the ontological-normalcy:relative-ontological-completeness}^{1}\text{–of- reference-of-thought perspective}
of notional-deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-confledness protensive-consciousness sound conceptualisation perspective’. In so doing, the latter reflects the limited-mentation-capacity dynamism of meaningfulness-and-teleology as of notional-deprocrypticism as well as temporal-to-intemporal individuations mental-dispositions, by way of deneuterising —referentialism, in lieu of neuterising. Thus this notion of human limited-mentation-capacity as the basis of différenc/ternal-dialectics/difference-deferral divulges ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ and as of their ontologically-flawed constructs of neuterising, 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-throwness-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>) has always involved a disparateness-of-ontologically-construed-social-reality as of on the one hand a dichotomy of ‘intemporal-projection transcendental-enabling/sublimating/supererogatory-de-mentativity abstraction of prospective Being and meaningfulness-and-teleology construal as of organic-knowledge implications and so as reductive construction however non-mechanical and intemporal-as-ontological-its-projection and hence as an open-ended-incompleteness/nonachievement-of-ontological-normalcy/postconvergence construal of social reality’, and on the other hand ‘an ad-hoc open-ended summative hotchpotch conventioning of temporal projections and intemporal projection grounding of social reality construction including organic-knowledge as well as mechanical-knowledge implications’; such that from the ontological-normalcy/relative-ontological-
uncompromised-mediating,-as-of-conflatedness⁰¹₂ protensive-consciousness sound conceptualisation perspective’ that by its ‘reference-of-thought—devolving—différance/internal-dialectics/difference-deferral’ grasp the ontologically-veridical ‘underlying human limited-mentation-capacity dynamics of <amplitudding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought—devolving, and so without being subject to any neutering’ as is the case with all ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness’ consciousnesses flawed conceptualisation perspectives’. Thus by its deneuterising⁰¹₆—referentialism construed as of historicity/ontological-eventfulness /ontological-aesthetic-tracing, notional–deprocrypticism enables a fundamental ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, and so superseding a naïve metaphysics-of-presence—{implicated-'nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness } affect-driven mented or stigmatic psychology rather as of a shallow perspective and vaguely articulated as of universal import.

The idea here with regards to human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, is that from a creative perspective: the notion of a given neutering is equinominal/equivalent with a given presencing—absolutising-identitive-constitutedness⁰¹³, and as this speaks of human limited-mentation-capacity prospectively-construed ontologically-flawed implications as of ontological-normalcy/postconvergence. It is over this neutering that human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is achieved from the prospective notional–conflatedness⁰¹⁰ 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-deepening⁰¹⁰ is that ‘as of a less and less ontologically-flawed
instantiations’ thus resolving the open-ended-incompleteness/nonachievement-of-ontological-normalcy. Overall, such a notional–conflatedness of reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance—<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—<including-virtue-as-ontology> as a wholly internal process of conflatedness, highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing–deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of–meaningfulness-and-teleology and the latter in relative shortness-of-register-of–meaningfulness-and-teleology/distractiveness’ 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

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notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{109} axiomatic-construct of meaningfulness-and-teleology\textsuperscript{109} ‘superseding successive defining human finitudes as destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{94}--<including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness\textsuperscript{92}–of–reference-of-thought as institutionalisations’. Such a construal of futural différanç de-mamentatively/structurally/paradigmatically answers the Heideggerian techne concern as construed by this author of humankind thrown in the midst of the technical as utility while without ‘matching notional philosophically developed mindset\textsuperscript{64}/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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling that technical knowledge to arise-and-be-elevating-of-contemplation-and-Being in the very first place and prospectively’. But rather related to as of transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{62} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{63}/nihilistic marked by incoherence of contemplative mindset/\textsuperscript{64} reference-of-thought development in the midst of the technical world as rather literally ‘hurling along’ prospectively prospectively-underdeveloped-Being-as-of-unexpanded-ontological-framework; and so as reflected by conflatedness\textsuperscript{117} <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications, for-explicating-ontological-contiguity\textsuperscript{66} as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing -deprojections-in-distractiveness-of-intemporal-projection’. Consider a metaphysics-of-absence-{implicated-epistemic-veracity-of-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—<conjugatively-and-transfusively> the ontological-contiguity — of-the-human-institutionalisation-process— including our positivism—procrypticism 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—procrypticism registry-worldview/dimension’ is by itself a de-mentative/structural/paradigmatic basis for human vices-and-impediments 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-drag where what passes as profound is our temporal mortal-to-mortal acquiescing as social-aggregation-enabling rather than a sense of
aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements) for producing veridical 
meaningfulness-and-teleology. While postlogism is akin to the ‘defect of the 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements itself’ (‘perversion-of-reference-of-thought:<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’>) besides the ‘specific 
act of aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements’ for producing veridical 
meaningfulness-and-teleology, and speaks to a 
fundamental flaw that is bound to circularly/repetitively/recurrently give erroneous 
aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements given the fundamentally incorrect 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements. postlogism thus speaks of the registry-worldview’s/dimension’s-
uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect> in 
producing 
meaningfulness-and-teleology, thus divulging a ‘reference-of-thought 
existentialism construct defect’ that is comprehensively devolving all across the given 
‘reference-of-thought existentialism construct’, i.e. construed variously as of the registry-
worldview/dimension 
meaningfulness-and-teleology ‘implied specific teleological 
differentiation/scission/variance/disambiguation’ as to its institutionalisation-threshold-and-
uninstitutionalised-threshold implied relative-ontological-completeness—of-reference-of-
thought), and so as of the contending-reference (meaningfulness ‘implied teleological 
construct’), the ontological-reference (meaningfulness ‘implied being/existential construct’), 
the meaningful-reference (meaningfulness ‘implied contextualisation construct’), the 
anchoring-of-meaning (meaningfulness ‘implied operant construal’) and the apriorising–
registry (meaningfulness ‘implied basic defining construct’ in terms—as-of-axiomatic-construct
of logical-dueness/profile/presumptuousness/assumptions/value-reference/teleology\(^7\)). This elucidation of postlogism\(^7\) in comparison with the implications of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements provides a comprehensive insight about the underlying \(^7\) perversion-of-reference-of-thought\(^8\)<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^9\)> associated with postlogism\(^7\)-as-of\(^7\) compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(^9\) and its social derivation as conjugated-postlogism /preconverging-or-dementing/-integration as of relative-ontological-incompleteness -of- reference-of-thought. That apparently minor twitch in the ‘defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements’ \((\text{perversion-of-reference-of-thought\(^8\)<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^9\)}}\) is ‘a covert negative vista’ that wrongly undermines/dismantles ‘inherent/preceding intrinsic-reality/ontological-veridicality ‘imbricativeness/threadedness/recomposuring as of existential-contextualising-contiguity\(^7\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^7\)-of-reference-of-thought\(^8\) 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-existentail-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\(^7\)’ reference-of-thought in relative-ontological-completeness\(^7\) as depth-of-thought’), and so because the \(^7\) perversion-of\(^7\) reference-of-thought\(^8\)<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is existentially being related to as if it is of appropriateness-of-reference-of-thought-as-of-conflatedness\(^7\) with all the derived corresponding implications with respect to perverted representation of
existence-potency~sublimating~nascence~-disclosed-from-prospective-epistic-digression—
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
on-tologically-same-existent-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking’ reference-of-thought in relative-ontological-completeness as depth-of-
thought’), and such perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow—supererogation> is ‘reflected as
preconverging-or—dementing—apriorising—psychologism/unsoundness—or-ontological—bad-
faith/inauthenticity’s-reference-of-thought’ in relation to veridical existential
meaningfulness—teleology reflected as postconverging—or—dialectical—thinking—
apriorising—psychologism/soundness—or—ontological—good—faith/authenticity’s-reference-of-
thought. The critical importance of highlighting ‘inherent/preceding intrinsic—
reality/ontological—veridicality’ here as ‘imbricatedness/threadedness/recomposuring as
of existential—contextualising—contiguity’s—reifying/elucidating-of-prospective-relative—
on-tological—completeness—of-reference-of-thought—devolving—as-of-instantiative—context as
to existence—potency—sublimating—nascence,—disclosed—from—prospective—epistic—
digression—rules-of—apriorising/axiomatising/referencing—that—further—epistemically—unconceal—
the—very—ontologically—same—existent—reality’ (from the perspective of the ‘postconverging—
or—dialectical—thinking’—reference-of-thought in relative-ontological—completeness as depth—
of—thought’) has to do with the fact that the language (say technical terminology for
architecture) for construing meaningfulness—teleology (purposeful architectural
aposteriorising/logicising/deriving/intelligising/measuring—purpose—of—obtained—
measurements) is equally available to both 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—

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


preconverging/dementing –apriorising-psychologism with regards to the limits of a registry-worldview’s/dimension’s institutionalisation (whether base-institutionalisation, universalisation and positivism eliciting respectively the uninstitutionalised-threshold 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-
synergetising/circularity/interiorising/akrasiatic-drag’ (as metaphysics-of-presence--{(implicit--
‘nondescript/ignoreable–void’-as-to-’presenting—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-
synergetising/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–de-
mentativity)’ 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/ignoreable–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 psychologically a registry-worldview/dimension ‘exclusive representing’ of itself as as ‘candored and straight’ with respect to ‘meaningfulness-and-teleology’ whereas its transcending/superseding by the prospective registry-worldview/dimension exposes psychically that it is rather ‘decandored and oblongated’ with respect to more profound prospective/transcending/superseding meaningfulness-and-teleology. A further example will be say ‘the God of plane’ type of articulation wherein such a base-institutionalisation as of animistic social-setup which is not positivistic (not the case of non-positivistic as medieval) is psychically ‘candored and straight’ with itself in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag” (its metaphysics-of-presence--{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/akrasiatic-drag”, the notion of generating meaningfulness-and-teleology from the ontological-normalcy/postconvergence epistemic/notional–projective-perspective priorly implies a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and so by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. While excluding any exercise of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity 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\(^8\)-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\(^9\) (‘existential-contextualising-contiguity’ \(^7\)s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^7\)-of-\(^8\)reference-of-thought—\(^7\)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\(^2\) in the apriorising/axiomatising/referencing of meaningfulness-and-teleology\(^9\) construal’) with respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^2\)—defect-\(<\)as-Being-or-ontological-or-existential—defect\>\(^5\). 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\(^9\)—apriorising-psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking\(^6\)—apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism–procrypticism relationship to its postlogism\(^7\) 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\(^6\)—preconverging/dementing\(^5\)—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–motif-and-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\textsuperscript{72} 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\textsuperscript{72} is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied) but is a central heuristic drive in defining and de-mentating/structuring/paradigming \textsuperscript{72}meaningfulness-and-teleology in all prior registry-worldviews as well however relatively inefficient; given that with corresponding shallow to limited-mentation-capacity-deepening \textsuperscript{52}, as institutionalising ontological-primemovers-totalitative-framework\textsuperscript{72} successively induce more and more profound ‘mimetic-echoness to ontological-normalcy/postconvergence’ as of the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness\textsuperscript{99}. (Consider the case with ancient Egyptians and even ancient Greeks where their relations with their deities were closely related to the fortune they expected on an empirical basis whether with respect to such occurrences like droughts, warfare, etc. which technically speaking is a rational allocation as ontological-primemovers-totalitative-framework\textsuperscript{72} of \textsuperscript{52}meaningfulness-and-teleology\textsuperscript{99} going by their limited-mentation-capacity-deepening\textsuperscript{52}. \textsuperscript{52}transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and \textsuperscript{52}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-analogue speaking thus of human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence. As knowledge conception as contrasted to sovereign conception, ‘transcendence and transcendental-enabling/sublimating/supererogatory–de-mentativity doesn’t recognise any human discreet primacy with respect to intrinsic-reality/ontological-veridicality’ but rather intrinsic-reality is the inherent purveyor of pertinence and primacy. For instance, we don’t have a choice in deciding that gravity is about 9.8 m/s² on earth since intrinsic-reality imposes that idea and the corresponding knowledge construction and organisation where intrinsic-reality is ascendant is rather based on an ‘intemporality–asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. This is not to be confused with sovereign constructions and organisations driven by human sovereign choices such as political choices or marketing choices or other sovereign choices based on practices and habits. The latter are social-scientific (besides the previous notion of social-scientific referring to intrinsic social reality transcendental-enabling/sublimating/supererogatory–de-mentativity), with respect to transcendental-enabling/sublimating/supererogatory–de-mentativity construals/conceptualisations only as of existence-in-its-mimetic-echoness as inclusive of the human condition, i.e. human existential sovereign choices of meaningfulness-and-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<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
successive registry-worldviews/dimensions conventioning are increasingly ontologically-driven in their value construct as it is more and more profound ontological-veridicality that enables human transcendence-and-sublimity/sublimation/teleology—and-supernatural—and-supernatural-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–
extrication-as-of-existential-unthought> )’ weren’t fundamentally a ‘direct convincing’ of humans exercise as of social-aggregation-enabling but rather in projecting a big picture of the-Good/understanding/knowledge-drive as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity, however unintelligible, as a prospective institutional percolation-channelling exercise as validated by ultimate ontological-primemovers-totalitative-framework 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-indeterminacy/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-supererogation—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 —<in-existential-extrication-as-of-existential-unthought>.

[The notion of ‘beyond-the-consciousness-awareness-teleology —<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←<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←
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 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 as when eliciting ignorance (as of ‘lack of constraining social universal-transparency of-totalising-entailing,-as-to-entailing<-amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) of the psychopath’s mental-disposition of postlogism - (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness)), and while construed as beyond-the-consciousness-awareness-teleology 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 of reference-of-thought, as it leads to ‘lack of constraining social universal-transparency of-totalising-entailing,-as-to-entailing<-amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ), associated with the successive uninstitutionalised-threshold states, the notion of ‘human beyond-the-consciousness-awareness-teleology’ is actually in the bigger picture the larger determinant of manifest human vices-and-impediments as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-
uninstitutionalisation with regards to base-institutionalisation-superseding-recurrent-utter-
uninstitutionalisation, universalisation-superseding-ununiversalisation, positivism-
superseding-non-positivism/medievalism and prospectively deprocrypticism-superseding-
procrypticism. Thus de-mentatively/structurally/paradigmatically, this is the supratransversality—apriorising/axiomatising/referencing associated with intemporal-/longness and construed as ‘intemporal-asymmetric-subsumption-of-
temporal’ since it is ‘not equable’ with the relative shallowness as temporal/shortness-of-
register-of—meaningfulness-and-teleology in intradimensional construal of ‘meaningfulness-
and-teleology’ but projects directly in grasping fundamentally the issue of relative-ontological-
incompleteness—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 and the same approach applies to our state of positivism–procrypticism involving —procrypticism—or—disjointedness—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic meaningfulness as vices-and-impediments requiring its preemption by futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
ininfrastructure-of—meaningfulness-and-teleology 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 ‘-‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocryptism-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 cuttlingly 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/superseding/superseding registry-worldview

dimension's Corinthians de-mentativity, and with various other such positivistic outcomes inducing in the middle to long run further <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-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, and thus fundamentally undermine ontologically-veridical analysis where exceptionalism is adhered to instead of the mediocrity principle. This quite sums up the mechanism by which re-originary–as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking∠projective-insights/epistemic-projection-inconflatedness∠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-suprerogation—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-primemovers-totalitative-framework as this subsumes-as-supplant–(as-of-the-more-profound-construal-of-existential-contextualising-contiguity’s–reifying/elucidating-of-prospective-relative-ontological-completeness’s–reference-of-thought–devolving-as-of-instantiative-context) the prior ontological-primemovers-totalitative-framework. It is hardly the case of just a direct intemporal sense of meaningfulness-and-teleology’s 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<br>
<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<br>
<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
abhorrance of transcendental ideas as putting into question the present and present interests (for
instance, even the industrial revolution when considered as actually generating material wealth
was poorly perceived by many trade guilds). It is only the
‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-
thought’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’ (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-

On the other hand, intemporality—as-longness-of-register-of—meaningfulness-and-teleology aetiolisation/ontological-escalation, can supersede the above perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’> phenomena as of its derived vices-and-impediments implications, as veridically validated by intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/\textit{supererogatory\textendash}{de-mentativity} so-divulged by the
‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’\textendash{s-reifying/elucidating-of-prospective-relative-ontological-completeness} of\textendash{reference-of-thought\textendash}{devolving-as-of-instantiative-context as to existence-potency\textendash{sublimating\textendash}{nascence\textendash}{disclosed-from-prospective-epistemic-digression\textendash{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\textendash{reference-of-thought in relative-ontological-completeness as depth-of-thought’) enabling social universal-transparency\textendash{transparency-of-totalising-entailing\textendash}{as-to-entailing\textendash{amplituding/formative–epistemicity}totalising\textendash{in-relative-ontological-completeness-or-understanding-of-ontological-primemovers-totalitative-framework of-underlying-phenomena superseding grasp of social vices-and-impediments as of the given transcendence-unenabling-uninstitutionalised-threshold in alienation\textendash{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 meaningfulness-and-teleology as of prospective relative-ontological-completeness. The difference between postlogism (postlogism\textendash{compulsing\textendash}{nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation-(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness)) and prelogism (prelogism\textendash{as-of-conviction\textendash}{as-to-profound-supererogation-(existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at)) can further be developed as such. Supposed there is a given context where the solution to additions of the aposteriorising/logicising/deriving/intelligising/measuring\textendash{purpose\textendash}{of-obtained-measurements ( meaningfulness-and-teleology\textendash{) 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-implicitation—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\(^{103}\)-{(transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding/formative–epistemicity}>\text{totalising~in-relative-ontological-completeness}\}> \) 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 ‘prologism-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- compelling–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 transparent, and so eliciting the respective temporality/shortness over the intemporality/longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-veridical “meaningfulness-and-teleology”). Further more than postlogism and conjugated-postlogism being just passively socially-functional-and-accordant, a more active socially-
functional-and-accordant framework is often induced by extrinsic-attribution on the token of eliciting ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’. This is highly specific and circumscribe for efficacy-sake from accrued involvement with childhood psychopathy (with regards to adult psychopathy or adult postlogism ) wherein achieving the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance threshold enabling postlogism /psychopathy and/or conjugated-postlogism /social-psychopathy involves an insight about how ‘lack of constraining social universal-transparency ⟨transparency-of-totalising-entailing, as-to-entailing≦amplituding/formative–epistemicity⟩totalising~in-relative-ontological-completeness⟩ of perversion-and-derived-perversion-of- reference-of-thought=<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > determines how prelogism -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 -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 conflictsion 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 universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} of the veridical postlogism/psychopathy and conjugated-postlogism/social-psychopathy underlying phenomena of perversion-and-derived- perversion-of- reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness). In this regard, prelogism-as-of-conviction,-as-to-profound-supererogation minds generally adopt a generalising approach for determining ‘the overall registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance experiences and recounts with any specific individual’ including psychopathic or conjugated-postlogism, 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 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-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-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-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 faulty-mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’. For instance, as highlighted further
below where John in a ‘dereifying act’ spills water on a chair, his ‘misconception of
meaningfulness-and-virtue’ involving such a mental-disposition of ‘compensating directed
pseudo-virtue acts-and/or-narratives’ may be to do some house chore but rather in ‘crude
behaviour manner’ that reveals an ad-hoc quest to re-establish the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance with
others. The adult psychopathy personality development arising from this fundamental faulty-mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’ at childhood,
further evolves a long way with a constantly readjustment process to ultimately enable the
credulity for the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance at adult psychopathy, such that at adulthood social universal-
underlying postlogism–as-of–compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation often gets lost enabling its faulty-mentation-procedure-deception at adulthood. By derivation the subsequently induced conjugated-postlogism /social-
psychopathy, as of human temporal-dispositions will exploit unconsciously (as ignorance), expeditiously (as affordability) or consciously (as opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) the lack of such social \[\text{universal-transparency}\] (transparency-of-totalising-entailing, as to entailing <amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness) of the psychopathic/postlogism\[77\] perversion-of reference-of-thought <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and thus its own 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\[77\] set-of-narratives-and-acts of the psychopath as being rather of compulsing—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\[77\] as conjugated-postlogism\[77\] 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\[77\] 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-existing-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-
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 as-of-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-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’, ‘than just merely or confused with innocent virtue acts-and/or-narratives’; and as ‘interlocutors in prelogism-as-of-conviction,-as-to-profound-supererogation’ come to grasp the deliberativeness/consciousness of the artificial and fallacious systematic eliciting of ‘compensating directed pseudo-virtue acts-and/or-narratives’ as a crude-trite-compensating mechanism for its urge to commit ‘postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation’ vicious acts-and/or-narratives’ and is thus socially-dysfunctional at childhood. Whereas at adulthood psychopathy the overcompensating involves a surreptitious upending/undermining/blurring of this underlying insight that the ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ is rather as of a personality development derived-from and connected-with such fallacious crude-trite-compensating at childhood; such that it is then adopted and relayed as contending thus wrongly validating its apriorising–reference-of-thought-elements/apriorising–registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (which are actually outside existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought’s-devolving-as-of-instantiative-context) as first-level deception, and thus enabling the infinite possibilities of second-level deception from their logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. This underlying postlogism-psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism/social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and
mental-disposition’ emphasising 〈amplituding/formative〉 wooden-language-(imbued—
temporal—mere-form/virtualities/dereification /akrasiac-drag/denatured/preconverging-or-
dementing’—narratives—of-the’ reference-of-thought—categorical-
imperatives/axioms/registry-teleology 〉 in ‘toning-triggering/snappings-of-
impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism’
at an intuitive-level’)-falsely-projecting-profoundness-of-thought more like vague-rhyming-or-
copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledge with respect to ontologically-veridical ’meaningfulness-and-
teleology’ given psychopathic slantedness ‘deception-of-successively-shifting-or-non-
cohering-narratives-and-acts/deception-by-concurrently-false-presupposing/false-
presuming/false-premising-of-narratives/deception-by-concurrently-false-assumptive-
preconverging-or-dementing’—apriorising-psychology’), over an intemporal/ontological
profundness-of-thought (as of the ‘intemporal synopsising-depth-of—meaningfulness-and-
teleology’/supratransversality—apriorising/axiomatising/referencing as-to-
〈amplituding/formative—epistemicity〉totalising—in-social-context-construed-conflatedness’ of
aetiology/ontological-escalation driven by ‘intemporal-prioritisation-of-reference-of-
thought’—as-conflatedness’—ontological-reprojecting emphasising 〈reference-of-thought—
categorical-imperatives/axioms/registry-teleology 〉 as rather about intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation as of ontological-
normalcy/postconvergence); and interestingly such a contrastive insight (of temporal-to-
intemporal contrastive-synopsising-depths-of—meaningfulness-and-teleology’) should be
central to an elucidative storied-construct/ontologically-valid-narration of temporal-to-
intemporal-dispositions disambiguation. The very ‘intemporal synopsising-depth-of—
meaningfulness-and-teleology’ required for ‘intemporal mental-projections’ or ‘ontological
construals’ outside institutionalisation framework as enabled by deferential-formalisation-
meaningfulness-and-teleology", and as it develops into adult psychopathy where social universal-transparency\(^{11}\)-(transparency-of-totalising-entailing,-as-to-entailing-
so reflected by its relative-ontological-incompleteness of 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-\textless \text{amplituding/formative–epistemicity}\textgreater 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-\textless \text{amplituding/formative–epistemicity}\textgreater 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-existential-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
of its purposefulness/ontological-aspiration (notwithstanding the debatableness of veracity/ontological-pertinence as all knowledge constructs must necessarily be opened to) to many ‘temporal-distractively-aligned synopsising-depth-of—meaningfulness-and-teleology’—as-shallowness-of-thought/subtransversality—apriorising/axiomatising/referencing. This fundamentally arises due to the fact that prospective transcendence-and-sublimity/sublimation/supercerogatory-de-mentativity arises as ‘an exercise of outward-facing prospective institutionalisation metaphysics-of-absence—(implicitied-epistemic-veracity-of—nonpresencing—<perspective–ontological-normalcy/postconvergence>) value-referencing’ relative to a ‘<amplituding/formative–epistemicity>totalising—self-referencing-syncrétising/circularity/interiorising/akrasiatic-drag inward facing uninstitutionalised-threshold value-referencing’.]

Ultimately, loss of 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 as of instantiative-context as of relative-ontological-incompleteness—of—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—of—reference-of-thought associated with procrypticism relative-ontological-incompleteness—of—reference-of-thought. It should be noted as well that the notion of overlooking and resetting (as the fact is the conscious manifestation of perversion-and-derived—perversion—of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation> doesn’t truly qualify for such a notion of overlooking and
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications> mental-
dispositions and projections disposition’ with corresponding degrading of the
profundness/sophistication of reference-of-thought of a maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation disposition such that for
veracity/ontological-pertinence there is need for teleological-
differentiation/scission/variance/disambiguation in construing a ‘supratransversality—
apriorising/axiomatising/referencing reference-of-thought of meaningfulness-and-
teology’ as ontological and ‘subtransversality—apriorising/axiomatising/referencing
reference-of-thought of meaningfulness-and-teleology’, while with respect to ‘maximal-
operating-modality-of—reference-of-thought-as-of-formalisation’ social meaningfulness-and-
teology is deferred to the profundness/sophistication of reference-of-thought of a
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation disposition by its ontological-primemovers-totalitative-framework induced
prospective institutionalisation formalisations, percolation-channelling and secondnaturing).
Thus in summary ‘existential perpetuation in circularity/recurrence/repetition/repeatability’ (of
‘maximal-as-intemporal-operating-modality-with-respect-to—categorical-
imperatives/axioms/registry-teleology—reference-of-thought-as-of—maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-
inducing-the-prospective-institutionalisation’—least-and-derived-temporal-operating-
modalities-with-respect-to—categorical-imperatives/axioms/registry-teleology reference-
of-thought-as-of—incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation-in-inducing-the-uninstitutionalised-threshold’) defines how and why any
‘institutionalisation-by-uninstitutionalised-threshold limits’ come to be attained and sustained
(whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,
thought-and-logically-contending)’ and prospectively the ‘circularity of procrypticism-
(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{-of-} reference-of-thought-and-not-logically-contending) in need for deprocrypticism-(reflected-as-soundness-or-ontological-good-faith/authenticity \textsuperscript{-of-} reference-of-thought-and-logically-contending’,
successively as of their prospective relative-ontological-completeness \textsuperscript{-of-} reference-of-thought.

[For instance, resetting relations anew and overlooking non-positivism/medievalism
postlogism\textsuperscript{77} issue of say notions-and-accusations-of-sorcery does not mean that characters in
such a non-positivism/medievalism setup are no longer susceptible to the same mental-
dispositions ‘as of non-positivism/medievalism \textsuperscript{-reference-of-thought’ on different or
subsequent occasions/instances where the medieval postlogism \textsuperscript{-as-of-} compelling–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{83} issue of
notions-and-accusations-of-sorcery will arise again, where it is socially-functional-and-
accordant\textsuperscript{83} to do so passively or actively by eliciting social-aggregation-enablers over the
intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating\textsuperscript{supererogatory–de-mentativity’}. The reason being that the ‘perversion-
of-\textsuperscript{-reference-of-thought-\textsuperscript{-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{>} speaks to a
fundamental relative-ontological-incompleteness\textsuperscript{-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing \textsuperscript{-apriorising-psychologism’ as a non-positivism/medievalism
mindset\textsuperscript{-reference-of-thought as susceptible to further instances (in
circularity/recurrence/repetition/repeatability \textsuperscript{-as-of-conflated-construal)
of
endemising/enculturating notions-and-accusations-of-sorcery and hence this issue can only be
de-mentatively/structurally/paradigmatically resolved by a relative prospective ontological-
enabling/sublimating/supererogatory~de-mentativity’). Rather than the idea of resetting relations anew and overlooking, a true intellectual-and-moral elevation is instead achieved by a prospective institutionalisation secondnaturing process construing the inherent reality and derived-implications of ‘perversion-of-reference-of-thought<as-effectively-apriorising-innonconviction/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-primemovers-totalitative-framework construct; and so construed suprastructurally as of beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>-of-the-prior/transcended/superseded. In other words, recurrent-utter-uninstitutionalisation manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by base-institutionalisation reference-of-thought, ununiversalisation manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by universalisation reference-of-thought, non-positivism/medievalism manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by positivism reference-of-thought, and prospectively procrypticism manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by notional–deprocrypticism reference-of-thought. As palliative construal is rather ontologically incoherent as the idea for striving to construe intemporality/longness from temporality/shortness is rather naïve and actually as of ontologically-flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag .
Here implies that every registry-worldview/dimension is rather pre-inclined to represent its own threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
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 postlogism— 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\textsuperscript{96}—preconverging/dementing \textemdash 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 \textlangle amplituding/formative–epistemicity\textrangle 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\textsuperscript{19}–apriorising-psychologism and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism \textlangle reference-of-thought\textrangle priorly without its contending status even arising in the very first place; but then with respect to our own postlogism \textlangle-and-conjugated-postlogism\textrangle as psychopathy and social psychopathy pointing to our own relative-ontological-incompleteness\textsuperscript{88}-induced,- ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing \textemdash apriorising-psychologism’ as procrypticism, we will tend to advance a ‘nondescript/ignorable–void’ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing \textlangle narratives\textrangle) as a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\textsuperscript{86}-of-\textlangle reference-of-thought\textrangle-as-an-ontologically-flawed-neuterisation -or-bracketing-or-epoché of \textlangle amplituding/formative–epistemicity\textrangle totalising–conflated–meaningfulness-and-teleology\textsuperscript{99}-as-of-notional–deprocrypticism-reflected- historiality/ontological-eventfulness /ontological-aesthetic-tracing of our own ontological-misconstruing-of-meaningfulness or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing \textemdash apriorising-psychologism, as we strive circularly-as-of-shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} in an incoherent patchwork of meaningfulness (palliation construal) on the same terms of our relative-ontological-incompleteness\textsuperscript{86}-induced,- ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ — preconverging/dementing \textemdash apriorising-psychologism’ (in the case of procrypticism, which is
locales/aetiologisation/ontological-escalation of interpretive defects of that may arise from such
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’. 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 (psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) of the alchemy and essences-driven explanations
mindset/ reference-of-thought reflex for the ascendency of a positivistic chemistry registry-
worldview reflex as of its prospective relative-ontological-completeness—reference-of-
thought as it addresses the former defect of <amplituding/formative—
epistemicity>totalising–self-referencing-syncretising/metaphysics-of-presence—{implicit-
‘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—
onconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism’. This insight equally comes to the mind
as we can equally imagine that a mere demonstration or demonstrations of positivistic
meaningfulness effectiveness/ontological-primemovers-totalitative-framework in say a base-
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)
enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is the
deterministic phenomenon behind ‘postconverging-or-dialectical-thinking –psychology or
psychology-of-mentation-dynamics or natural~psychological-dynamics’ and the specific
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
recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation,
universalisation–non-positivism/medievalism, positivism–procrypticism, and
deprocrypticism. It captures the true notion of transcendence-and-
sublimity/sublimation/supercratory–de-mentativity as a maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation involving utterly putting-
into-question/reshuffling/remaking the human psyche/placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology in the very first instance, and on
a second-level then imply eliciting the corresponding meaningfulness-and-teleology for such
renewed psyche as reference-of-thought. Such ‘amplituding/formative–
episemicity>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)
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 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 ‘<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 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-sublimity/sublimation/supererogatory–de-mentativity established by Descartes’ thinking proposition and scepticism exercise as the fundamental basis for continuously re-elaborated ‘extended rationalism’ right up to the present. Kantian supposed transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (Copernican revolution) is not eliciting a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ of ‘<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⟩’ (which is exactly what Descartes’ thinking proposition and scepticism exercise does with respect to the non-positivism/medievalism psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology). The Kantian construct is an
elaboration well within the psychical framework established by dimensionality-of-
sublimating sublimating forms and kinds of supererogatory de-mentatives and epistemic-growth-
or-conflatedness transvaluative rationalising transepistemicity anamnestic residuality spirit-
drivenness equalisation extended rationalism thinking proposition and scepticism exercise,
and Kantian meaningfulness and teleology is utterly comprehensible and intelligible to that
psyche/mentation, though in many ways it is a more profound elaboration of meaningfulness-
and teleology issues. So it is actually an apriorising axiomatising referencing intelligibility setup measuring instrument within the extended rationalism reference of thought that doesn’t psychically and meaningfully supersede it but elaborates within it; and it doesn’t reference an apriorising axiomatising referencing intelligibility setup measuring instrument ‘amplituding formative epistemicity totalising renewing realisation re-perception re-
thought as utter placeholder setup ontological rescheduling by a renewing of apriorising axiomatising referencing psychology as the new referencing basis of prospective meaningfulness and teleology’ as implied by a postconverging or dialectal-
thinking psychology or psychology of mentation dynamics or natural psychological
dynamics’, as from Recurrent utter uninstitutionalisation to Base institutionalisation
ununiversalisation, to universalisation non positivism medievalism to Positivism procrypticism,
and prospectively to deprocrypticism; as successively non rules apriorising axiomatising
referencing psychology as impulsive or accidened or random mental disposition (as base constitutedness of reference of thought) apriorising axiomatising referencing intelligibility setup measuring instrument) gives way to rulemaking over non rules apriorising axiomatising referencing psychology as first level presencing absolutising identitive constitutedness of reference of thought apriorising axiomatising referencing intelligibility setup measuring instrument) which gives way
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/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘conflatedness’ of ‘reference-of-thought’ 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-unconceal-the-very-ontologically-same-existential-reality as the absolute apriorising.) It is this author’s contention that the Kantian conceptualisation exercise while interesting is in many ways rather a heuristic construct given its grounding on a categorisation reflex that poorly syncs with and is in constant need for heuristic re-adaptation to match ‘an existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality existential reality nature that is preceding-and-superseding to any human mental apriorising/axiomatising/referencing of it’, and thus rendering such an apriorising/axiomatising/referencing conceptualisation exercise highly heuristic (to constantly resolve the virtualities it raises by re-categorisation/re-adaptation/re-classification), and so when not employing a referentialism reflex that is naturally inclined to be contiguous with intrinsic-reality as of ontological-normalcy/postconvergence/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A further weakness is the naive implication thus that an apriorising/axiomatising/referencing exercise of human mental understanding only starts and ends with the positivistic/rational-empiricism registry-worldview’s/dimension’s reference-of-thought as if it is the only one that had existed, against the anthropological and historical trend, and without explaining how previous meaningful-frames developed into the positivistic/rational-empiricism and how the latter could develop prospectively. Besides the Kantian argument that the transcendent (in all its connotations beyond direct experiences) cannot be known is equally anthropologically and historically erroneous as even in his days, with respect to adopting of a positivistic/rational-empiricism worldview over non-positivistic/alchemy/essences/medieval registry-worldview/dimension certainly does has a name (transcendence-and-sublimity/sublimation/superrerogatory-de-mentativity). But then it is
existential-reference/existential-tautologisation basis of such human mental apriorising/axiomatising/referencing process for the transcendental-enabling/sublimating/supererogatory de-mentativity of successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions rather as of an exercise of maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation over conceptualisations of human mental apriorising/axiomatising/referencing process on a simple categorisation reflex basis as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existentialexisting-contextualising-contiguity which tend to require constant heuristic adaptations to sync in contiguity with existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existentialexisting-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–of-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 <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) of meaningfulness-and-teleology\(^{99}\) is often wrongly construed as ontological as of reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99}\),-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^{99}\). 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\(^{13}\) 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 continguously 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-imperatives/axioms/registry-teleology’, ‘for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology’. The practice in many a social science specialism is often to articulate concepts whose linkage with other social science concepts and the overall social science background knowledge construct is vague such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-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-motif-and-
thereof-philosophy’ as herein implied by this hermeneutic/reprojective psychology suprastructuralism insight construed as of metaphysics-of-absence-(implicit-ed-epistemic-veracity-of-<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-deprocripticism 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-confalatedness 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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/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—deprocriptism 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-deprocriptism/procriptism 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-mentation⟨supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics⟩ with the utter decentering of understanding itself by the prospective/transcending/superseding reference-of-thought over the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism of the prior/transcended/superseded at its uninstitutionalised-threshold as an epistemic-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⟩ eliciting a new apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
apriorising/axiomatising/referencing–psychologism) relative to base-institutionalisation–
ununiversalisation as postconverging-or-dialectical-thinking\textsuperscript{10}–apriorising-psychologism and
centered, with the latter preconverging-or-dementing \textsuperscript{19}–apriorising-psychologism and
decentered thus subsumed-as-supplanted (given its failing/not-upholding-\textsuperscript{103}of
universalisation-directed-rulemaking-over-non-rules–apriorising/axiomatising/referencing–psychologism) relative to \textsuperscript{103}universalisation–non-positivism/medievalism as postconverging-or-dialectical-thinking \textsuperscript{19}–apriorising-psychologism
and centered, with the latter preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and
decentered thus subsumed-as-supplanted (given its failing/not-upholding-\textsuperscript{103}of
apriorising/axiomatising/referencing–psychologism) relative to our positivism–procrypticism as postconverging-or-dialectical-thinking\textsuperscript{19}–apriorising-psychologism and centered, with the latter preconverging-or-dementing \textsuperscript{19}–apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-\textsuperscript{103}of
apriorising/axiomatising/referencing–psychologism) in preempting—
disjointedness-as-of- reference-of-thought,-as-to-\textsuperscript{111}<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) relative to futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–\textsuperscript{24}meaningfulness-and-teleology\textsuperscript{99} as of prospective notional–deprocrypticism
as postconverging-or-dialectical-thinking \textsuperscript{19}–apriorising-psychologism and centered; and so
successively, ‘with respect to relative ontological veridicality of logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96} projected
meaningfulness-and-teleology\textsuperscript{39} as of existential-contextualising-contiguity\textsuperscript{’}s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{’}-of-reference-of-thought\textsuperscript{’}-devolving-as-of-instantiative-context’. \textsuperscript{1}de-mentation-(\textit{supererogatory–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 \textit{meaningfulness-and-teleology\textsuperscript{9}} synopsising-depth as of the overall registry-worldview\textsuperscript{’}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\textsuperscript{9}’ of \textit{meaningfulness-and-teleology\textsuperscript{9}} of the prior/transcended/superseded registry-worldview \textsuperscript{8}reference-of-thought implied as of distractive-alignment-to\textsuperscript{2}reference-of-thought\textless of-apriorising/axiomatising/referencing\textgreater \textsuperscript{1} in reflecting the prospective/transcending/superseding registry-worldview \textsuperscript{8}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 relative-ontological-completeness\textsuperscript{2}-of-reference-of-thought the becoming-or-present-of-reference-of-thought. However, in all the \textsuperscript{1}de-mentation-(\textit{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}) implied successive institutional-cumulation/institutional-recomposure\textless as-to- historicality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing\textgreater, 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 \textit{reference-of-thought} are caught between the
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/supercratory—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-motif-and-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-
<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 conflation of
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument )> will certainly be
a remote contemplation of such a <amplituding/formative> wooden-language-(imbued—
averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-
teleology—as-of—‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-
implications>) mental-disposition of our registry-worldview/dimension, rather construing its
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-reference-of-thought will certainly grasp the pertinence of intemporality-asymmetric-subsumption-of-temporality /ontological-asymmetrisation as of deconstruction/ontological-reconstituting—as-to-conflatedness aetiologisation/ontological-escalation; so construed, as prospective relative-ontological-completeness-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-motif—and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> meaningfulness-and-teleology 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 of Additionality as further articulated below with regards to the characters A, B, C, D, E, F and Z, it is naïve to think that the characters A, B, C, D, E, F will simply acquiesce to Z’s supposedly ontologically-veridical posture, as by their prior relative-ontological-incompleteness-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-dragnature/registry-worldview/dimension ⟩ notwithstanding its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-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-reference-of-thought. This is to point out that at uninstitutionalised-threshold temporal-dispositions as of relative-ontological-incompleteness-reference-of-thought do not necessarily acquiesce to intemporality-asymmetric-subsumption-of-temporality or
empiricism/positivistic emancipating agent in many ways will be a beyond-the-consciousness-awareness-teleology\(^{-}<\) in-existential-extrication-as-of-existential-unthought> notion for the <amplituding/formative> wooden-language\(\langle\) 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\(>\) in such a social setting, and equally similar issues faced today in many a traditional society like female genital mutilation is more than just an issue of stopping the practitioners of genital mutilation but has to do with <amplituding/formative> wooden-language\(\langle\) 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\(>\) in such social-setup that is a question of a beyond-the-consciousness-awareness-teleology\(^{-}<\) in-existential-extrication-as-of-existential-unthought> notion with respect to recasting of gender rights in a prospective ‘meaningfulness-and-teleology\(^{9}\). Likewise, it could be asked whether such an aetiologisation/ontological-escalation notion as notional~deprocrypticism institutionalisation implied suprastructuration over our positivism–procrypticism is rather not a beyond-the-consciousness-awareness-teleology\(^{-}<\) in-existential-extrication-as-of-existential-unthought> notion as of the present <amplituding/formative> wooden-language\(\langle\) 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\(>\) mental-disposition and mental-projection. The fact is that registry-worldviews/dimensions operate ‘meaningfulness-and-teleology\(^{9}\) as of their ontological representation of reality within the limits of their ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{8}\) which provide them with their ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as a beyond-the-consciousness-awareness-teleology

such sense of relative pure-ontology conflatedness\textsuperscript{12} as of prospective relative-ontological-completeness -of- reference-of-thought) arose by projective-insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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{105} as arising mainly as of their conscious choices, de-mentatively/structurally/paradigmatically a registry-worldview/dimension prior relative-ontological-incompleteness\textsuperscript{9} -of- reference-of-thought as a beyond-the-consciousness-awareness-teleology \textless in-existential-extrication-as-of-existential-unthought\textgreater notion is the more decisive/salient notion as to human ‘objectively construed/analysed virtuous-dispositions or vices-and-impediments’ even though individual ‘conscious choices’ will tend to ‘simply qualify the effective possibility of such virtuous-dispositions or vices-and-impediments\textsuperscript{105} arising’; such that a registry-worldview/dimension incompleteness-of-reference-of-thought is de-mentatively/structurally/paradigmatically susceptibility as a state of ‘in-wait as of prior relative-ontological-incompleteness\textsuperscript{9} -of-reference-of-thought defective reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{9} for the vices-and-impediments\textsuperscript{105} so implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-teleology \textless in-existential-extrication-as-of-existential-unthought\textgreater. This explains why the ontological-contiguity\textsuperscript{—of-the-human-institutionalisation-process\textsuperscript{67} is basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the state of beyond-the-consciousness-awareness-teleology \textless in-existential-extrication-as-of-existential-unthought\textgreater as of human limited-mentation-capacity-deepening\textsuperscript{2} in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing reference-of-thought/axiomatic-construct that avails as of ontological-

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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 crosstemporally 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-profounness-and-completeness-to—meaningfulness-and-teleology in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism -as-of-conviction,-as-to-profound-supererogation existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of—reference-of—
constitutedness\textsuperscript{13} and notional-conflatedness\textsuperscript{12} (altogether construed as of notional-conflatedness /constitutedness -to-conflatedness\textsuperscript{13}) reflecting both the uninstitutionalised-threshold\textsuperscript{102}'s as to conventioning/closed-structure/non-transcendability/distractive-alignment-to\textsuperscript{8} reference-of-thought<-of-apriorising/axiomatising/referencing\textsuperscript{9} /effecting-parsimony as to 'reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{102}' meaningfulness and the corresponding prospective institutionalisation’s ontology/opened-structure/transcendability/conflatedness\textsuperscript{12} teleological-elevated-as\textsuperscript{8} reference-of-thought—prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} of meaningfulness, and so as of conflatedness\textsuperscript{12} of social-stake-contention-or-confliction comprehensive-and-insightful itemisation for developing storied-construct/ontologically-valid-narration. As conceptualised at both registry-worldview/dimension-level and individuation-level of analysis unlike \textsuperscript{8} reference-of-thought–prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{96}, threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing\textsuperscript{19}—apriorising-psychologism is associated with relative ‘temporal-mental-dispositions’-construed-as-surreptitiously-or-palpably-committed-to-extrinsic-attribution-or-its-perpetuating-upon-other-mental-dispositions-as-supposedly-superseding-intrinsic-reality/ontological-veridicality as so-mentally-invested with regards to perceived social-stake-contention-or-confliction’ notwithstanding subsequent apprehension of ontologically-veridical ‘meaningfulness-and-teleology’, that speaks of ‘ad-hoc social-commitment-thresholds for foregoing the upholding of intrinsic-reality/ontological-veridicality’ and assuming denaturing\textsuperscript{15} as of ‘lack of constraining social\textsuperscript{105} universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing<-amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness\textsuperscript{8}) at the uninstitutionalised-threshold\textsuperscript{103}'. It is this dynamic-cumulative-aftereffect/aftereffect that underlies perversion-and-

By mental-reflex a postlogism-as-of—compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation stand is a ‘mental-shortcut’ that is fundamentally perverted as it perceives meaning as ‘deterministic of others’ behaviours by its empty-form’ while a prelogism—as-of-conviction,—as-to-profound-supererogation stand is one that relates to meaning on the basis of its assumed existential validity, or at worst involves omissions or exaggerations relative to such fundamental existential validity, but doesn’t countenance by mental-reflex the projection of empty-form of meaningfulness which is ‘existentially invalid’ in the very first place. Consequently, where there is ‘lack of constraining social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) at the uninstitutionalised-threshold due to relative-ontological-incompleteness—of—reference-of-thought, postlogism—as-of—compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation implied meaningfulness-and-teleology will tend to be incidentally conjugated with prelogism—as-of-conviction,—as-to-profound-supererogation dispositions as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. This is the

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B, C, D, E and F mental-dispositions perversion-and-derived\textsuperscript{75} persion-of-thought-\textsuperscript{77} reference-of-thought-\textsuperscript{79} as allowing for the endemisation/enculturation of the denaturing\textsuperscript{15} of additionality and the implications thereof of subsequent denaturing\textsuperscript{15} in circularity/recurrence/repetition/repeatability that ensue where socially-functional-and-accordant\textsuperscript{18} (lack of constraining social\textsuperscript{16} universal-transparency\textsuperscript{105} -(transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising~in-relative-ontological-completeness\textsuperscript{87}) which protects the internal-coherence of meaning for virtue’), not only as a specific/particular construal/conceptualisation but of\textsuperscript{11} universal import as having to do with endemisation/enculturation of\textsuperscript{75} persion-of-\textsuperscript{77} reference-of-thought-\textsuperscript{79} speaking fundamentally of the given prior relative-ontological-incompleteness\textsuperscript{98} induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism’ (wherein Z’s disposition is an ordered-construct or secondnaturing institutionalisation over B, C, D, E and F mental-anarchy/mentarchy inducing of ‘uninstitutionalised-threshold\textsuperscript{97}’). Though metaphorically in the mortal’s temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{99} terms, that ‘low-life’ of\textsuperscript{103} universal import may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of ‘high-life’ of temporality\textsuperscript{97}/extrication as the ‘fullness of meaninglessness-and-teleology\textsuperscript{99} over the appreciation of the intemporal/ontological/social/species/\textsuperscript{103} universal/transcendental/’maximalising-recomposuring-for-relative-ontological-completeness’ — unenframed-conceptualisation de-mentating/structuring/paradigming, be it that the latter disposition as philosophically intemporal is what creates-and-enables the being in civilisation/institutionalised-being-and-craft in the first place, as the metaphorically ‘high-life’ of temporality\textsuperscript{97}/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-thought’) exposes contextually the relative temporality-to-intemporality (shortness-to-

involved in postlogism and conjugated-postlogism as it discloses the temporal-dispositions individuations mental-dispositions displayed by B, C, D, E and F (as ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposing-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —


reference-of-thought in relative-ontological-completeness” as depth-

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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 ‘retraces’ the existential-reality for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by 54maximalising-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-existent-reality as of-existent-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/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-
temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-register-of—‘meaningfulness-and-teleology’, that can accrue at least 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 and transdimensional/transdimensional/interdimension/maximalising-recomposing-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/recomposing 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-existenti-ral-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-existenti- nal-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- constitutedness )) 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—anteriorising-psychologism—a reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—a 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—a 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-shallow-supererogation’—
(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-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 intemporality/longness as maximalising-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation need its <amplituding/formative–
epistemicity>totalising~renewing-realisation/re-perception/re-thought in inducing
secondnaturesd institutionalisation given that the-succession-of-registry-worldviews-or-
dimensions-institutionalisations as to the-ontological-contiguity—we-of-the-human-
institutionalisation-process$^{67}$ 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$^{79}$ into the intemporal-disposition/longness-of-register-of—meaningfulness-and-
teleology but rather is solely a secondnaturer to supersede the uninstitutionalised-threshold$^{12}$
(is not about the firstnaturesd 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 secondnaturer to supersede the
uninstitutionalised-threshold$^{12}$ divulged as to its relative-ontological-incompleteness$^{62}$-
induced,$\text{‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-}
supererogation$^{56}$—preconverging/dementing$^{72}$—apriorising-psychologism’. The implication is
that acting as-of-a ‘secondnaturesd reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation nature’ is not enough for articulating prospective
institutionalisation requiring ‘intemporal projection $^<$amplituding/formative–
etpticicity$^>$totalising~renewing-realisation/re-perception/re-thought’ for the requisite
prospective $^{54}$maximalising-recomposuring-for-relative-ontological-completeness$^{72}$—
unenframed-conceptualisation, and such conceptualisations from only a secondnaturesd 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–etpticicity$^>$totalising~self-referencing-syncretising’/illusion-of-the-
present/present-consciousness/mirage as metaphysics-of-presence—{(implicated-
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 transcendental 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-motif-and-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—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–nascent,–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\textsuperscript{77} as procrypticism for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{79} as of prospective notional–deprocrypticism 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\textsuperscript{77} (perverted-outcome-sought-precedes-existementially-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 \textlangle\text{amplituding-formative}\textrangle\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\} with their ‘intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemoral-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\textsuperscript{79} that can then perceive the prior registry-worldview/dimension as of its relative-ontological-incompleteness\textsuperscript{-induced,‘threshold-of–}}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism’ and accessorially its enculturating/endemising of its postlogism, and superseding both of these in the prospective registry-worldview/dimension institutionalisation. For instance, the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity of a medicine based on natural causes and drugs as natural cures carried the effectiveness/ontological-primemovers-totalitative-framework that undermined non-positivism/medievalism sanctified-conventioning-social-aggregation-enablers to do away with such notions as curses, sorcerers, etc. being the cause of disease, and undermine the whole teleologically-degraded dispositions based on such sanctified-conventioning-social-aggregation-enablers. Likewise only by articulating comprehensive and effective aetiologisation/ontological-escalation resolutions to the defect of procrypticism and its postlogism first with respect to formal constructions that the derived effectiveness/ontological-primemovers-totalitative-framework can feed back as percolation-channelling to dimensionally (registry-worldview) to undermine the relative-ontological-incompleteness-induced,—‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing –apriorising-psychologism’ of our procrypticism and accessorially its enculturating/endemising of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-awareness-teleology —<in-existential-extrication-as-of-existential-unthought>) and as of the ontological-normalcy/postconvergence ontological-completeness-of- reference-of-thought perspective, ‘imbricatedness/threadedness/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-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation™> ‘disjointedness-as-of’ reference-of-thought™ misappropriated
meaningfulness-and-teleological-differentiation in arrogation). This relative teleological-
differentiation/scission/variance/disambiguation of references-of-thought in terms–as-of-
axiomatic-construct of ‘the prospective supratransversality—
apriorising/axiomatising/referencing reference-of-thought™ (as ‘maximalising-recomposuring-
for-relative-ontological-completeness —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™)—preconverging/dementing—apriorising-psychologism towards the
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 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 ™). This
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),

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),

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-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and up to when uninstitutionalised-threshold is de-mentatively/structurally/paradigmatically superseded by ‘notional–deprocrypticism’ construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-as-of-its-reverberation as ‘notional–deprocrypticism’ accounts for both notional–deprocrypticism and procrypticism since it is a potency-construal and not a given reference-of-thought construal (contrasted with ‘conceptual deprocrypticism’ as a given reference-of-thought construal); just as ‘knowledge-notionalisation’ implies a potency-construal of both knowledge and the ignorances wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances as well, in contrast to human ‘knowledge conceptualisation’ as of knowledge as of its enlightening or intemporal referencing only. Thus just as notional–deprocrypticism subsuming perspective (of institutionalisation-upholding) construed as notional–deprocrypticism, on the basis of human limited-mentation-capacity-deepening maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation institutionalisation, will construe the successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing> as of ‘the successive de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-teleology towards deprocrypticism-as-the-real-notion as of ontological-normalcy/postconvergence-or-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’; likewise a procrypticism subsuming perspective (as failing-to-uphold-institutionalisation/upholding-uninstitutionalised-threshold) construed as notional–procrypticism, will construe the successive uninstitutionalised-threshold as of ‘the successive de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of—meaningfulness-and-teleology

towards procrypticism-as-the-real-notion as of epistemic-abnormalcy/preconvergence—or-failing-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’. It is this underlying ontological-normalcy/postconvergence notion as from the (metaphysics-of-absence-(implicit-edemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence)>)/postdication/projective-insights) perspective of a ‘notional human completed-mentation-capacity’ implications as notional–deprocrypticism or <amplitude/formative>notional—preempting—disjointedness-as-of—reference-of-thought
when construed rather in ‘successive increasingly-profound-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of—meaningfulness-and-teleology

construals with respect to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality as of the institutional-cumulation/institutional-recomposure—<as-to—historiality/ontological-
rules—apriorising/axiomatising/referencing—psychologism of prospective
universalisation’s—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’, while upholding ‘its
now threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism base-institutionalisation’s—rulemaking-
over-non-rules—apriorising/axiomatising/referencing—psychologism inducing its
uninstitutionalised-threshold state of ununiversalisation’, - ‘universalisation—non-
positivism/medievalism’s—reference-of-thought’ (second-level presencing—absolutising-
identitive-constitutedness of’s—reference-of-thought) is epistemically failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> ‘the positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism of prospective positivism’s—existential-contextualising-contiguity’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’, while upholding ‘its now threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism universalisation’s universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
inducing its uninstitutionalised-threshold state of non-positivism/medievalism, and
prospectively—our ‘positivism—procrypticism’s—reference-of-thought’ (third-level
presencing—absolutising-identitive-constitutedness\textsuperscript{11} of \textsuperscript{8}reference-of-thought) is failing/not-upholding-as-of-apriorising/axiomatising/referencing> \textquoteleft the preempting—disjointedness-as-of-reference-of-thought,-as-to-\textsuperscript{11}<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{11}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{11}\textsuperscript{11}/transvaluative-rationalising/transepistemicity”\textsuperscript{11}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness”\textsuperscript{11}—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective deprocripticism’s—existential-contextualising-contiguity \textquoteleft’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{97}—\textsuperscript{97}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\textsuperscript{1}, while upholding \textquoteleft its now threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}—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{92} state of procrypticism\textsuperscript{9}; and it is the latter prospective institutionalisation (deprocripticism) that conceptually achieves ontological-completeness-of-reference-of-thought/ontological-normalcy/conflatedness\textsuperscript{12} thus superseding the possibility of prospective postlogism\textsuperscript{11}, as it registers and implies by its reference-of-thought a supratransversality—apriorising/axiomatising/referencing that fully reflects the ontological-veracity of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. postlogism\textsuperscript{11} (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) is \textquoteleft the abnormal application of logic for virtuality-or-ontologically—
depth/register of meaningfulness stranded finalities/teleologies’. This can be demonstrated as follows with psychopathy at childhood (which at this point is relatively transparent to the critical observer). Let’s say John is a psychopath, he wants to get his brother Peter punished for annoying him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying act’, then spills water on a chair and goes and 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’s-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
as the psychopath “perversion-of” reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > speaks of ‘a
circularity/recurrence/repetition/repeatability’ as enabled by social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction’ implying a ‘being or ontological or
meaningfulness or existential defect’ which is poorly construed as ‘pathological lying at the
level of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-
to-profound-supererogation of supplanting—conviction-as-to-profound-supererogation —
postconverging/dialectical-thinking –apriorising-psychologism or prelogic mental-reflex
engagement’ rather than being construed as a mental and teleological disposition defect at the
level of the “reference-of-thought as of “perversion-of” reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >
construed as mental-unsoundness). In fact, besides ‘lying’ such poor characterisation of the
psychopath extends to other notions like ‘bullying’, ‘manipulating’, ‘fooling’, etc. which are all
in prelogism “-as-of-conviction,-as-to-profound-supererogation”-or-thinking notions though
“poor or bad supplanting—conviction-as-to-profound-supererogation —
postconverging/dialectical-thinking ‘–apriorising-psychologism’s’ (‘poor or bad supplanting—
conviction-as-to-profound-supererogation —postconverging/dialectical-thinking ‘–apriorising-
psychologism’-or-prelogism ” construed as wrong logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation” or wrong
operation of prelogism “-as-of-conviction,-as-to-profound-supererogation” but nonetheless
prelogism “-as-of-conviction,-as-to-profound-supererogation”). Fundamentally, psychopathic
slanting is particular in that it departs from a relation to the ‘empty-form-of-meaning-as-
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-of-reference-of-thought as the supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking –apriorising-psychologism mindset/reference-of-thought ontological-primemovers-totalitative-framework 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 -formulaic slanting compulsion–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation as to preconverging-or-dementing—apriorising-psychologism) understanding of the effects on interlocutors of endearing, pleasing, laughter, etc. in inducing distraction, empathy, suspension-of-profound-reasoning or reference-of-thought teleological-degradation in relation to its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism in undermining an prelogism-as-of-conviction,-as-to-profound-supererogation perspective which reference-of-thought is veridical. All the ‘poor or bad supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking –apriorising-psychologism’ terms above, i.e. lying, bullying, manipulating, fooling, etc., wrongly point to the fact that the psychopath is having a ‘deliberative prelogism-as-of-conviction,-as-to-profound-supererogation mental process’ with respect to its end purpose, and thus wrongly implying it is in ‘prelogism-as-of-conviction,-as-to-profound-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-
manipulating or bullying), in fact the psychopath will prefer that normal supplanting—conviction-as-to-profound-supererogation\textsuperscript{\(\text{\textcopyright}\)}—postconverging/dialectical-thinking\textsuperscript{\(\text{\textcopyright}\)}—apriorising-psychologism minds think it is lying (or any notion of a ‘poor or bad supplanting—conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking—apriorising-psychologism’ as it wrongly elicits just a defect–of- logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{\(\text{\textcopyright}\)} 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-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\textsuperscript{\(\text{\textcopyright}\)}—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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation, rather than its hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging}/slanting of empty narratives that are flawed or non-existent as postlogism—compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{\(\text{\textcopyright}\)} thus wrongly involved in prelogism\textsuperscript{\(\text{\textcopyright}\)} 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/adoptio 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\(^1\) associated with postlogism\(^7\)-as-of\(^8\) compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(^9\) 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 \(^1\) 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’-of-reference-of-thought’s-devolving-as-of-instantiative-context, whereas the latter is exactly what validates \(^5\) 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-compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(^9\) 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’s-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’s-devolving-as-of-instantiative-context is wrongly
implied about slanting, it has to do with prelogism-as-of-conviction,-as-to-profound-
supererogation mind/mental-disposition ‘wrongly conjoining the succession of slanting
narratives from the last iterated slanted narrative’ to wrongly imply that the slanting psychopath
narratives are a ‘coherent whole of narratives as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’-of-reference-of-
thought’s-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-as-of-conviction,-as-to-profound-supererogation alignment to
psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-thinking —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-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation ), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-bad-faith/inauthenticity-reference-of-thought/preconverging-or-dementing—apriorising-psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity-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- compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation mind, and then wrongly validates that the postlogism -as-of- compelling—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- compelling–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- compelling–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 compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation manifestation of the psychopath cross-perception effect’ wherein the supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism interlocutor by its mental-reflex is wrongly inclined to perceive and so specifically with adult psychopathy a ‘reifying nuanced/multivalent mental-processing’ in existential-contextualising-contiguity 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\textsuperscript{10} universal-transparency\textsuperscript{14}-(transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising~in-relative-ontological-completeness\rangle of its acts, at adulthood psychopathy the lack of such\textsuperscript{10} universal-transparency\textsuperscript{14}-(transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising~in-relative-ontological-completeness\rangle of the postlogism ~slantedness rather makes the latter ‘sound impassioned/stirring/vivid/spirited’ to the unsuspecting interlocutor who by mental-reflex wrongly assumes as ontologically-veridical the falsely implied existential-contextualising-contiguity\textsuperscript{38}, giving the psychopath life-long learnedness and adaptation from its childhood inefficacy as of its increasing maturation/indirectness/spatialisation/credulity/craftiness with adulthood, and this latter ‘apparently impassioned/stirring/vivid/spirited but rather falsely implied existential-contextualising-contiguity’ 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{10} universal-transparency\textsuperscript{14}-(transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising~in-relative-ontological-completeness\rangle with respect to intrinsic meaningfulness further elicits supplanting–conviction-as-to-profound-supererogation\textsuperscript{96}—postconverging/dialectical-thinking—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\(^7\) —of-the-human-
institutionalisation-process\(^7\) as it induces ‘socially-functional-and-accordant\(^3\) ‘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\(^3\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^7\)-of-
reference-of-thought\(^7\)-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\(^7\)—enframed-conceptualisation-inducing-the-uninstitutionalised-
threshold \(^7\)-and-not ‘maximal-as-intemporal-operating-modality-of- reference-of-thought-as-
of- maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—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 \(^7\) of all registry-worldviews/dimensions; as
of metaphysics-of-presence—\(\langle\text{implicated-‘nondescript/ignorable–void –as-to- presencing—}
absolutising-identitive-constitutedness } \rangle \) and metaphysics-of-absence—\(\langle\text{implicated-epistemic-
veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence}>\) 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\(^\rangle\), -for-intemporal-
preservation-entropy-or-contiguity—or-ontological-preservation (as-not-failing/upholding

prospectively to notional-deprocrypticism in resolving the vices-and-impediments of their respective uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. But exactly for the purpose of ensuring the perpetuation of this human registry-worldview’s/dimension’s institutionalisation capacity (as in enabling futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism) as the very essence of human virtue itself, it is equally important to understand how institutionalisation comes to be limited at successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing (as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor) to grasp how we can then supersede/transcend prospectively. ‘Human temporal uninstitutionalised-threshold mental-disposition’ refers to our fixation to the mere—categorical-imperatives/axioms/registry-teleology of the registry-worldview/dimension institutionalisation reference-of-thought but failing/not-upholding—as-of-apriorising/axiomatising/referencing> prospective 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—(implicated-epistemic-veracity—of—nonpresencing—<perspective—ontological-normalcy/postconvergence>)/postdication as construed from the prospective registry-worldview/dimension institutionalisation reference-of-thought, and as revealed by this prospective institutionalisation existential-contextualising-contiguity—in-reification ’s-elucidation-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context. Fully understanding psychopathy which is the

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 psychologisms/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 psychologism, base-institutitonalisation–ununiversalisation psychologism, universalisation–non-positivism/medievalism psychologism, positivism–procrypticism psychologism, and prospectively notional–deprocrypticism psychologism equally qualified as suprastructuralism. Hence, our present positivism mental-disposition is just one of human historical psychologisms/psychologism-constructs, and it is not absolute as to imply there aren’t or weren’t other human psychologisms/psychologism-constructs, wherein in their own realisation, perception and thought they are ‘not decentered’ and ‘not preconverging-or-dementing–apriorising-psychologism’ as of their relative-ontological-incompleteness–of–reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance rather so construed from a higher psychologism’s articulation of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought-devolving-as-of-instantiative-context as ontologically-veridical. Thus, notional–deprocrypticism as decentering and preconverging-or-
dementing—apriorising-psychologism the positivism–procrypticism registry-worldview
reference-of-thought will certainly imply an altogether different psychologism of
meaningfulness-and-teleology as suprastructuralism. It should be noted that the implied
meaning of psychologism here has to fundamentally do with a psychology arising out of
ontological development in the construal of intrinsic-reality/ontological-veridicality
establishing a mindset/reference-of-thought of meaningfulness-and-teleology with its
psychologism/psychologism-construct, and so it is ontologically-driven. As further ontological
development in the construal of intrinsic-reality/ontological-veridicality arises (as of human
limited-mentation-capacity-deepening) a renewing of mindset/reference-of-thought of
meaningfulness-and-teleology with its corresponding psychologism/psychologism-construct
occurs, with this ontological-contiguity—of-the-human-institutionalisation-process leading
to the successive registry-worldviews/dimensions reference-of-thought
psychologisms/psychologism-constructs, and implied prospectively as well with the
notional–deprocrypticism worldview/dimension reference-of-thought
psychologism/psychologism-construct. Critically, a psychologism/psychologism-construct
takes an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument form that
construes meaningfulness from the prior (and even lower) registry-worldview’s/dimension’s
reference-of-thought psychologism up to its own registry-worldview’s/dimension’s
reference-of-thought psychologism as of its more profound existential-contextualising-
contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness
reference-of-thought-devolving-as-of-instantiative-context in reflecting/perspectivating their
relative-ontological-incompleteness reference-of-thought-induced-virtuality-or-
ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance. Hence this
articulation of successive registry-worldviews/dimensions reference-of-thought
psychologisms up to the deprocrypticism, is an initiation into notional–deprocrypticism
underlying notion of rational-realism as construed herein, as rational-realism attends to the idea of human limited-mentation-capacity-deepening as enabling its more profound grasp of intrinsic-reality/ontological-veridicality by way of a concurrently more and more ‘rational realistic’ construal of intrinsic-reality/ontological-veridicality as of a natural human psychological growth disposition (‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’). Wherein, going by its first impulse with respect to its ‘construal/conceptualisation activity as of its coming into existence in the world’, human natural mental-reflex starts out with a simplistic idealism to account at one fell swoop for the comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to contend with while construing/conceptualising fundamental ‘meaningfulness-and-teleology’. This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’ sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such
idealism wherein the real as of its critical import to critical existence issues increasingly comes
to take presence as of its effectiveness. Such that as construed today, human history overall has
been an exercise in toning down the grander notion of idealism as of notions of the
supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or
superseding of such notions with an effectiveness-driven realism leading to a general and
increasing elevation of knowledge as the-human-and-social-emancipator, the present
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’ that has accompanied human limited-mentation-
capacity-deepening in construing/conceptualising meaningfulness-and-teleology. Rational-
realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-
capacity-deepening that actually is behind all threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing–apriorising-psychologism of successive registry-
worldviews/dimensions; with the idea that there is no place to hide behind idealisms and that
human emancipation and virtue has been and is fundamentally about buckling down and
undertaking the requisite effort in ‘understanding for real’ and not differing to ‘thin air’ in the
name of idealism. Rational-realism pushes the grander notion of realism further by asking the
question, have all the idealisms as of the grander idealism been identified and superseded? It
comes to the conclusion that while that has been decisively the case with supernaturalism,
belief in essences and metaphysical idealism, as of de-mentative/structural/paradigmatic social
implications, one other sort of idealism remains to be recognise as ‘false realism’; the idealism that doesn’t grasp what man itself is, rather as overly indulgent in not recognising how a thorough understanding of itself in enabling pivoting/decentering is effectively the strongest asset for its full emancipation. Central to such a most basic realism is grounding human knowledge of itself and thereof all knowledge on the ‘mediocrity principle’ as to enable the full construal of both metaphysics-of-presence--{(implicated-‘nondescript/ignorable–void ‘-as-to-
-presencing—absolutising-identitive-constitutedness )} and metaphysics-of-absence-
(implicated-epistemic-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/supercerogatory–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-motif-and-
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/intelligibility/setup/measuring/instrument 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
reifying/elucidating-of-prospective-relative-ontological-completeness
of—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
as failing/not-upholding—rulemaking-over-non-rules—apriorising/axiomatising/referencing
as ‘first-level’ presencing—absolutising-identitive-constitutedness
of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
base-institutionalisation–ununiversalisation, ununiversalisation failing/not-upholding—
apriorising/axiomatising/referencing
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) required for
universalisation—non-positivism/medievalism, non-positivism/medievalism failing/not-upholding—
of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
positivism–procrypticism or prospectively, positivism failing/not-upholding—
apriorising/axiomatising/referencing ‘deprocrypticism—or–preempting—disjointedness-as-of—reference-of-thought,—(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-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) with social universal-transparency{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/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 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-<amplituding/formative–epistemicity>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\textsuperscript{11}-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 <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 ontological-normalcy/postconvergence which always factor in
human limited-mentation-capacity-deepening\textsuperscript{12} by a re-equilibrating metaphysics-of-absence-
(implicited-epistemic-veracity-of- nonpresencing—<perspective–ontological-normalcy/postconvergence>)/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\textsuperscript{13} 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-(implicited-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence>)) of the notion of ‘human temporal
uninstitutionalised-threshold \textsuperscript{01} 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
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’ with no conventioning complexes’! (As a reminder, the notion of intemporality/temporality 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/self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction nature of the being domains-of-study of the social world should not naively imply a construct that isn’t ontological or otherwise, as in both instances the aspiration is for ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—a-mentativity as an otherness from any emotional-involvement/subjectification/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-mentation-
dynamics or natural–psychological-dynamics’. This fundamentally highlights a
‘notional–conflatedness/constitutedness-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
’suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of
meaningfulness-and-teleology synopsising-depth as of the overall registry-
worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology’, and so by the
successive registry-worldviews/dimensions in corresponding snowballing succession of
synopsising-depth of meaninglessness-and-teleology reconstrual going by ontological-
normalcy/postconvergence implications); involving successively, <amplituding/formative–
epistemicity>totalising–random-as-impulsive-phenomenal-abstractionness-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-devolving-as-of-instantiative-context/constitutedness

‘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/first-level presencing—absolutising-
identitive-constitutedness of reference-of-thought’
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
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-

1691
non-dissociability (due to social universal-transparency\textsuperscript{1695}-(transparency-of-totalising-entailing, as to entailing \textsuperscript{103}<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \textsuperscript{104}) of notional–deprocrypticism \textsuperscript{59}meaningfulness-and-teleology \textsuperscript{99}), is equally the need to supersede human ‘emotional involvement’. As ‘emotional-involvement’ is self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification, but actually such reality is otherwise of the same ontologically-veridical nature as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-\textsuperscript{<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in-supererogatory–epistemic-conflatedness \textsuperscript{12} into which everything else is caught into as superseding–oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising \textsuperscript{17}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction will often tend to induce a relatively flawed \textsuperscript{59}meaningfulness-and-teleology \textsuperscript{99} construal in this regard, that explains our metaphysics-of-presence--(implicated–‘nondescript/ignorable–void \textsuperscript{79}’–as-to \textsuperscript{79}presencing—absolutising-identitive-constitutedness \textsuperscript{13} 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{\textsuperscript{99}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-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> capacity in a corresponding relation with the successively induced snowballed-recomposuring institutional-cumulation/institutional-recomposure-<as-to-histoliality/ontological-eventfulness>/ontological-aesthetic-tracing> (as successive institutionalisations involve an increasing sense of transcendentally-enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> meaningfulness-and-teleology construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality; an idea we appreciate as we can garner that we, as of the positivism–procrypticism registry-worldview/dimension, are relatively psychologically geared to handle meaningfulness in a relatively objective way than say a non-positivism/medievalism mindset cannot and rather parse over towards arriving at its final ‘greater egotistic or <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-motif-and-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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism


to the point of attaining ‘effecting teleological-determination’ of the same level as inanimate ‘effecting determination’ of meaningfulness-and-teleology construal (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising—as-of-perceived—social-stake-contention-or-confliction denaturing meaningfulness-and-teleology construal) will inform the underlying psyche of a notional—deprocrypticism mindset/ reference-of-thought/psychologism; as the capacity to objectify/desubjectify-as-objectify/authentify is what enables the human mind to be able to develop towards fully achieving intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity. In this regard, we can grasp how human limited-mentation-capacity-deepening associated with the ontological-contiguity—of-the-
of-ontological-good-faith/authenticity /objectification/desubjectification-as-objectification-
<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> of meaningfulness-and-teleology and overcoming subjectification, enabling
an understanding of the social domain at the same level as of the natural domain and the
derived-implications with regards to social and human <amplituating/formative-
epistemicity>totalising–renewing-realisation/re-perception/re-thought associated with the
notional–deprocrypticism registry-worldview. Basically, transcendentally-enabling-level–of-
ontological-good-faith/authenticity /objectification/desubjectification-as-objectification-<as-to-
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>
as implied by the ontological-contiguity —of-the-human-institutionalisation-process reflects the
successive psychologisms as of the respective mutually beyond-the-consciousness-awareness-
teleology -<in-existential-extrication-as-of-existential-unthought> of successive registry-
worldviews/dimensions reference-of-thought construed meaningfulness-and-teleology involving conceptualisation/construal of meaningfulness-and-teleology as by constitutedness/recurrent-utter-uninstitutionalisation/impulsive-or-accidented-or-haphazard
driven construal, ‘first-level presencing—absolutising-identitive-constitutedness’/base-
institutionalisation–ununiversalisation/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—devolving-as-of-instantiative-context/allegiance-subservience driven construal,
‘second-level presencing—absolutising-identitive-constitutedness’/universalisation—non-
While the institutionalisation perspective tends to point to a commonness of reference-of-

to-shallow-supererogation — preconverging/dementing — apriorising-psychologism across all registry-worldviews/dimensions refers to the constituent temporal individuations mental-dispositions at a registry-worldview/dimension uninstitutionalised-threshold and points to their threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing — apriorising-psychologism as of its uninstitutionalised-threshold pointing to an inclination for untranscendability and unde-mentability as of mechanical-knowledge (beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existing-unthought> ) but for the constraint of prospective social universal-transparency — (transparency-of-totalising-entailing,-as-to-entailing—amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness), and so in contrast to the same registry-worldview/dimension reference-of-thought—prelogism -as-of-conviction,-as-to-profound-supererogation mental-disposition that reflects its ontologically-veridical 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 transcendental-enabling/sublimating/supererogatory—de-mentativity is projectable about the
uninstitutionalised-threshold\textsuperscript{02}, and not as it is circularly construed within the uninstitutionalised-threshold\textsuperscript{02} frame as a construal of logical pertinence (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96}), but rather involving priorly the determination of temporal individuations threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing\textsuperscript{19}—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\textsuperscript{24} perversion-of\textsuperscript{27} 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-(implicitied-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-threshold\textsuperscript{02} which is rather in want of positivistic meaningfulness-and-teleology\textsuperscript{99}. Effectively establishing deconstructive ontological-veridicality implies recognising the overall registry-worldview’s/dimension’s relative-ontological-incompleteness -of- reference-of-thought as superstitious/non-positivistic inclined, its postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} as acknowledging and contending about notions-and-accusations-of-sorcery (beyond-the-consciousness-awareness-teleology\textsuperscript{77}<in-existential-extrication-as-of-existential-unthought>) thus leading to perversion-and-derived- perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, with this succinctly reflecting the reality of temporal-dispositions as to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing\textsuperscript{19}—apriorising-psychologism as of such non-positivism\textsuperscript{77} reference-of-thought uninstitutionalised-threshold\textsuperscript{02}. Such that it is not a logical exercise (logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation”) that is in order which will rather be circular as fundamentally operating on false non-positivism registry-worldview’s/dimension’s institutionalisation of reference-of-thought—categorical-imperatives/axioms/registry-teleology of superstition but rather one of determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing —apriorising-psychologism as this reflects postlogism denaturing and conjugated-postlogism derived-perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as deconstruction of ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivism—meaningfulness-and-teleology—reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (rather than a naïve operation of logic as is further highlighted below). The fact is with or without postlogism and derived conjugated-postlogism, human reference-of-thought—prelogism—as-of-conviction,—as-to-profound-supererogation tends to be relative. That is, even within a registry-worldview’s/dimension’s institutionalisation basis we don’t necessarily function socially absolutely on the basis of veridical sound logic as we are limited by capacity (beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought) given our relative-ontological-incompleteness—reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold. 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 reference-of-thought—prelogism—as-of-conviction,—as-to-profound-supererogation has to do with the abstract and uncompromising determination of
mathematical meaningfulness, and receding more and more as we get towards domains of increasing ‘emotional involvement’ (the social) as ontological-veridicality increasingly takes a backseat to extricatory/temporal de-mentating/structuring/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)—of all human institutions, and particularly where social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity)—totalising—in-relative-ontological-completeness— is blurred and not forthcoming as logic tends out to be an issue of making-a-mistake-at-one-moment-expressing-the-most-profound-conviction-as-to-profound-supererogation—at-the-other-moment in a circular reference-of-thought. This tendency is further exacerbated with the dynamic conjugation of temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to postlogism—slantedness. This reality of our reference-of-thought-prelogism—as-of-conviction,—as-to-profound-supererogation—as being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised-threshold and as associated with postlogism as conjugated-postlogism is what qualifies contextually as temporal individuations threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism as a temporal mental-disposition defect contrasted to a wrongfully implied supposedly reference-of-thought-prelogism—as-of-conviction,—as-to-profound-supererogation— as of ontologically-sound mental-disposition. This manifestation as a social dynamic (dynamic-cumulative-aftereffect) of such contrastive threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow-supererogation— preconverging/dementing—apriorising-psychologism and reference-of-thought—prelogism— as-of-conviction,—as-to-profound-supererogation takes the form of temporal-to-intemporal
social interlocutors beyond-the-consciousness-awareness-teleology\textsuperscript{-<in-existential-extrication-as-of-existential-unthought>―de-convergence as of transversality-of-affirmative-and-unaffective–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{19}}. Such a distinction particular at the uninstitutionalised-threshold\textsuperscript{102} 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\textsuperscript{25} reference-of-thought as of \textsuperscript{25}reference-of-thought–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 conceptual knowledge itself to further uphold, advance and skew for the latter. The point being that meaningfulness-and-teleology\textsuperscript{99} construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of \textsuperscript{25}reference-of-thought–prelogism–as-of-conviction,-as-to-profound-supererogation as of reflex but equally examine ‘as of circumstances pointing to uninstitutionalised-threshold\textsuperscript{102}’ the possibility of the ontological-veridicality of interlocutors threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing —apriorising-psychologism mental-dispositions, and as is often associated with mental-dispositions geared towards ‘flawed impression-driven, expletive-driven and non-intellectual critique’ contention. This difference between threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing —apriorising-psychologism and reference-of-
thought–prelogism \textsuperscript{78}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} critically explains how the successive registry-worldviews/dimensions psychoanalytically-unshackled/memetically-reordered/institutionally-recomposured going by the fact that projective-insights about prior registry-worldview/dimension threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing\textsuperscript{119}—apriorising-psychologism as of prior relative-ontological-incompleteness\textsuperscript{89}-of-\textsuperscript{83}reference-of-thought is what needs to be superseded for prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought effective \textsuperscript{81}reference-of-thought–prelogism \textsuperscript{78}-as-of-conviction,-as-to-profound-supererogation (as operant construal) by social universal-transparency\textsuperscript{113}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) rendering the prior registry-worldview/dimension threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing \textsuperscript{119}—apriorising-psychologism (as operant construal) untenable. This brings to the fore the idea that the salient point about human mental-disposition whether construed as of institutionalisation basis or at its uninstitutionalised-threshold \textsuperscript{102} has to do with the possibility of attaining or not attaining social universal-transparency\textsuperscript{114}-(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 \textsuperscript{119}—apriorising-psychologism) with regards to \textsuperscript{81}reference-of-thought–prelogism \textsuperscript{78}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{96}. This will explain why the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing \textsuperscript{119}—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 imbibed 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 mindset 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 universal-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 procripticism—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 dementating/structuring/paradigming, and not by ontological-veridicality insight as of dementative/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 dementatively/structurally/paradigmatically inherently ‘advantaged ultimately’ by the social-construct functioning. (But then this can rather be achieved in the medium to long term as of a crossgenerational transcendence-and-sublimity/sublimation/supererogatory–de-mentativity import and hardly so in the short-run, given that in the short-run the issue of the registry-worldview/dimension relative-ontological-incompleteness of reference-of-thought is a drawback in this respect. As the framework of generalised social referencing of meaningfulness-and-teleology is a circular-pervasiveness closed-structure as of the habituated predicative-insights for meaningfulness-and-teleology based on the relative-ontological-incompleteness of reference-of-thought of the registry-worldview/dimension as prior (despite the relative-ontological-incompleteness of reference-of-thought induced distractive-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing> and override any such sense of relative pure-ontology conflatedness as of prospective relative-
ontological-completeness -of- reference-of-thought conflatedness\textsuperscript{8}). So the transcendental \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{99} implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{83} going by its prospective relative-ontological-completeness\textsuperscript{87}-of- reference-of-thought doesn’t supersede the prior’s ‘circular-pervasiveness closed-structure of habituated predicative-insights for \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{83}’ in the short run. Chinua Achebe’s Things Fall Apart Okonkwo returning from his long banishment construes \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{99} in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-ontological-incompleteness \textsuperscript{88}-of- reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness\textsuperscript{87}-of- reference-of-thought had moved on to the new/prospective \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{99} which is now antipodal to his, hence his confliction with his circular-pervasiveness \textsuperscript{amplituding/ formative} wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of– \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{83}-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 \textsuperscript{amplituding/ formative} wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of– \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{83}-as-of-‘nondescript/ignorable–void ‘)-with-regards-to-prospective-apriorising-implications>) when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe of the inverse situation as in H.G. Well’s The Country of the Blind which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of\textsuperscript{5}reference-of-thought with regards to \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{99} construal where Nunez’s ‘seeing of the environment’ \textsuperscript{5}reference-of-thought as of it prospective relative-ontological-completeness -of-axiomatic-
construct-or-\textsuperscript{2} reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ \textsuperscript{1} reference-of-thought as of its prior relative-ontological-incompleteness\textsuperscript{3}. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior \textsuperscript{4} reference-of-thought as ‘feeling of the environment’ explaining why a registry-worldview is a <\textit{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/dec-mentativity, and why transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather crossgenerational for the requisite personhood and socialhood psychoanalytic-unshackling exercise to be initiated. Consider that the ‘existential value references as what is worth living for’ for both Okonkwo and ‘feeling of the environment’ \textsuperscript{5} 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 \textsuperscript{6} reference-of-thought’ despite their respective inherent prior relative-ontological-incompleteness \textsuperscript{7} of \textsuperscript{8} 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 \textsuperscript{9} reference-of-thought, speaking of their distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{10} from an ontological-normalcy/postconvergence epistemic/notional–projective-perspective as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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–procrysticism 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-profound-supererogation validity’ but rather such a demonstration is more de-mentatively/structurally/paradigmatically, together with all other such demonstrations of the prospective <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of the prior <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in its circular-pervasiveness’ at its uninstitutionalised-
threshold as of its ontologising-deficiency/relative-ontological-incompleteness-as-of-reference-of-thought; thus qualified as transcendence-and-sUBLIMITY/SUBLIMATION/SUPEREROGATORY—De-mentativity/Suprastructuration. Just as the exercise of demonstrative convincing on the basis of a scientific principle within a non-positivistic social context ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implicationation—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 meaningfulness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of non-scientific and non-positivism <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 in circular-pervasiveness’ at its uninstitutionised-threshold as of its ontologising-deficiency/relative-ontological-incompleteness-as-of-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/measuringinstruments 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/measuringinstrument-for-operant-or-incidenting-predicative-insights; is compared imaginarily to ‘mental-dispositions at different successive ascertaining-perspectives unbeknown-to-each other for gauging the
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

de-mentation-
(supercerogatory—ontological—de-mentation-or-dialectical—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-ontologising-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! Thus the reality of this analysis in that sense is ‘sparing as of our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/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 reference-of-thought—categorical-imperatives/axioms/registry-teleology—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-unshackle. 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 reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology 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–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 universalisation, the ‘mental tools’ available to a state of universalisation–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-logical-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/akrasiatic-drag misunderstanding based on ‘a naïve 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/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought—

What is of relevance is a veridically uninhibited/decomplexified ‘understanding of how the ontological-contiguity—of-the-human-institutionalisation-process works and induces prospective institutionalisations’ as a ‘The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct’ and not a vague ‘impression-driven/good-naturedness/wishfulness construct’; and that virtue-as-
relative-ontological-completeness\textsuperscript{17} of reference-of-thought virtue-as-ontology’. Otherwise, such a 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\textsuperscript{17} shouldn’t be narrowly interpreted only with regards to our positivism registry-worldview/dimension in its \textless{amplituding/formative-epistemicity}\textgreater totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textless{amplituding/formative}\textgreater wooden-language\{imbued—averaging-of-thought\textless as-to-leveling/ressentiment/closed-construct-of\textless meaningfullness-and-teleology\textgreater as-of\' nondescript/ignorable–void \'with-regards-to-prospective-apriorising-implications\textgreater\} but should go back ironically to the very beginning at recurrent-utter-uninstitutionalisation to imply forgiveness/overlooking/resetting within it same \textless{amplituding/formative}\textgreater wooden-language\{imbued—averaging-of-thought\textless as-to-leveling/ressentiment/closed-construct-of\textless meaningfullness-and-teleology\textgreater as-of\‘ nondescript/ignorable–void \'with-regards-to-prospective-apriorising-implications\textgreater\} thus undermining the very notion in reflecting holographically\textless conjugatively-and-transfusively\textgreater the ontological-contiguity —of-the-human-institutionalisation-process as the very de-mentative/structural/paradigmatic essence of virtue-as-ontology by its \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-aposteriorising/logicising/deriving/intelligising/measuring\textsuperscript{3} meaningfullness-and-teleology\textsuperscript{99} of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ as its leads to prospective registry-worldviews/dimensions of increasing prospective relative-ontological-completeness\textsuperscript{18} of reference-of-thought superseding successive de-mentative/structural/paradigmatic basis of vices-and-impediments\textsuperscript{109}; —as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in recurrent-utter-uninstitutionalisation or failing \textsuperscript{103} universalisation-directed-rulemaking-over-non-rules—
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\(^1\)-of-\(^1\) 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–deprocrypticism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; and so as of human limited-mentation-capacity-deepening\(^2\) enabled by reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^3\)-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\) 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\(^7\)-of-\(^7\) reference-of-thought with no recognition of any such ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^5\) as human limited-mentation-capacity-deepening\(^7\) retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived\(^7\) perversion-of\(^7\) 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 \(\text{amplituding/formative–epistemicity}\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^6\) 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-\(\text{conjugatively-and-transfusively}\) the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\) involving human limited-mentation-capacity-deepening\(^6\). In other words, what does it mean in a recurrent-utter-uninstitutionalised mental state to have a positive psychology when its fundamental de-mentative/structural/paradigmatic issue as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is not factored-in in its virtue-as-ontology construal/conceptualisation? And the same can be asked of us with regards to our positivism–procrypticism disjointedness-as-of-\(\text{reference-of-thought}\). In which case such vague approaches will simply imply beyond-the-consciousness-awareness-teleology\(^6\)-\(\text{in-existential-extrication-as-of-existential-unthought}\) naïve perpetuation in \(\text{amplituding/formative–epistemicity}\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^6\) of the fundamental vices-and-impediments\(^6\) with both uninstitutionalised-threshold\(^6\), thus explaining the fundamental dilemma of all institutional Establishments in their \(\text{amplituding/formative–wooden-language}\)-\(\text{imbued—averaging-of-thought}<\text{as-to-leveling/ressentiment/closed-construct-of—} \text{meaningfulness-and-teleology}\)-\(\text{as-of-'}\text{nondescript/ignorable–void'}\)-with-regards-to-prospective-apriorising-implications>\). Such confusion arises from a misconstruing of what is veridically implied deconstructively/ontological-reconstitutively by de-mentation-\(\text{supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\), which implies that ‘any registry-worldview/dimension presence placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology of notional-deprocripticism as of its prospective relative-ontological-completeness-of-reference-of-thought as ‘a postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s-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 <amplituding/formative–epistemicity>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> as of our relative-ontological-incompleteness-of-reference-of-thought, and what we are doing then is ‘re-referencing from the same positivism–procripticism 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 temporal/shortness-of-register-of–meaningfulness-and-teleology 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 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/articulated above as of de-mentative/structural/paradigmatic nature of the-Good/understanding/knowledge-reification /ontological-primes-totalitative-framework 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–{implicated-nondescript/ignorable–void –as-to– presencing— absolutising-identitive-constitutedness } construed as postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-teleology soundness-or-ontological-good-faith/authenticity–of–reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence–{implicated-epistemic-veracity-of–nonpresencing-<perspective–ontological-normalcy/postconvergence>} construals/conceptualisations as implied by prospective relative completeness-of–reference-of-thought which rather construes it as a preconverging-or-dementing-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology unsoundness-or-ontological-bad-faith/inauthenticity–of–reference-of-thought. The ontological implication is that beforehand/axiomatically with respect to the cross-engagement of a prior relative-ontological-incompleteness–of–reference-of-thought and a prospective relative-ontological-completeness–of–reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing–and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology unsoundness-or-ontological-bad-faith/inauthenticity–of–reference-of-thought by the latter as a postconverging-or-dialectical-thinking–and-centered-prospective-institutionalisation’s–
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-
tonology/ontology. Further to the points made this far, talk of such a narrative as of such de-
mentative/structural/paradigmatic 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 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\textsuperscript{12} 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\textsuperscript{16}<in-existential-extrication-as-of-existing-unthought>\textsuperscript{9} and not yet by social\textsuperscript{10}universal-transparency\textsuperscript{10}–{transparency-of-totalising-entailing, as-to-entailing}<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{16}, 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-movers-totalitative-framework and percolation-channelling involved in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring behind the ontological-contiguity —of-the-human-institutionalisation-process as pertinent for notional-deprocrypticism ‘without in the very least entertaining’ the wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications mental-reflex as has been the case across all the institutional-cumulation/institutional-recomposure—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-motif-and-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 intemporalit/’-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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-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-prime-movers-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 totalising–in-relative-
ontological-completeness') that will de-mentatively/structurally/paradigmatically harken back to undermine the postlogism-and-conjugated-postlogism grounded on notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought that the possibility of 'ontologically' and 'not palliatively' resolving notions-and-accusations-of-sorcery can arise in the very first instance. Likewise, it is the crossgenerational resolution of our positivism–procrypticism prior relative-ontological-incompleteness-of-reference-of-thought as of its circular-pervasiveness in countenancing of procrypticism–or–disjointedness-as-of-reference-of-thought from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of 'meaningfulness-and-teleology' as conceptualising, articulating and preempting such disjointing/disparateness/disentailing 'meaningfulness-and-teleology' of our positivism–procrypticism that is the de-mentative/structural/paradigmatic resolution as of prospective relative-ontological-completeness-of-reference-of-thought that can de-mentatively/structurally/paradigmatically harken back in undermining the circular-pervasiveness in countenancing of 'disjointedness-as-of-reference-of-thought' and the enculturation/endemisation of the manifest postlogism-and-conjugated-postlogism in our positivism–procrypticism as psychopathy and social psychopathy, and so going beyond just a temporal palliative resolution within a positivism–procrypticism circular-pervasiveness closed-structure countenancing 'disjointedness-as-of-reference-of-thought' of 'meaningfulness-and-teleology', beyond-the-consciousness-awareness-teleology=in-existential-extrication-as-of-existential-unthought, and hence overlooking the de-mentative/structural/paradigmatic ontological vices-and-impediments of implications of postlogism-and-conjugated-postlogism including psychopathy and social psychopathy arising given the relative-ontological-incompleteness-of-reference-of-thought of our procrypticism as disjointedness-as-of-
reference-of-thought. This explains how and why re-originarily-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking-‘projective-insights’/‘epistemic-projection-in-conflatedness’-‘of-notional–deprocrypticism-prospective-sublimation’) ideas can supersede conventionalised ideas where the former provide in the big picture the possibility for the social-construct to function better by social universal-transparency{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness)} at a crossgenerational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social universal-transparency{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness)} turn out to be better and possibly leading to the dismantling of the prior and vested and contingent interests. It should be grasped that the comprehensiveness/dynamic-cumulative-afereffect of a registry-worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing –apriorising-psychologism (as an operant construal) at its uninstitutionalised-threshold is what defines it as uninstitutionalised-threshold which is decentered and preconverging-or-dementing –apriorising-psychologism from the prospective institutionalisation perspective while that of its reference-of-thought–prelogism -as-of-conviction,-as-to-profound-supererogation (as an operant construal) of its institutionalisation is what defines it as prior institutionalisation. (As implied by this author the nature of human 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
supererogation\textsuperscript{96} 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\textsuperscript{10} universal-transparency\textsuperscript{54}-(transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative-epistemicity}\rangle-totalising\textsuperscript{-in-relative-ontological-completeness}) is undermined with its increasing maturation/indirectness/spatialisation/credulity/craftiness and the corresponding conjugated-postlogism leads to contextualised social dynamics of temporal individuations\textsuperscript{87}reference-of-thought–looseness-of-tethering–to–prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} that underlies various shades of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation— preconverging/dementing –apriorising-psychologism. As a general rule the reference-of-thought–closeness-of-tethering–to–prelogism\textsuperscript{74}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} implies a mental-disposition for intrinsic-attribution of meaningfulness-and-teleology\textsuperscript{9} involving an inclination for presuming and implying of meaningfulness-and-teleology\textsuperscript{55} as limited/constraint by existential-contextualising-contiguity\textsuperscript{84’s-reifying/elucidating-of-prospective-relative-ontological-completeness}\textsuperscript{97}-of-\textsuperscript{83}reference-of-thought–devolving-as-of-instantiative-context while the \textsuperscript{9}reference-of-thought–looseness-of-tethering–to–prelogism\textsuperscript{74}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} implies a mental-disposition for extrinsic-attribution of meaningfulness-and-teleology\textsuperscript{9} as caricaturing-hollow-staging-and-performance involving an inclination for falsely presuming and implying meaningfulness-and-teleology\textsuperscript{9} as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging out of the limits/constraints of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{97}-of-\textsuperscript{83}reference-of-thought–devolving-as-of-instantiative-context. Further, the individuation-level analysis highlights that it is the
preconverging/dementing\textsuperscript{90}–apriorising-psychologism) respectively as of human intemporal and temporal mental-dispositions that establish the ontological-primemovers-totalitative-framework 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 of meaningfulness-and-teleology whether as of ‘direct or derived vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{90} out 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’ with temporal-dispositions or logical-dueness 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 with the intemporal/conviction–as-to-profound-supererogation\textsuperscript{96} mental-disposition; so-construed as of their contrastive-synopsising-depths-of–meaningfulness-and-teleology rather for a ‘conflation\textsuperscript{12} 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 meaningfulness-and-teleology by constitutedness\textsuperscript{13} as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} which by habit or chance will often turn out to be as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought–devolving-as-of-instantiative-context as
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-(implicit-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\(\text{\textsuperscript{102}}\) which require their own new specific reference-of-thought–categorical-imperatives/axioms/registry-teleology\(\text{\textsuperscript{8}}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(\text{\textsuperscript{77}}\) which so established then enables the practical effectiveness of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(\text{\textsuperscript{102}}\). Consider the childhood psychopathy ‘dereifying act’ of spilling water on a chair and accusing another, even at that relatively social universal-transparency\(\text{\textsuperscript{104}}\)-(transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\rangle\text{-totalising–in-relative-ontological-completeness}\(\text{\textsuperscript{87}}\)) level there is a chance of mistaking as with the visitor sitting on the wet chair and needing an explanation of the whole situation including the child’s condition, and such insight gets more and more opaque with the manifestation of adulthood psychopathy. This is an uninstitutionalised-threshold\(\text{\textsuperscript{102}}\) situation which is necessarily beyond-the-consciousness-awareness-teleology\(\text{\textsuperscript{55}}\)-\langle in-existential-extrication-as-of-existential-unthought\rangle\(\text{\textsuperscript{6}}\) and without social universal-transparency\(\text{\textsuperscript{104}}\)-(transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\rangle\text{-totalising–in-relative-ontological-completeness}\(\text{\textsuperscript{87}}\)) of the visitor. This example is exactly along the lines of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\(\text{\textsuperscript{8}}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(\text{\textsuperscript{77}}\) needed for construing postlogism /psychopathy and conjugated-postlogism as of its social model at uninstitutionalised-threshold\(\text{\textsuperscript{102}}\), and so by way of maximalising-recomposuring-for-relative-ontological-completeness\(\text{\textsuperscript{77}}\)—unenframed-conceptualisation (the latter is what sets up apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of imbricatedness/threadedness/recomposuring existential-contextualising-contiguity\(\text{\textsuperscript{102}}\)–
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{17} of reference-of-thought\textsuperscript{1} devolving-as-of-instantiative-context, in contrast to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{18} 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\textsuperscript{18} on the basis of the established \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{9}. Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social meaningfulness-and-teleology\textsuperscript{9} before the institutionalisation of such a specific uninstitutionalised-threshold\textsuperscript{19} takes place. (Consider in this respect how the visitor erred in its relation with the childhood psychopathy on the basis of its commonly assumed social elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{18}. 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\textsuperscript{9} going by the visitor’s relative-ontological-incompleteness\textsuperscript{8} 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\textsuperscript{9},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness–
and-teleology to preempt the induced procreticism or ‘disjointedness-as-of’ reference-of-thought’-as-misappropriated– meaningfulness-and-teleology from the childhood psychopathy slantededness. 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–deprocreticism reference-of-thought– categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology to preempt the slanted inducing of procreticism or ‘disjointedness-as-of’ reference-of-thought–as-misappropriated– meaningfulness-and-teleology and gives up on positivism–procreticism 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–deprocreticism reference-of-thought– categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology has superseded the prior positivism–procreticism 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\slash 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-discomfitude-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\} by formality dynamics; with the implication of lack of social universal-transparency\{transparency-of-totalising-entailing-as-to-entailing\}<amplituding/formative– epistemicity>totalising–in-relative-ontological-completeness ) as the manifestation is beyond-the-consciousness-awareness-teleology\{in-existential-extrication-as-of-existential-unthought\} at this uninstitutionalised-threshold, together with the inherent human complex of non-transcendability and hence unde-mentability across all the registry-worldviews/dimensions. At this registry-worldview/dimension-level it is obvious that a straightforward articulation going by the incidental situation of such an individuation-level analysis will not be the case, but rather requires focussing on the bigger de-mentative/structural/paradigmatic picture of perversion-and-derived- perversion-of– 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology\}, for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\} that implies that the registry-worldview/dimension is in circular-pervasiveness of procrypticism or ‘disjointedness-as-of–reference-of-thought’–as-misappropriated– meaningfulness-and-teleology\} will meet with a mental-complex of <amplituding/formative– epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-
consciousness/mirage metaphysics-of-presence--{(implicated-‘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 given the limits of the possibility of explanation as herein about the ‘lived social’ as of the aforementioned implied notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology construing a storied-construct/ontologically-valid-narration driven by such postlogism/psychopathic associated vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging maturation/indirectness/spatialisation/credulity/craftiness induced narration-construed-as-instantiative-moulting involving childhood psychopathy to adulthood psychopathy development, and corresponding evolving of social relations as of dynamic-cumulative-aftereffect ‘disjointedness-as-of’ reference-of-thought’-misappropriated–meaningfulness-and-teleology involving compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation as of psychopathic/postlogism–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as–prelogism-as-of-conviction,-as-to-profound-supererogation thus leading to caricaturing-hollow-staging-and-performance; and so construed as of ‘themes-driven underlying-agency-or-sous-agencement dynamics for narration-construed-as-instantiative-moulting’). However, we can still get a sense of such de-mentative/structural/paradigmatic amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications, -for-explicating-ontological-contiguity from a retrospective registry-worldview/dimension perspective like postlogism in
a non-positivistic social-setup as of our prospective relative-ontological-completeness\textsuperscript{87}-of-
reference-of-thought perspective but it is more difficult to grasp from a
notional-deprocripticism prospective perspective of analysis where we will rather be
unpalatably represented as decentered and preconverging-or-dementing\textsuperscript{82}—apriorising-
psychologism, given our state of metaphysics-of-presence--\{implicitd--nondescript/ignorable--
void \textsuperscript{--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\textsuperscript{88}-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/sublimation/akrasiatic-drag. 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\textsuperscript{87}-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\textsuperscript{33}. This new positivism\textsuperscript{83} reference-of-
thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99}
voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-
positivism\textsuperscript{85} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99}
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 \textsuperscript{1} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{12},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{15}, 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\textsuperscript{9} of reference-of-thought as beyond-the-consciousness-awareness-teleology\textsuperscript{14}–<in-existential-extrication-as-of-existential-unthought>\textsuperscript{17} and ‘lack of constraining social universal-transparency\textsuperscript{9}–{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness)}\textsuperscript{9}; such that implying that our prior positivism–procrypticism, as of its reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{12},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{15}, cannot longer be upheld at such uninstitutionalised-threshold\textsuperscript{12} but requiring in lieu a notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{12},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{15} 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\textsuperscript{12}–defect–<as-Being-or-ontological-or-existential–defect>\textsuperscript{15}. 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.
imperatives/axioms/registry-teleology\textsuperscript{9}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{9}, with both latter logically reference-of-thought construed as of distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{22} or lacking-an-ontologically-veridical-reference-of-thought due to their derived-denaturing\textsuperscript{5} 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\textsuperscript{22} which should thus be always construed as being in distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{22} with respect to its prospective institutionalisation. It is effectively derived-denaturing\textsuperscript{15} that induces threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism as of uninstitutionalised-threshold\textsuperscript{22}, as we can appreciate that the childhood psychopathy and the visitor’s meaningfulness-and-teleology\textsuperscript{9} 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\textsuperscript{78} as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} conflatedness\textsuperscript{2} as of positivism reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{9}, 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

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-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-
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-of-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-of-reference-of-thought as not factoring in the childhood psychopathy postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation-of-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-of-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-of-reference-of-thought prior to the notion of logical-dueness arising once soundness-or-ontological-good-faith/authenticity-of-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 as reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought as devolving-as-of-instantiative-context as contextually-manifest prospective relative-ontological-completeness of 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 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 logical-processing-or-logical-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-

than just as of ‘destructuring’ but more completely and critically to avoid misconstrual rather as of
prospective relative-ontological-completeness\textsuperscript{87} of reference-of-thought. The implication at the registry-worldview level is that base-institutionalisation ‘wholly carries all the meaningfulness-and-teleology\textsuperscript{99} that can be as of intrinsic-reality/ontological-veridicality’ over a state of recurrent-utter-uninstitutionalisation, and likewise for universalisation over base-institutionalisation–ununiversalisation, positivism over universalisation–non-positivism/medievalism, and in our case futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{96} as of prospective notional–deprocrypticism over our positivism–procrypticism. The point here is to highlight that ‘conflatedness’\textsuperscript{12} doesn’t imply any symmetrisation of meaningfulness-and-teleology\textsuperscript{99} with regards to perversion-and-derived–perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96} since the latter is de-mentatively/structurally/paradigmatically not logically-due for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96} in the very first place as is erroneously assumed by temporal projection mental-reflex. But rather, it implies an utter de-mentative/structural/paradigmatic reconstrual of meaningfulness-and-teleology\textsuperscript{99} as of intrinsic-reality/ontological-veridicality wholly by the intemporal projection of the prospective relative-ontological-completeness\textsuperscript{87} of reference-of-thought. The psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications associated with perversion-and-derived–perversion-of–reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96} ultimately falls to the grander issue of prior relative-ontological-incompleteness\textsuperscript{88} of reference-of-thought as fundamentally endemising/enculturating such perversion-and-derived–perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96} possibilities; such that an
We can appreciate that the childhood psychopathy ‘dereifying act’ of spilling water on a chair is a distractiveness-drive with no existentially/ontologically veridical \[\text{reference-of-thought}\] which when wrongly implied as valid prelogism \[\text{as-of-conviction, as-to-profound-supererogation}\] arises as of prior relative-ontological-incompleteness \[\text{as-of-reference-of-thought}\] going from this more comprehensive-possibilities bases that doesn’t allow for \[\text{incrementalism-in-relative-ontological-incompleteness}\] — enframed-conceptualisation’ with the implication that no logical interlocution of the <amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-

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\textsuperscript{10}-\{transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{totalising~in-relative-ontological-completeness}}}}\}\} with consequent conjugated-postlogism \textsuperscript{7} ‘involving beyond-the-consciousness-awareness-teleology\textsuperscript{9}-\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle dynamics further associated with a generalised social ‘lack of constraining social universal-transparency\textsuperscript{10}-\{transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{totalising~in-relative-ontological-completeness}}}}\}\} reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness\textsuperscript{18}-of-\{reference-of-thought\} thus reflecting the uninstitutionalised-threshold\textsuperscript{92} backdrop for the registry-worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing –apriorising-psychologism. In other words, social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is de-mentatively/structurally/paradigmatically ‘ontologically compromised’ as of a registry-worldview’s/dimension’s prior relative-ontological-incompleteness -of- reference-of-thought such that what a registry-worldview/dimension institutionalisation accede to as socially-functioning-and-accordant is limited by its given beyond-the-consciousness-awareness-teleology\textsuperscript{9}-\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle with the implication that ‘lack of constraining social universal-transparency\textsuperscript{10}-\{transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{totalising~in-relative-ontological-completeness}}}}\}\} at this uninstitutionalised-threshold\textsuperscript{92} allows for denaturing \textsuperscript{15}, which is rather subpar to the notional–confaltedness /constitutedness ‘-to-confaltedness\textsuperscript{12} required for
ontological-normalcy/postconvergence as ‘preempting epistemic-decadence’, as
 wooden-language—(imbuemed—temporal—mere-form/virtualities/dereification
/akrasiac-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 to be
 construed as socially-functional-and-accordant", with the possibility for such epistemic-decadence being superseded arising only as of the prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness—of—reference-of-thought
 driven by the ‘non-constraining and abstract organic mental-disposition as of ontological-faith
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ in rearticulating such
 a prospective institutionalisation ‘constraining social universal-transparency—⟨transparency-
of-totalising-entailing,—as-to-entailing—⟨amplituding/formative—epistemicity⟩totalising—in
 relative-ontological-completeness ⟩ reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation taking cognisance of the prior registry-worldview’s/dimension’s
 relative-ontological-incompleteness—of—reference-of-thought; wherein
 notional—conflatedness /constitutedness —to-conflatedness reflects their institutionalisation
 and denaturing reflects their uninstitutionalised-threshold. Hence in the bigger picture
 explaining why the successive registry-worldviews/dimensions are construed as of
 diminishing—human-epistemic-abnormalcy/diminishing—preconvergence towards ontological-normalcy/postconvergence. As of a protracted analysis given human limited-mentation-capacity with respect to social universal-transparency—⟨transparency-of-totalising-entailing,—as-to-entailing—⟨amplituding/formative—epistemicity⟩totalising—in-relative-ontological-completeness ⟩ which critically tends to be solicited at its beyond-the-consciousness—
awareness-teleology - <in-existential-extrication-as-of-existential-unthought> as in this
individuation-level analysis, conflatedness can equally be construed as tying down
transcendentally-enabling-level-of-ontological-good-
faith/authenticity / objectification/desubjectification-as-objectification-<as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> to
ontological-normalcy/postconvergence as ontological-completeness-of-
reference-of-thought
avails as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, and hence
its construal as of ‘intemporal-prioritisation-of-reference-of-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\textsuperscript{13} of positivism–procrypticism, and full-notional–conflicatedness /deprocrypticism. We can appreciate that prior relative-ontological-incompleteness\textsuperscript{14}–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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{100} 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\textsuperscript{68}/objectification/desubjectification-as-objectification–<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{100} enabling our ontology/virtue-construal capacity is more fundamentally a drive for ontological-completeness-of–reference-of-thought driven by conflation\textsuperscript{12}–as articulated above over denaturing , and explaining why conflatedness\textsuperscript{12} as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigating the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} behind the successive institutional-cumulation/institutional-recomposure–<as-to–historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing> is the very determinant of human ontology/virtue-construct, and so more than just an affixed as denaturing\textsuperscript{13} referencing of any one registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy, notwithstanding the mere fact of 1770
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-motif-and-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-motif-and-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—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—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\(^7\)-of-reference-of-thought by the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^7\) that cannot be confused with the idea of construing our present positivism–procripticism uninstitutionalisation \(^7\) reference-of-thought as the definite ontology/virtue closed-structure, but rather warrants that we take stock of the exceptional ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^7\) that has gone before in providing the secondnatured possibilities of our present as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driven notional–conflicatedness \(/\) constitutedness \(^7\)-to-conflicatedness \(^7\), 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driven notional–conflicatedness \(/\) constitutedness \(^7\)-to-conflicatedness \(^7\) as an opened-structure for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology \(^9\) 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 \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^9\) 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–conflicatedness \(/\) constitutedness \(^7\)-to-conflicatedness \(^7\)’. 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-preservation of existence-as-of-its-mimetic-echoness/existence-in-
constraining-effectiveness nature’ provides metaphysics-of-absence—(implicated-epistemic-verity-of-nonpresencing—<perspective–ontological-normalcy/postconvergence>) insights with regards to obviating the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising→self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction bound to disrupt thought and analysis in the social as of its ‘relatively low results-constraining-effectiveness nature’. Along the same argument and with regards to the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising→self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction inherent in the social, it is important to grasp that such an epiphenomenon/incidental-phenomenon insight as implied herein with postlogism—psychopathy and corresponding human social dynamics implications is rather a social construction supposedly coherent ontological-commitment that goes well beyond any given specific epiphenomenon—(in-the-overall-ecstatic-existence-supervening-conflededness)/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 transcendently-enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification—<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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-motif-and-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
is wrong, such an insight about the supposedly coherent ontological-commitment being wholly
construed as of its ‘very own veracity/ontological-pertinence as of any of its objectificable
contexts’ can-and-is often easily flouted and sidetracked with the high temporal-to-intemporal-
conjugating-emotional-involvement/subjectification/epistemic-totalising ~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 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 ~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-
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-
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions—existentialism—form-factor, and in so doing inducing
threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow—supererogation—
preconverging/dementing—apriorising-psychologism as uninstitutionalised-threshold. In
other words, a prospective registry-worldview/dimension institutionalisation ‘meaningfulness-
and-teleology’ in becoming the new reference-of-thought (over the prior registry-worldview’s/dimension’s reference-of-thought) with its supposedly grander intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation reference-of-thought—
categorical-imperatives/axioms/registry-teleology as of the ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being—as-of-existential-reality driving/behind its
construal, turns out to be a prospective institutionalisation ‘reset framework for human
temporal-to-intemporal mental-dispositions’ respectively in reference-of-thought—looseness-
of-tethering—to—prelogism—as-of-conviction,—as-to-profound—supererogation and reference-
of-thought—closeness-of-tethering—to—prelogism—as-of-conviction,—as-to-profound—
supererogation 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 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
(with the difference as of a ‘relatively lower sensibility’ arising just because of the new
registry-worldview/dimension prospective relative-ontological-completeness—of—reference-
of-thought limiting/constraining on the possibilities of vices-and-impediments); implying an
underlying ontological-contiguity of the reality of human temporal-to-intemporal mental—
dispositions across all the registry-worldviews/dimensions. Thus while ‘ontologically superseding the prior beyond-the-consciousness-awareness-teleology\(^{99}\) -\(<\text{in-existential-extrication-as-of-existential-unthought}>\) and prior ‘lack of constraining social\(^{100}\) universal-transparency\(^{101}\) -\((\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity}>\text{totalising-in-relative-ontological-completeness} \)\) this does not imply apart from such institutionalisation-as-secondnaturings a change of human temporal-to-intemporal nature, given that this nature will further manifest at the prospective registry-worldview uninstitutionalised-threshold\(^{102}\) as its beyond-the-consciousness-awareness-teleology\(^{99}\) -\(<\text{in-existential-extrication-as-of-existential-unthought}>\) and ‘lack of constraining social\(^{100}\) universal-transparency\(^{101}\) -\((\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity}>\text{totalising-in-relative-ontological-completeness} \)\) inducing anew the new \(^{103}\) reference-of-thought owns threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation — preconverging/dementing –apriorising-psychologism. This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-threshold\(^{102}\) can be construed ontologically as arising out of a further temporal/shortness-of-register-of—meaningfulness-and-teleology\(^{99}\) distortedness of the new \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology}^{99}\) in the social extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology\(^{99}\)\) ultimately extending to the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology\(^{99}\)\) spheres of formal constructs distorting formal construal of meaninglessness-and-teleology\(^{99}\), and so to a point of equilibrium of the new registry-worldview/dimension between its institutionalised meaninglessness-and-teleology\(^{99}\) and its
uninstitutionalised-threshold’s threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism. The operant and technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure-ontology conflatedness for ontologically-veridical meaningfulness-and-teleology and ‘human temporal-to-intemporal-dispositions condition’ of reception/distortion across the successive registry-worldviews/dimensions involving denaturing where there is ‘lack of constraining social universal-transparency—(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness’). The establishment or rather coming into being of a prospective registry-worldview/dimension institutionalisation reference-of-thought can thus be construed as of pure-ontology conflatedness for ontologically-veridical meaningfulness-and-teleology, and so because it is both the mechanical-knowledge as the constraining technical outcome and the non-constraining driving underlying intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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 transcendent-ful-enabling/sublimating/superoerogatory–de-mentativity ontological-primemovers-totalitative-framework (as it supersedes the prior beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> and the prior ‘lack of constraining social universal-transparency—(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness’), and then imbues the prospective institutionalisation with social validity and social structure of meaningfulness-and-teleology as of deferential-formalisation-transference. This is the social-setup of the
prospective institutionalisation \( ^8 \) reference-of-thought as of pure-ontology conflatedness \( ^9 \) for prospective relative-ontological-completeness \( ^7 \) of reference-of-thought \( ^5 \) meaningfulness-and-teleology \( ^6 \). But then in due course and at the uninstitutionalised-threshold \( ^2 \) of this prospective institutionalisation \( ^8 \) reference-of-thought, its organic-knowledge (as driven by intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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 \( ^2 \) by the registry-worldview’s/dimension’s least common denominator as \( < \text{amplituding/formative}> \) 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 ) for social-functioning-and-accordance—as-of—social-stake-contention-or-confliction (in a social dynamics at the given uninstitutionalised-threshold \( ^2 \) that is a drawback-to/undermines prospective-knowledge-and-institutional deferential-formalisation-transference as of prospective relative-ontological-completeness \( ^7 \)-of-reference-of-thought intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity ontological-prime-movers-totalitative-framework \( ^7 \), and is rather oriented to sovereign extrication over knowledge-reification \( ^7 \) at this uninstitutionalised-threshold \( ^2 \) as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since \( ^7 \) reference-of-thought—categorical-imperatives/axioms/registry-teleology \( ^7 \) are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Anecdotally, we know as of our uninstitutionalised-threshold \( ^2 \) 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-motif-and-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-prime-movers-totalitative-framework construal for the notional—deprocrypticism prospective institutionalisation, it is critical to grasp both the inherent ontological-veracity of the meaningfulness-and-teleology behind the construal of notional—deprocrypticism and the ‘reality of a human condition of temporal-dispositions distractive-alignment-to reference-of-thought—of-apriorising/axiomatising/referencing>, and so as of notional—conflicatedness /constitutedness —to-conflicatedness as historicity/ontological-eventfulness/ontological-aesthetic-tracing in articulating a (protensive-consciousness deneuterising -induced)- reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, that is preemptive of a least-common-denominator-of-social-functioning-and-accordance-effecting to bare mechanical-knowledge as
of 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

inducing threshold—of—nonconviction/madeupness/bottomlining—as—to—shallow—supererogation—preconverging/dementing—apriorising-psychologism as of uninstitutionalised-threshold. This is achieved by a perpetuating metaphysics-of-absence-(implicated-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence>) that factors in human temporal—to—intemporal-dispositions nature.

Insightfully, a storied-construct/ontologically-valid-narration technique apprehending the temporal—to—intemporal-dispositions respective mental-dispositions for reference-of-thought—looseness-of-tethering—to—prelogism—as-of—conviction,—as—to—profound—supererogation and reference-of-thought—closeness-of-tethering—to—prelogism—as-of—conviction,—as—to—profound—supererogation can be construed, wherein the instigating temporal postlogism—as-of—compulsing—nonconviction/madeupness/bottomlining—as—to—threshold—of—shallow—supererogation (as postlogism—as-of—compulsing—nonconviction/madeupness/bottomlining—as—to—threshold—of—shallow—supererogation—temporal threshold—of—nonconviction/madeupness/bottomlining—as—to—shallow—supererogation—preconverging/dementing—apriorising-psychologism) as of the childhood psychopathy (where the reference—of—thought—looseness—of—tethering—to—prelogism—as—of—conviction,—as—to—profound—supererogation mental defect is of social universal-transparency—transparency-of-totalising-entailing,—as—to—entailing—amplituding/epistemicity>totalising—in-relative-ontological-completeness socially like in a ‘dereifying act’ of spilling water on a chair and accusing another, pointing to a mental-shortcut as faulty-mentation-procedure-deception—or—urge in relating to social-stake—contention—or—confliction) and adult psychopath
postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{9} vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowling\textsuperscript{4} Thus effectively such a postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{9} process is rather very simplistic, and the deception arises actually from the prelogism-as-of-conviction,-as-to-profound-supererogation\textsuperscript{7} mental-states to be by mental-reflex in prelogism-as-of-conviction,-as-to-profound-supererogation\textsuperscript{7} thus inducing wrongful teleological elevation of the postlogism/psychopathic\textsuperscript{5} meaningfulness-and-teleology', which wouldn’t occur at childhood psychopathy. Finally, as of dynamic-cumulative-aftereffect and across all registry-worldviews/dimensions, the ‘distractive-alignment-to-refrence-of-thought<-of-apriorising/axiomatising/referencing>\textsuperscript{9} of any registry-worldview/dimension institutionalisation meaningfulness-and-teleology\textsuperscript{9} as of its organic-knowledge’ can be construed and analysed across 3 lines; - the initiating temporal postlogism\textsuperscript{5} distractive-alignment-to-refrence-of-thought<-of-apriorising/axiomatising/referencing>\textsuperscript{9} of ‘meaningfulness-and-teleology’, - the generalised temporal-dispositions to integrate such ontologically-destructured meaningfulness-and-teleology\textsuperscript{5} as of the registry-worldview’s/dimension’s relative-ontological-incompleteness\textsuperscript{8} of reference-of-thought explaining its beyond-the-consciousness-awareness-teleology <-in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} and ‘lack of constraining social universal-transparency\textsuperscript{11}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{1} ), - and the prospective institutionalisation construing/conceptualising the ontological-veridicality and analysis of such registry-worldview/dimension institutionalisation meaningfulness-and-teleology\textsuperscript{9} distractive-alignment-to-refrence-of-thought<-of-apriorising/axiomatising/referencing>\textsuperscript{9} dynamics (as of the previous two) as social
positivism/medievalism or failing 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 in procrypticism, and thus requiring respectively transcending/superseding to base-institutionalisation, universalisation, positivism and deprocrypticism), is that meaningfulness-and-teleology can then still be upheld on the basis of the same uninstitutionalised-threshold/uninstitutionalised apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights rather than the more ontologically-veridical implication of prospective
registry-worldview/dimension institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional conflatedness. Explicating thus the de-mentative/structural/paradigmatic implication of the non-positivistic or our positivism–procrypticism perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation constrained 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-
motif-and-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 intemporal/ontological/social/species/
universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigming and not temporal extricatory de-
mentating/structuring/paradigming parasitising/co-opting to the species existential-tale.]
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
positivism/reference-of-thought registry-worldview. It is fair to say the statement made
before, “Z … will look down on 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
endemisation/enculturation of the denaturing of additionality and the implications thereof of
subsequent denaturing in circularity/recurrence/repetition/repeatability” is circumstitionally
relevant even in our positivistic registry-worldview wherein ‘lack of constraining social
universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness
}
induces a ‘human temporal uninstitutionalised-threshold’ mental-disposition’ temporality /shortness or shortness-of-register-of—meaningfulness-and-teleology drive. The Milgram experiments, a demonstration par excellence of the human condition at uninstitutionalised-threshold with respect to perceived–social-stake-contention-or-confliction constraints as of human limited-mentation-capacity-deepening, truly reflect the inherent nature of 'human temporal uninstitutionalised-threshold mental-disposition'; and the deprocrypticism-driven understanding of which should rather be an avenue for a pivoting/decentering psychologism with respect to positivism–procrypticism registry-worldview/dimensions vices-and-impediments (just as with all previous transcendence-and-sublimity/sublimation/supererogatory/de-mentativity of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—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, rather than a naïve metaphysics-of-presence—(implicated—nondescript/ignorable–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-recomposing-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 non-presencing-<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 transcendent-enabling/sublimating/supererogatory—dementativity. Such metaphysics-of-absence-(implicated-epistemic-veracity-of non-presencing-<perspective–ontological-normalcy/postconvergence>) 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 transcendent-
enabling/sublimating/supererogatory–de-mentativity'), like deferential-formalisation-transference, ordered-construct, percolation-channelling and transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-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-motif-and-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-primemovers-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 secondnature 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-‘motif-and-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\textsuperscript{8}—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\[^9\]-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity which quickly obtain deferential-formalisation-transference (deferential as not opinionating randomly with respect to imagining the legal implications of one another’s actions but deferring one’s understanding to the formal legal domain, appreciating in deference scientific principles and not opinionating about what we imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and human geography methods and not imagining how censuses and polls should be done but deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge by deferential-formalisation-transference pointing out that ‘human intemporal mental-dispositions and projections’ are the basis for ‘inventing’ human knowledge and corresponding virtue (as of aetiologisation/ontological-escalation), and not ‘human temporal <amplituding/formative> wooden-language-(imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘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/supercereatory—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--(implicit-to-nondescript/ignorable--void ’-as-to-
-presencing—absolutising-identitive-constitutedness) instead of assuming a ‘human temporal
uninstitutionalised-threshold mental-disposition’ of the social by prospective metaphysics-of-
absence-(implicit-to-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—(implicit-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-discomfure-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 with priorly established formal knowledge constructs whether subject-matter disciplines or formalising constructs including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in the sense that it tends to be of an extricatory/temporal de-mentating/structuring/paradigming and not intemporal/ontological/social/species/universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming as when it fails to appreciate the virtuous implications of
of-thought-as-of-maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’. Virtue is essentially about the intemporality-drive as maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation for 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—(implicated-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence) /postdication with reference-of-thought—categorical-imperatives/axioms/registry-teleology subservient to that purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to reference-of-thought—categorical-imperatives/axioms/registry-teleology as these are failing/not-upholding—as-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—(implicated-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence) /postdication rather than upholding it, their very raison d’être. Interestingly, supposed by some circumstance an individual of a positivistic insight found themselves in a non-positivistic community, whether base-institutionalisation/animistic or medieval, facing a disease attributed to a negative spirit or so, but the positivistic individual knows it is a case of an infection with the idea that a certain root or leaf in the nearby forest can be used as cure, however, the community rather believe that the forest is an evil forest and this will just make things worse for them overall. Obviously, as of its positivism prospective relative-ontological-completeness—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\textsuperscript{4}-drive to supersede the non-positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{7} 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\textsuperscript{38} here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness\textsuperscript{8} and relative-ontological-completeness\textsuperscript{87} reference-of-thought and respectively as of their divergent non-positivists dereification\textsuperscript{5} perspective and positivist reification\textsuperscript{6} perspective; as seeing the positivist stranger walking into the supposed ‘evil forest’ will be the confirmation for members of the non-positivist social-setup of its viciousness-or-supernaturalness-or-evil-disposition. It can be noted here that seeing the positivist walking into the evil forest will be branded as proof/evidence by the non-positivists of its viciousness-or-supernaturalness-or-evil-disposition going by their supernatural conception of existential-contextualising-contiguity\textsuperscript{38}–in-reification /dereification as of their prior relative-ontological-incompleteness\textsuperscript{8}–of–reference-of-thought, contrasted with the positivist naturalist conception of existential-contextualising-contiguity\textsuperscript{38}–in-reification as-seeking-a-cure as of its prospective relative-ontological-completeness\textsuperscript{87}–of–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{8}–of–reference-of-thought, as the notion of proof/evidence is more critically tied down to existential-contextualising-contiguity\textsuperscript{38}–reification\textsuperscript{6} as of singularisation\textsuperscript{7}/epistemic-immanence/veridical-epistemic-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity\textsuperscript{6}–<<profound-suprerogation\textsuperscript{96}–

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of-mentally-aestheticised-postconverging/dialectical-thinking of-qualia-schema in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter ‘meaningfulness-and-teleology’ as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the universal ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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 of-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; with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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–‘motif-and-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-motif-and-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\(^{87}\)-of- reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness\(^{87}\)-of- reference-of-thought but for the induced crossgenerational transcendental metaphoricity\(^{56}\) possibility, and the contortion is more of a token as of the metaphoricity\(^{56}\) possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and without which token contortion there is ‘no existential reference for such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, as a gesturing of metaphoricity that is ‘beyond the prior relative-ontological-incompleteness\(^{87}\)-of- reference-of-thought full meaningfulness-and-teleology\(^{19}\) implications contemplation’. The contortion implies that there is ‘nothing any more important than upholding the metaphoricity\(^{56}\) possibility for prospective relative-ontological-completeness\(^{87}\)-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\(^{87}\)-of- reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into the ordinariness of prior relative-ontological-incompleteness\(^{87}\)-of- reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness -of- reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
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–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–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-motif-and-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’ and construed as of ontologically-veridical difference-conflatedness–as-to-totalitative-reification—in-singularisation–as-veridical-epistemic-determinism; with the assertion by this author that there is no accidental human meaningfulness-and-teleology as all prior meaningfulness-and-teleology imply futural deferred traces of their prospectively more ontologically-complete constructs as of grander ‘ontological-faith-notion-or-ontological-
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 is necessarily as of ‘identitive <amplituding/formative–epistemicity> totalising/circumscribing/delineating postconverging-or-dialectical-thinking’—apriorising-psychologism’ even at its uninstitutionalised-threshold where it is effectively preconverging-or-dementing—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. We can imagine as of a non-positivistic social-setup reference-of-thought identitive-constitutedness— as—‘epistemic-totality’—dereification—in-dissingularisation—as-flawed-epistemic-determinism <amplituding/formative–epistemicity> totalising/circumscribing/delineating meaningfulness-and-teleology, the ‘candid existential expressiveness’ that ‘integrates superstition as-thinking’ as of its uninstitutionalised-threshold, much like as from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology 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 uninstitutionalised-threshold; and in both cases the ‘trace/ontological-aesthetic-tracing of ontological wholeness/nested-congruence’ as of existential-contextualising-contiguity knowledge-reification breaks down at the uninstitutionalised-threshold thus assuming a nondescript/ignorable—void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing—narratives) identitive-constitutedness— as—‘epistemic-totality’. 
dereification\textsuperscript{10} -in-dissingularisation -as-flawed-epistemic-determinism\textsuperscript{1} representation of the breakdown and going on in both cases to ‘overlook effectively as-if-thinking respectively’ the ontologically-veridical reality of ‘preconverging-or-dementing\textsuperscript{2} –apriorising-psychologism superstition’ and ‘preconverging-or-dementing\textsuperscript{2} –apriorising-psychologism \textsuperscript{3} procrypticism–or–disjointedness-as-of- reference-of-thought’. It is singularisation /epistemic-immanence/veridical-epistemic-determinism in preempting any such de-mentative/structural/paradigmatic threshold construed as uninstitutionalised-threshold\textsuperscript{0} as implied by notional–deprocrypticism that reflects ‘ontologically-veridical difference-conflatedness -as-to-totalitative-reification -in-singularisation -as-veridical-epistemic-determinism’\textsuperscript{11} as factoring in prior registry-worldviews/dimensions \textsuperscript{6} reference-of-thought prior relative-ontological-incompleteness\textsuperscript{2} as of the ontologically-flawed threshold of its reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation from the perspective of prospective registry-worldview/dimension \textsuperscript{5} reference-of-thought prospective relative-ontological-completeness\textsuperscript{5} to construe \textsuperscript{4} historiality/ontological-eventfulness\textsuperscript{5}/ontological-aesthetic-tracing as of notionally-full existential-contextualising-contiguity\textsuperscript{18} knowledge-reification\textsuperscript{6}. In other words, existential-contextualising-contiguity\textsuperscript{15} as 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’> isn’t halted at any given registry-worldview’s/dimension’s de-mentative/structural/paradigmatic limit/threshold-construed-as-mathesis/motif/thrownness-disposition for ontological conception, but rather reifies as of singularisation\textsuperscript{7}/epistemic-immanence/veridical-epistemic-determinism as implied with ontologically-veridical difference-conflatedness\textsuperscript{19}–as-to-totalitative-reification\textsuperscript{20} -in-singularisation\textsuperscript{22} -as-veridical-epistemic-determinism\textsuperscript{21} as of notional–deprocrypticism, with such singularisation /epistemic-
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 ¹⁰¹ universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism but not yet as of rational-empiricism’; with such budding-positivism rather a metaphoricity⁵⁶ instigation of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic soul-searching for the psychoanalytic-unshackling of the human subject as of a dementative/structural/paradigmatic Lacanian displacement/decentering of the human subject from its prior ‘epistemic-totality⁹/ reference-of-thought/epistemic-totalising¹² ~self-referencing-syncretising/circularity conception of ⁵ five meaningfulness-and-teleology as of non-positivism/medievalism’ to a prospective ‘epistemic-totality⁹/ reference-of-thought/epistemic-totalising ~self-referencing-syncretising/circularity conception of ⁵ five meaningfulness-and-teleology as of positivism/rational-empiricism’, that is the fundamental dementative/structural/paradigmatic seeding-resolution of the ‘non-positivism/medievalism
through/messianic-reasoning is utterly counterintuitive to how we perceive prospective elucidation of human knowledge and emancipation going by the given reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of \textsuperscript{8} reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology\textsuperscript{9} aposteriorising/logicising/deriving/intelligising/measuring. In this regard, we can construe that even the \textsuperscript{83} wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{99}} mental-disposition in a non-positivism/medievalism social-setup has a sense of human knowledge development and emancipation but with a mental-reflex that such a conception is necessarily by way of the non-positivism/medievalism social-setup reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of \textsuperscript{83} reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology\textsuperscript{99} aposteriorising/logicising/deriving/intelligising/measuring. The idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ articulation of prospective reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation in prospective relative-ontological-completeness\textsuperscript{97} as of positivism \textsuperscript{9} reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology\textsuperscript{99} aposteriorising/logicising/deriving/intelligising/measuring is the route for ontologically-veridical human knowledge transformation and emancipation as of prospective positivism is very much alien to the non-positivism/medievalism cloistered-consciousness. Likewise, the \textsuperscript{83} wooden-language-(imbued—averaging-

mental-disposition in our positivism–procrpticism effectively do has a sense of human knowledge development and emancipation but as of a mental-reflex that such a conception is necessarily by way of our positivism–procrpticism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring. In the same vain, the idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ articulation of prospective ontologically-uncompromised—referentialism notional~deprocrpticism reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring is the route for ontologically-veridical human knowledge transformation and emancipation in futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional~deprocrpticism is very much alien to our positivism–procrpticism cloistered-consciousness. In both instances the notion of prospective metaphoricity is one that necessarily faces the fact that the human mind is ever always entrapped in an existentially-invested ‘epistemic-totality/reference-of-thought/epistemic-totalising~self-referencing-syncretising/circularity conception of meaningfulness-and-teleology’ which effective dislodgment/displacement/decentering is as of a crossgenerational instigation, but then wouldn’t happen just by accident and thus has to be instigated for prospective relative-
ontological-completeness! In fact such an insight can be extended across ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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 ’ 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—reproducibility-of-aestheticisation, and likewise the latter doesn’t anticipate the universalisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, with the latter not anticipating our positivism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation which itself doesn’t anticipate prospective ontologically-uncompromised—referentialism deprocrypticism. 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 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 deprocripticism. 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\(^{13}\) 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\(^9\) 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\(^{19}\)-of-mentally-aestheticised—preconverging/dementing\(^{19}\)—qualia-schema>; and so, as its essential meaningfulness-and-teleology\(^9\) is as of a solipsistic transversality-of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing\(^{11}\) 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\(^{19}\)<as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity, on the same token that a natural scientist is in a transversality-of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing\(^{11}\) 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/s\(^2\) 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/s\(^2\) 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 ‘<amplitude-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{87} that is 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>\textsuperscript{3} wooden-language-\textsuperscript{86} (imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}) 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\textsuperscript{87} of reference-of-thought is actually ontologically transformative as of aetiologyisation/ontological-escalation, over mere palliative construals as of the very same prior reference-of-thought in prior relative-ontological-incompleteness\textsuperscript{88}, for resolving a given registry-worldview/dimension vices-and-impediments\textsuperscript{105}; this notion of human supererogatory–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—stranding-or-attributive-dialectics), rather than a second-guessing mented or
extricatory punctuality/immediacy of depth-of-thought’ to a more profound appreciation of the
underlying possibility for human transcendence-and-sublimity/sublimation/supererogatory—de-
mamentativity as of human intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
mamentating/structuring/paradigming. In this regard as of lack of dispensing-with-immediacy-for-
relative-ontological-completeness—by-reification/contemplative-distension is the human
temporal inclination to decontortion construed as a disposition to undermine ‘intemporal
ontological-veracity as of universal existential import’ for the sake of ‘temporal narrow-and-
specific existentially-invested advantage/interest with little concern about emancipatory
universal meaningfulness-and-teleology’, and so as the very contrary disposition to reasoning-through/messianic-reasoning contortion. Decontortion as of human
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation is rather counter to ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality disposition by its
deterministic hanging onto prior relative-ontological-incompleteness—of reference-of-thought
reasoning-from-results/afterthought while ignoring/overlooking the ontological-veracity
implications of the trace/ontological-aesthetic-tracing of reifying existential-contextualising-
contiguity, and thus adopting a dereification posture as enabled by ‘lack of constraining
social universal-transparency—(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness’). Such
a human disposition to decontortion at uninstitutionalised-threshold arise on the naïve basis
that human temporal willing/volition can effectively supersede the ontological integrity/veracity

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of meaningfulness-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/akrasiatic-drag 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 -<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/inferring-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 precedingly/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-conflatedness /formative-supererogating<-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) with respect to temporal-to-intemporal ontological-performance—which is what enables the reification of existence/intrinsic-reality/ontological-veridicality. In this regard for instance, the well-articulated Foucauldian discourse of ‘speech activity’ conceptualisation associated with the notion of parrhesia more critically enables its existential-contextualising-contiguity knowledge-reification with regards to the possibility of human transcendence-and-sublimity/sublimation/supererogation—de-mentativity as can be projected from an Ancient Greece context right up to our modern and futural context in contrast to say analytic philosophy ‘speech act’ which by its atomising/taking-to-pieces formalisation orientation is in many ways by its mere denotative/connotative constitutedness nature just an implied existentially decontextualised/abstracted construct as of its poor ontological-as-existential-commitment with respect to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, in contrast to the reifying conflatedness connotative nature of ‘speech activity’ discourse as of its contextualising ecstatic-totalising-entailing/nested-congruence; such that the former assumes rather an identitive-constitutedness—as-‘epistemic-totality’-dereification—in-dissingularisation—as-flawed-epistemic-determinism ^\textsuperscript{3} for-explicating-ontological-contiguity posture as of atomising/taking-to-pieces formalisation rather than a difference-conflatedness-as-to-totalitative-reification—in-singularisation-as-veridical-epistemic-determinism ^\textsuperscript{4} for-explicating-ontological-contiguity posture that is as of ecstatic-totalising-entailing/nested-congruence as with the latter. Such a conclusion can be
extended to other analytic tradition concepts assuming rather an atomising/taking-to-pieces formalisation orientation like the broader notion of language games when rather analysed as of a denotative/connotative constitutedness\(^1\) nature outside existential-contextualising-contiguity\(^2\) whereas in contrast this author construes of the ontologically-veridical reflection of the social purview as better served by the notion of ‘ontologically-hegemonising-narrative\(^7\)\) ontological-performance\(^7\) -\(\textit{<including-virtue-as-ontology>}\)’ as of its reifying conflatedness\(^12\) connotative nature reflecting the ontological-veracity/ontological-performance \(\textit{<including-virtue-as-ontology>}\) of human-subpotency epistemic/notional-projective-perspective\(^5\) meaningfulness-and-teleology\(^6\) articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment\(^7\) 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-\(\textit{<amplituding/formative-epistemicity>}\) totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\(^12\) epistemic/notional-projective-perspective of ontological-prime movers-totalitative-framework\(^12\) as of prospective relative-ontological-completeness\(^17\) \(\textit{<amplituding/formative-epistemicity>}\) causality–as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity \(\textit{<amplituding/formative-epistemicity>}\), and so-construed as of difference-conflatedness\(^1\) -as-to-totalitative-reification\(^9\)-in-singularisation\(^1\)-as-veridical-epistemic-determinism\(^21\) \(\textit{<amplituding/formative-epistemicity>}\) causality–as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity \(\textit{<amplituding/formative-epistemicity>}\); thus further articulating meaningfulness-and-teleology\(^9\) as from prior relative-ontological-incompleteness\(^9\) to prospective relative-ontological-completeness\(^7\), and so from the epistemic/notional perspective of existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\(\textit{<amplituding/formative-epistemicity>}\) totalising–renewing-realisation/re-perception/re-
thought,-in-supererogatory-epistemic-conflicatedness\textsuperscript{12} as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism and this ‘ontologically-hegemonising-narrative’ ontological-performance \textasciitilde{\textless}including-virtue-as-ontology\textgreater \textasciitilde{\textless}including-virtue-as-ontology\textgreater \textasciitilde{\textless}including-virtue-as-ontology\textgreater orientation is theoretically, conceptually and operantly ontologically efficacious inherently by its ecstatic-totalising-entailing/nested-congruence as it reflects totalisingly-entailing the ‘temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{12}-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of the social epistemic-totality\textsuperscript{36} of ‘meaningfulness-and-teleology’. This totalising-entailing insight is reflected in the Derridean deconstruction orientation with its obvious narratology implications pertinence to literary studies as of its conflatedness\textsuperscript{12} with existential-contextualising-contiguity\textsuperscript{38} in contrast to such a notion like language games when construed rather in constitutedness\textsuperscript{31}. This difference of conceptualising comes down to the atomising/taking-to-pieces flaw reflex of constituting-towards-‘epistemic-totality\textsuperscript{36}’ implied as of ontologically-flawed identitive-constitutedness -as-‘epistemic-totality ‘-dereification ‘-indissingularisation\textsuperscript{8}-as-flawed-epistemic-determinism\textsuperscript{8} as against the ecstatic-totalising-entailing/nested-congruence disposition for reifying-‘epistemic-totality ‘-for-completeness implied as of ontologically-veridical difference-conflicatedness ‘-as-to-totalitative-reification\textsuperscript{8}-in-singularisation ‘-as-veridical-epistemic-determinism ‘; wherein the conflatedness\textsuperscript{2} mental-reflex is involved in construing of both the right apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination\textsuperscript{27} and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination\textsuperscript{27} for completeness as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism/postdication projected
conflatedness (as of singularisation\textsuperscript{2}/epistemic-immanence/veridical-epistemic-determinism and dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{6} of ‘supererogatory–acuity/perspicacity(astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument\textsuperscript{8} with regards to human limited-mentation-capacity-deepening\textsuperscript{2} as prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ 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-motif-and-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\textsuperscript{3} mental-reflex assumes uncritically of its right apriorising/axiomatising/referencing/intelligibility/setup/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/intelligibility/setup/measuringinstrument, and this is exactly what is implied by displacement/decentering-of-the-human-subject as of its relative-ontological-incompleteness\textsuperscript{8}. 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\textsuperscript{2} as of ‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring–<as-to–
postconverging-or-dialectical-thinking\textsuperscript{10}–apriorising-psychologism> of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as axiomatic-construct’, and logic actually being in effect the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, with the implication that all the knowledge as ontologically-veridical \textsuperscript{4} meaningfulness-and-teleology\textsuperscript{9} that exists is about existential-contextualising-contiguity\textsuperscript{8} knowledge-reification\textsuperscript{5} as of ontological-prime-movers-totalitative-framework\textsuperscript{42} of supposedly coherent ontological-commitment\textsuperscript{45} implied as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, ‘speech activity’ discourse speaks of an supposedly coherent ontological-commitment\textsuperscript{45} as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as expressed above (with regards to the social contextualisation beyond just speech for the possibility of human transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{40} dementativity…) which is then being reified/elucidated for the prospective possibility of human emancipation, with logic being the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of this articulated ontological-as-existential-commitment having to do with such social contextualisation’. Likewise the underlying notion of ontological-performance \textsuperscript{1}-<including-virtue-as-ontology> as herein articulated by this author is as difference-conflatedness\textsuperscript{12} as-to-totalitative-reification\textsuperscript{9} in-singularisation\textsuperscript{1}-as-veridical-epistemic-determinism\textsuperscript{21}<amplituding-formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{46} 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 construal of
crystall-existence/the-nature-of-the-world/conditions’; articulating knowledge as ontologically-
veridical meaninglessness-and-teleology as of the existential-contextualising-contiguity
knowledge-reification

<amplituding/formative–epistemicity>causality–as-to-projective-
totalitative–implications,-for-explicating-ontological-contiguity of human underlying relative-
ontological-incompleteness /relative-ontological-completeness -
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>). This underlying notion of ontological-performance -<including-
virtue-as-ontology> speaks more fundamentally of aetiologisation/ontological-escalation, as
explicitly underlined in all transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity elucidating/reifying subject-matters and sciences, unlike approaches that do-not-or-
poorly-appreciate the fact that just as scientific studies are transformative the study of the social
rightly articulated beyond-institutional-being-and-craft is just as transformative with regards to
prospective human living-development–as-to-personality-development, institutional-
development–as-to-social-function-development and Being-development/ontological-
meaningfulness-and-teleology, even though it is more subject to higher emotional-
involvement as of its displacement/decentering-of-the-human-subject
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity . Whereas 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\(^1\) geared towards identitive-constitutedness\(^-\)as-‘epistemic-totality\(^-\)‘-dereification -in-dissingularisation\(^-\)as-flawed-epistemic-determinism\(^8\), which by the token of working by atomising/taking-to-pieces formalisation on specific aspects or specific interpretation as of formalisation construct ignores/overlooks ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as the veridical supposedly coherent ontological-commitment\(^5\) in want of existential-contextualising-contiguity\(^8\) knowledge-reification\(^6\) for knowledge as ontologically-veridical ‘meaningfulness-and-teleology\(^9\), as can be validated and falsified by ontological-primemovers-totalitative-framework\(^7\)

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications, for-explicating-ontological-contiguity\(^8\). 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\(^1\) 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\(^8\) knowledge-reification\(^6\) as of ontological-primemovers-totalitative-framework\(^7\)

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications, for-explicating-ontological-contiguity\(^8\), and goes on to naively deploy outside existential-contextualising-contiguity\(^8\) knowledge-reification 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\textsuperscript{75} for knowledge elucidating/reifying which validation and falsifiability\textsuperscript{70} is rather a matter of ontological-primemovers-totalitative-framework\textsuperscript{92}. The fundamental point here is that logic (reflected by the atomising/taking-to-pieces formalisation approach) is instead the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of Being and beings as reflected in first-level ontology and second-level ontologies, and logic cannot derive the superseding/preceding ecstatic existential veridicality of Being and beings which validation and falsifiability\textsuperscript{75} is ever always a matter of ontological-primemovers-totalitative-framework\textsuperscript{92}.

Being and beings construed-as-of-ontology/apriorising/axiomatising/referencing in the conceptualising of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or any
<amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or any-issue-in-existence as knowledge, and so as of articulated axiomatic-constructs; is rather reflected either in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking~apriorising-psychologism> when the conceptualising is in prospective relative-ontological-completeness\textsuperscript{87} or is reflected in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing~apriorising-psychologism> when the conceptualising is in prior relative-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of its
underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking—
apriorising-psychologism>, logic seems to be the only mental exercise involved since the
underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking—
apriorising-psychologism> of the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is ever so
pervasive-and-transparent to contemplation by mental-reflex, such that when the
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring—<as-to-postconverging-or-dialectical-thinking—apriorising-
psychologism> of covert flawed-as-dementing
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is implied with
regards to say adulthood psychopathic postlogism-slantedness as of the
historiality/ontological-eventfulness/ontological-aesthetic-tracing of its
meaningfulness-and-teleology as from difference-conflatedness—as-to-totalitative-reification—in-
singularisation—as-veridical-epistemic-determinism in ontological-contiguity, we go on to
aposteriorise/logicise/derive/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\textsuperscript{19}–apriorising-psychologism\textsuperscript{19}, as will be done at childhood psychopathy where it is overt and obvious. Further temporal individuation dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation conjugating to this postlogism -slantedness speaks of socially derived affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring\textsuperscript{-as-to-postconverging-or-dialectical-thinking\textsuperscript{19}–apriorising-psychologism}\textsuperscript{19} of flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, equally requiring unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring\textsuperscript{-as-to-preconverging-or-dementing}\textsuperscript{19}–apriorising-psychologism\textsuperscript{19}; as so implied at the uninstitutionalised-threshold\textsuperscript{19} including as of our procrypticism–or–disjointedness-as-of\textsuperscript{57} reference-of-thought. The underlying insight can be garnered as of the temporal meaningfulness-and-teleology\textsuperscript{99} in \textsuperscript{amplituding/formative–epistemicity}totalising\textsuperscript{-self-referring-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}} reflected as of the prior relative-ontological-incompleteness\textsuperscript{58} of a reference-of-thought uninstitutionalised-threshold\textsuperscript{12}, for instance with the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring\textsuperscript{-as-to-preconverging-or-dementing}–apriorising-psychologism\textsuperscript{19} of flawed-as-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to our positivism or prospectively the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring\textsuperscript{-as-to-preconverging-or-dementing}\textsuperscript{19}–apriorising-psychologism of our flawed-as-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism positivism/rational-empiricism manifestation of
procrypticism–or–disjointedness-as-of-reference-of-thought
Wherein incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as associated with mechanical-knowledge is geared on construing on the basis of prior relative-ontological-incompleteness(of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 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 the prospective/transcending/superseding registry-worldview/dimension’ as deterministically
affirmative of emancipatory/sublimating ‘meaningfulness-and-teleology’. Whereas
‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-
conceptualisation associated with organic knowledge is about ‘utterly resolving as of
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-
‘human<amplituming/formative–epistemicity>totalising–purview-of-construal’ or any
<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality or any-issue-in-existence as of prospective relative-
ontological-completeness’—of- ‘reference-of-thought
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘reference-of-
thought—categorical-imperatives/axioms/registry-teleology’, ‘for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology’
involving 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’. incrementalism-in-relative-ontological-
incompleteness’—enframed-conceptualisation can undermine knowledge development and as
of its sophistic/pedantic peddling 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>) while straddling inbetween the prior relative-ontological-incompleteness’—of-
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 grasp/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 totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality are inherent supposedly coherent ontological-commitment about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ that are in need of existential-contextualising-contiguity knowledge-reification as of ontological-prime-movers-totalitative-framework causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity, 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, and all the physics that is relevant is their further existential-contextualising-contiguity knowledge-reification as physics knowledge as of its ontological-veridical meaningfulness-and-teleology as can be validated and is
falsifiable by ontological-prime movers-totalitative-framework\(^{1}\) \(<\text{amplituding/}	ext{formative-epistemicity}>\text{causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity}\(^{1}\). Even mathematics it is often underestimated works rather on supposedly coherent ontological-commitment\(^{1}\) as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, as of the existential-contextualising-contiguity\(^1\) knowledge-reification\(^\text{1}\) 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\(^\text{1}\) 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\(^{1}\) ‘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 \(<\text{amplituding/}	ext{formative-epistemicity}>\text{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag }\rangle\) presumption; which strangely enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in many ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. It is rather ‘the ecstatic manifestation of existence and then
human experience-and-interpretation of that ecstatic manifestation of existence’ that provides
the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-
construct’ insight about supposedly coherent ontological-commitment 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 in producing knowledge as ‘meaningfulness-and-teleology’, 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, 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 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 specifisms 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. Knowledge as meaningfulness-and-teleology, whether of underlying ontological-construal or ontical-construal, is epistemically validated as of supposedly coherent ontological-commitment as reflected by ontological-primemovers-totalitative-framework. Inherently, because human-subpotency supposedly coherent ontological-commitment is very much intimately linked with the ontological-performance
<including-virtue-as-ontology> of human as of prospective relative-ontological-completeness appraisal, it is always ever the case that as of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^7\) the validation of knowledge as meaningfulness-and-teleology\(^9\) as of supposedly coherent ontological-commitment\(^5\) 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 with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–’human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or <amplituding/formative–epistemicity>totalising–devolved–purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality and relative-ontological-completeness\(^7\) as of human limited-mentation-capacity-deepening\(^2\), thus invalidating the epistemic-veracity of constitutedness\(^1\) of knowledge. The implication here is that the epistemic-veracity of knowledge as meaningfulness-and-teleology\(^9\) is rather as of the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating construal as of existence’ with <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality rather ‘narrowing-construals of their specifically-implied human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^7\)-<imbued-and–‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation>, and hence of nested-congruence with existence’. This further points out that the traditional explicited constitutedness\(^1\) conception of the notion of cause-and-effect so-implied herein as ontological-primemovers-totalitative-framework\(^7\) is actually epistemically-impertinent and flawed; as this
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 as to existence-potency~sublimating~nascence, disclosed-from-prospective-epistemic-digression-as-of-\(<\text{amplituding/\text{formative}-\text{epistemicity}}\)\text{totalising~renewing-realisation/re-perception/re-thought},\text-in-supererogatory~\text{epistemic-conflatedness}\), this unexplicit implicitness should not be confused with the notion that the natural sciences are essentially reduced to their science approaches and methodologies; as is often and awkwardly naively construed from without in many a social domain-of-study. The fact is notwithstanding the ‘onticising specifisms of existence’s ecstatic manifestation’ of the natural science domains-of-study, these are just as driven by a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ as reflected in the often ‘unspoken/unelaborated scientific hunches and fine-tuning’ which is effectively what drives their deployed science approaches and methodologies for their sought after scientific reifying outcomes; and it is this subsuming/nestedness that keeps such science approaches and methodologies in nested-congruence with existential-contextualising-contiguity as of conflatedness; so-implied as of their supposedly coherent ontological-commitment reflected by ontological-primemovers-totalitative-framework as to existence-potency~sublimating~nascence, disclosed-from-prospective-epistemic-digression-as-of-\(<\text{amplituding/\text{formative}-\text{epistemicity}}\)\text{totalising~renewing-realisation/re-perception/re-thought},\text-in-supererogatory~\text{epistemic-conflatedness}\). In other words, science approaches and methodologies in reality are simply the extension of philosophical depth of contemplation when
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 sophistic/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-
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness\textsuperscript{2} knowledge-reification\textsuperscript{18} implications derived from
the general-theoretical-level of the subject-matter as reflecting ontological-contiguity\textsuperscript{66} 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\textsuperscript{66} in reflecting ‘immanent-
ontological-contiguity\textsuperscript{66}’,-as-operative-notional–deprocrypticism implications articulated
herein in reflecting holographically<-<conjugatively-and-transfusively> the ontological-
contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} can be garnered by the fact that all the
knowledge-reification\textsuperscript{18} herein implied arises as of the very same underlying ‘objectifying
cogent unifying process and gesturing’ as of ‘the \textsuperscript{4}\langle\text{amplituding/formative–
epistemicity}\rangle\textsuperscript{4} causality–as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity\textsuperscript{66} of relative-ontological-incompleteness\textsuperscript{66}/relative-ontological-completeness\textsuperscript{67}–
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness\textsuperscript{1}/formative–supererogating<-projective/reprojective–aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>)’, 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\textsuperscript{66} in many a social domain-of-study wherein supposedly reified knowledge ‘hardly
has any underlying implied knowledge-reification\textsuperscript{18} 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 for-explicating-ontological-contiguity together with ‘subject-matter breadth and depth’ to achieve such an overall subject-matter knowledge-reification as of 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’ <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity together with ‘subject-matter breadth and depth’ to achieve such an overall subject-matter knowledge-reification as of 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, in order to elucidate the blurriness. Such that quite often as of institutional practice the notion of foregrounding—entailment-{postconverging–narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’},—as-operative-notional—deprocrypticism is often misconstrued non-aporetically/undilemmatically/unreboxed/untransformed as ‘merely bringing together disparate conceptualisations for their cross-examination (on the basis of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation)’ in a naïve substitution of the idea that foregrounding—entailment-{postconverging–narrowing—
down-sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} in reflecting ‘immanent-ontological-contiguity’\textsuperscript{96}),–as-operative-notional–deprocrypticism truly speaks of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint elicited reframing/transforming/reconstrual underlying ‘cogent-unifying-operant-dynamics’ that ‘runs-through/deflates’ implied conceptualisations in elucidating their ontological-veracity by its capacity to ‘objectively deflate-all-conceptualisations as of operant\textsuperscript{96} in existential-contextualising-contiguity\textsuperscript{96} conflatedness\textsuperscript{12} as herein implied (involving prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for veridical ontologisation/ontological-veracity/aestheticisation-towards-ontology), rather than vague contrasting-and-comparison of disparate conceptualisations poorly reflecting underlying existential-contextualising-contiguity\textsuperscript{96} conflatedness\textsuperscript{12}; 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—\textsuperscript{86}intransitive-conflatedness\textsuperscript{12}—reflexivity,—in-the-full-potency-of-existence’s—sublimating–nascence> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{96}—<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\textsuperscript{96} 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 disparities-of-conceptualisation (unforegrounding-disentailment, failing-to-reflect-`immanent-ontological-contiguity`) is inherently convenient as of a mental-reflex oriented towards ordinary `<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-subpotency ways-of- looking-at-things rather than adopting-the-intellectual-hat for reifying the former in a mental-reflex oriented towards existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of- `<amplituding/formative—epistemicity>` totalising—renewing—realisation/re-perception/re-thought—in—supererogatory—epistemic-conflicatedness `<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 `conflicatedness` 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\[2]/presublimating–desublimating-decisionality)–of-ontological-performance\[1]-\<including-virtue-as-ontology> to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature thus overcoming underlying logocentrism as of prospective relative-ontological-completeness transcendent-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\[7] and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness\[8] as of the \<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity of existential-contextualising-contiguity\[6] conflatedness\[12]. 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\[6] tend to be most heavily dependent on ‘peering to a fault’ of the contingent-ontology—as-of-conventioning-referencing of institutional-being-and-craft that is poorly constrained to existential-reality, rather than a peering process that is heavily constrained to existential-reality as of underlying supposedly coherent ontological-commitment\[5] as validatable and falsifiable by ontological-primemovers-totalitative-framework\[7] as to existence-potency–sublimating–nascent,-disclosed-from-prospective-epistemic-digression-as-of-\<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-superreroagatory–epistemic-conflededness as it is critically the case in the good practices of the
normalcy/postconvergence) for elucidating, deriving and knowledge-reification of its concepts and conceptualisations; as naïve identitive positivistic modern thought in its <amplituding/formative–epistemicity>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 conceptualisation as such identitive positivistic modern thought fundamentally fails to recognise and factor in the aforementioned postmodern-thought knowledge-reification process/gesturing 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<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>). 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 <amplituding/formative–epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-
relativistic’ since the latter do not assume a \( \text{presencing—absolutising-identitive-constitutedness} \) 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\(^{13}\) as from the relative-ontological-completeness perspective which emphasises construing existential-reality as it manifests itself as of existential-contextualising-contiguity\(^{13}\) in conflatedness\(^{12}\); and likewise, the fact that existential-contextualising-contiguity\(^{13}\) in conflatedness\(^{12}\) ‘epistemically implies human limited-mentation-capacity-deepening\(^{12}\) for construing ontological-veracity’, thus ‘putting-in-question/deflating by difference-conflatedness\(^{12}\)-as-to-totalitative-reification-as-in-singularisation-as-veridical-epistemic-determinism’\(^{1}\) all \( \text{presencing—absolutising-identitive-constitutedness} \) traditional conceptions beyond their simplistic conceptual-patterning to reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-incompleteness perspective in \( \text{presencing—absolutising-identitive-constitutedness} \) as nominalistic rather than as of ‘\( \text{foregrounding—entailment—}\{\text{postconverging—narrowing-down—sublimation as to existence—}\) as-sublimating-withdrawal—eliciting-of-prospective-supererogation\(^{96}\) in reflecting ‘immanent-ontological-contiguity\(^{66}\}\), as-operative-notional—deprocrypticism supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ as from the relative-ontological-completeness\(^{87}\) 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 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-confidedness/relative-ontological-incompleteness/relative-ontological-completeness) 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 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-
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation> as of existential-contextualising-contiguity\textsuperscript{17} conflatedness\textsuperscript{12} with regards to ‘<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{16} of 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,—in-perspective–ontological-
normalcy/postconvergence>/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\textsuperscript{13} is shown to be veridically rather as of existential-contextualising-contiguity\textsuperscript{18} conflatedness going by the successive relative-ontological-completeness\textsuperscript{19} physics conception
of such notions as space, time, etc. in <amplituding/formative–epistemicity>totalising/circumscribing/delineating development of successive theories say
Cartesian, Newtonian, Einseinian, String theory, etc. using the very same notions and derived-
notions but with different implications. This <amplituding/formative–epistemicity>totalising/circumscribing/delineating nature of all domains-of-study in existential-
contextualising-contiguity\textsuperscript{18} conflatedness\textsuperscript{12} as of ‘<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity\textsuperscript{16}’, speaks of the epistemic-veracity of the fact that ‘all knowledge is truly developed
as of a hermeneutic/reprojective circle for relative-ontological-completeness\textsuperscript{17}’ that involves
human limited-mentation-capacity-deepening\textsuperscript{14}. This hermeneutic/reprojective circle
knowledge-reification\textsuperscript{16} 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-recomposuring-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-⟨imbuéd—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-⟨imbuéd—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology⟩as-of—’nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications⟩ predisposition to incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation. The fact is the various pedagogic hermeneutic/reprojective circle levels of any subject-matter/domain-of-study as of successive maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation are meant to transmit a
‘<amplituding/formative–epistemicity>totalising/comprehensive organic-attitude-to-knowledge which is much more than just its technical knowledge veracity’ and that ‘<amplituding/formative–epistemicity>totalising/comprehensive organic-attitude-to-knowledge’ is needed together with the induced technical dispensation of the lower hermeneutic/reprojective circle of pedagogic knowledge-acquisition to then be able to engage with the higher/top-level scholarly/pedagogic hermeneutic/reprojective circle of knowledge-reification in its maximalising-recomposing for relative-ontological-completeness — unenframed-conceptualisation. It is important to understand here that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojective circle of knowledge-reification process/gesturing cannot strive to engage the supposed scholar or student at any such ordinariness/banal <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications> level of knowledge conception, and implicated in its knowledge-reification—gesturing/process is the notion that the prior/all-the-prior hermeneutic/reprojective circle level(s) of the subject-matter/domain-of-study need to be grasped beforehand; and this is basically because such a top-level is imbued with fundamental and new knowledge-reification priorities. While in many ways the unblurred/sharply-delineated nature of the natural sciences renders such a ‘hermeneutic/reprojective circle of levels of understanding’ more or less very transparent, with regards to the blurriness of the social such a postmodern-thought ‘hermeneutic/reprojective circle of levels of understanding’ rather requires increasing familiarisation, habituation and contemplation with regards to such critical texts and analyses (and as is particularly necessary with regards to the ‘parrhesiastic nature of philosophy that is behind the engendering/parrhesiastic-aestheticisation of underlying 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-primemovers-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 disparate-ness-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-(imbued-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/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectal-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 as to what it brings and reflects about current knowledge-reification ; and then the analyst’s/philosopher’s reflection on the shortfall in the ontological-performance -<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 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 in reflecting ‘immanent-ontological-contiguity ’),–as-operative-notional–deprocrypticism with other so-constructed knowledge-reification, that are well beyond a disparateness-of-conceptualisation-<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 , is particularly telling not about postmodern thinkers knowledge-reification 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\textsuperscript{86} methodological difficulties arising in many social domains-of-study ‘assuming a
disparateness-of-conceptualisation-\textless unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity\textgreater ’ 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\textsuperscript{87} and thereof the knowledge for
that given right mindset-as-of-prospective-relative-ontological-completeness\textsuperscript{87} as of projected
existential-contextualising-contiguity in conflatedness\textsuperscript{2}, an issue that has always been a
difficult knot throughout the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-
process\textsuperscript{67} but which inevitably has to be dealt with for the possibility of prospective human
registry-worldview’s/dimension’s institutionalisation. Such weaknesses manifested by many a
postmodern critic fundamentally points to an atomising/taking-to-pieces predisposition that
poorly appreciates the \textless amplituding/formative–epistemicity\textgreater causality~as-to-projective-
totalitative–implications,-for-explicating-ontological-contiguity involved in knowledge-
reification\textsuperscript{8}, 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 \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) in its given reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human becoming as of existential-contextualising-contiguity in conflatedness; and so when it generally comes to analysing philosophical texts requiring a sense of parrhesia and hermeneutic/reprojective insight. This lack is quite often reflected in such misconstrued analyses of traditional philosophical figures by a failure to understand the overall coherent narrative of such figures as of an atomising/taking-to-pieces predisposition to identitive-constitutedness—as-‘epistemic-totality’-dereification—in-dissingularisation—as-flawed-epistemic-determinism ending up quite often claiming the incoherence of such figures and/or of their narrative accounts, and so in a ‘naïve insight’ arising exactly because the possibility for understanding requires the critic’s own parrhesiastic insight and then hermeneutic/reprojective conceptualisation to then develop the capacity to grasp first of all such traditional philosophical figures underlying knowledge-reification process/gesturing and thus be able to understand how such knowledge-reification process/gesturing develops and why, and thus enabling the grasp not only of the accuracy of narrated accounts and notions but equally insight about the nuanced and covertly narrated accounts and notions, and all these while being informed by the immediate and broader underlying social background and implicated social and philosophical stakes of contention-and-confliction. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and hermeneutic/reprojective analytical insight actually converges with the epochal philosophical implications of existential-contextualising-contiguity in conflatedness and are actually more scientifically profound in that respect than meets the eye as to the fact that such analyses are more than just ‘archivistic retrieving’ but de-mentatively/structurally/paradigmatically conceptualise the extended existential possibilities of falsifiability and validation in determining ontological-veracity as of
a critical exercise of *amplituding*-formative–epistemicy-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-motif-and-
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—and-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 epistemically-ricochettingly/transepistemically brought about our positivism/rational-empiricism modern society. The analyses of human becoming so-implied as of parrhesiastic and hermeneutic/reprojective development is in of itself a pure science that is epistemically-derivable as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, and so beyond the specific accuracy of narrative accounts of traditional philosophical figures and besides such parrhesiastic and hermeneutic/reprojective insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and hermeneutic/reprojective insight, many a figure predispose to atomising/taking-to-pieces analysis, including founders of this orientation and other of its leading figures, have ultimately come to realise its relative underlying platitude with respect to prospective human transcendence-and-sublimity/sublimation/supercerogatory—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/supererogatory-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 <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 de-mentated/structured/paradigmed to do! But then the phenomenological question arising with respect to the fact that many a social domain-of-study ‘tend to assume a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect—immanent-ontological-contiguity'> epistemic-disposition that is in many ways poorly constrained to existential-reality’, is how exactly does such lack of ‘cogent-unifying-operant-dynamics’ affect the realisation of the full knowledge-reification potentiality of domains-of-study as of their supposedly coherent ontological-commitment as reflected by ontological-primemovers-totalitative-framework as of existence-potency~sublimating–nascence? Insightfully, this fundamentally has to do with the contrastive implications in construing ontological-
contextualising-contiguity\textsuperscript{8}, conflatedness\textsuperscript{1}, ‘the blurriness\textsuperscript{7} and remoteness of falsifiability\textsuperscript{9} and validation as of \textsuperscript{3} causality~as-to-projective-totalitative~implications,\textsuperscript{13} for-explicating-ontological-contiguity\textsuperscript{14} 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\textsuperscript{18} conflatedness\textsuperscript{12}, as the latter is inclined to an institutional-disposition that construes of the unification of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ \textsuperscript{66}> substitutively as merely ‘human-subpotency institutional-practice driven unification as of vague contrasting-and-comparison’ rather than as of ‘existence-potency~sublimating~nascence,- disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} driven前置—entailment—(postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{95} in reflecting ‘immanent-ontological-contiguity’ \textsuperscript{66} ),–as-operative-notional–deprocrypticism’. This equally explains this author emphasis that ontological-veridicality cannot be construed as the mutual-agreement as of human-subpotency but rather as of the constraining sublimating-over-desublimating implications of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{2} on human-subpotency. Human meaningfulness-and-teleology\textsuperscript{99} as of its ontological-performance\textsuperscript{21} -<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-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring,
human-subpotency is ever always unduly prospectively-aporetic/prospectively-unde
decidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-
deficient/prospectively-limitative/prospectively-constraining in its ontological-performance
<including-virtue-as-ontology> construal of ecstatic-existence to which it only bears an ‘as of’
semblance (in any of its given presencing) that isn’t constraining in anyway on ‘the becoming
of ecstatic-existence-as-transcendental-signifier’ such that ecstatic-existence-as-transcendental-
signifier—becoming-spontaneity-implications<as-to-existence-potency~sublimating–
nascence, disclosed-from-prospective-epistemic-digression-as-of<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,--in-
supererogatory–epistemic-confiliatedness –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 ever always warrant prospective originariness-parrhesia,–as–spontaneity-of-
aestheticisation and thus the epistemic-ricochetting/transepistemicity prospective implications
for renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance’
<including-virtue-as-ontology> of human aestheticisation of ”meaningfulness-and-teleology”
in the construal of existential-reality’ while overcoming the stalling in ontological-
performance<including-virtue-as-ontology> underlying the mere complexification of the
prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation. This inversely-varying-emphasis of originariness-parrhesia,–as–spontaneity-
of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,–as–

reproduced text...
<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-suprererogatory—epistemic-confledness 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—<including-virtue-as-ontology> wherein originariness-parrhesia,—as—spontaneity-of-aestheticisation re-stakes/puts-back-at-stake epistemic-ricochetingly/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—<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation 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-suprererogatory—epistemic-confledness sublimating-validation/desublimating-invalidation
implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—
construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-
reflected-as-institutional-manifestations of human "meaningfulness-and-teleology"
aestheticisation (as of human ‘perceptive motif-manifest aestheticisation as of human
conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of
human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-
manifest aestheticisation as of human conscious-able intermediating ascriptivity’), is reflective
of underlying ‘hermeneutic/reprojective reactualising as <amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought’ human aestheticisation
process with respect to living-development–as-to-personality-development "meaningfulness-
and-teleology", institutional-development–as-to-social-function-development
"meaningfulness-and-teleology" and Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–"meaningfulness-and-teleology"
"meaningfulness-and-teleology", and so epistemic-ricochettingly/transepistemically as of
‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation’ with respect to unduly
aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-
performance"-<including-virtue-as-ontology> wherein originariness-parrhesia,–as–
spontaneity-of-aestheticisation re-stakes/puts-back-at-stake the reconstruing of existential-
reality despite the taxingness-of-originariness. This human aestheticisation process involves
inversely-varying-emphasis of originariness-parrhesia,–as–spontaneity-of-aestheticisation and
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
(so-construed as of ‘high/low parrhesiastic-pressure-of-aestheticisation’ with respect to
‘existentially developing/becoming-as-of-social-integration-and-evolving relevant
"meaningfulness-and-teleology")", reflecting the ‘more and more profound enlarging-
framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’. For instance with regards to living-development–as-to-personality-development meaningfulness-and-teleology, human aestheticisation is reflected in childhood to adulthood social development wherein a child’s development as of its ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology’ 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-by-reification /contemplative-distension 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-by-reification /contemplative-distension as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. It is critical to grasp here that such living-development–as-to-personality-development human aestheticisation of meaningfulness-and-teleology (“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 conflatedness involving ‘hermeneutic/reprojective reactualising as <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’ always entails the three human aestheticisation manifest elements: ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-
as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’. This human aestheticisation insight is informing about what exactly is meant by such major stages of human personality development like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, etc. in the sense that the underlying/induced ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ already speaks of the ‘hermeneutic/reprojective reactualising as \(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought}\) 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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought}\) 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-
informing about ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—
construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-
institutional-manifestation’ and so highlighting the collective social ‘existentially
developing/becoming-as-of-social-integration-and-evolving relevant “meaningfulness-and-
teleology”’ in reflection of ‘institutional-development–as-to-social-function-development
“meaningfulness-and-teleology” aestheticisation’ of any given conventioned human ‘language-
as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-
the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’. It is
important thus to grasp that ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ is rather established institutionally as
of the collective social human ‘complex sense of “meaningfulness-and-teleology”
aestheticisation’ that drives human social institutions, and that while ‘language-as-
phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-
specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ does reflect
this collective social human ‘complex sense of “meaningfulness-and-teleology”
aestheticisation’ rather as an ‘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’ in existential-contextualising-contiguity conflatedness, it is ontologically-flawed for ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ to be construed in constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity (even as on occasion such an ontologically-
contextualising-contiguity\textsuperscript{18} conflatedness\textsuperscript{12} as it is adapted to ‘human <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,- for-explicating-ontological-contiguity\textsuperscript{6} purposefulness-reflexivity for prospective relative-ontological-completeness\textsuperscript{17} orientation’. This basically explains the constantly developing nature of human ‘institutional-development–as-to-social-function-development meaninglessness-and-teleology\textsuperscript{99} outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness\textsuperscript{11} conceptions like language’ which are not truly absolutely of present-at-hand as to wrongly imply \textsuperscript{7} presencing—absolutising-identitive-constitutedness -of- meaninglessness-and-teleology\textsuperscript{99} (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\textsuperscript{17} orientation’ implied as of ‘maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation that fundamentally renders/makes human institutional-development–as-to-social-function-development meaninglessness-and-teleology\textsuperscript{99} 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\textsuperscript{18} in conflatedness\textsuperscript{2} and not in constitutedness\textsuperscript{3} as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{18}. In another respect, ‘living-development–as-to-personality-development \textsuperscript{7}meaningfulness-and-teleology\textsuperscript{99} aestheticisation’ is of ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with regards to human

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aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for such ‘institutional-development—as-to-social-function-development’ ‘meaningfulness-and-teleology’ aestheticisation’ underlying ‘hermeneutic/reprojective reactualising as <amplituding/formative–epistemicity> totalising—renewing-realisation/re-perception/re-thought’ to be worth the epistemic-ricochetting/transepistemicity effort, with the preference for any such effort rather directed at the complexification of the prior reproducibility—mathesis/motif/throwness-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-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology\(^98\)-as-of–
‘nondescript/ignoreable–void’-with-regards-to-prospective-apriorising-implications\(>\) ‘are not
the absolute possibility of ontological-performance \(\langle\)including-virtue-as-ontology\(\rangle\)’, as of
their induced reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation, for the prospective aestheticisation of human intemporal-as-ontological
meaningfulness-and-teleology\(^99\) given that such underpinning—suprasocial-construct and
\(\langle\)amplituding/formative\(\rangle\) wooden-language—\(\langle\)imbued—averaging-of-thought—\(\langle\)as-to-
leveling/ressentiment/closed-construct-of—‘meaningfulness-and-teleology\(^98\)-as-of–
‘nondescript/ignoreable–void’-with-regards-to-prospective-apriorising-implications\(>\)\) are
effectively rather seconndnatured institutionalisation outcome of reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In this regards,
the more profound basis for prospective generation of human intemporal-as-ontological
meaningfulness-and-teleology\(^99\) arises as of transepistemic/epistemic-ricochetting
originariness-parthesia,—as—spontaneity-of-aestheticisation that renews reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of prospective
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\(3\) sublimating-validation/desublimating-
invalidation implications of human limited-mentation-capacity-deepening\(^2\). This underlying
insight is reflective of the fact that ‘secondnaturedness is no substitute for originariness as of
the \(\langle\)amplituding/formative—epistemicity\(\rangle\) causality—as-to-projective-totalitative—
implications,—for-explicating-ontological-contiguity\(^5\) of relative-ontological-
incompleteness\(^2\)/relative-ontological-completeness
\(\langle\)sublimating—referencing/registering/decisioning,—as-self-becoming/self-
confatedness\(\) /formative—supererogating—\(\langle\)projective/reprojective—aestheticising-re-motif—

and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence’), as originariness is ever always about ‘intemporal parrhesiastic
seeding-promise dimensionality-of-sublimating — <amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of the registry-worldview/dimension 76’s meaningfulness-and-teleology 77 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-motif-and-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—<conjugatively-and-transfusively> the ontological-contiguity—of-
the-human-institutionalisation-process 77 is reflected by the fact that the human Self is ever
always in disseminative constructiveness/destructuring defining its given registry-
worldview/dimension shiftiness-of-the-Self as of ‘a subpar 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 /human-subpotency disposition to construe as of full
existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-
of—<amplituding/formative—epistemicity> totalising—renewing-realisation/re-perception/re-
thought,—in—supererogatory—epistemic-conflatedness at its uninstitutionalised-threshold ’ its
prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation; and so in obfuscation and pedantising/muddling/formulaic—
‘immanent-ontological-contiguity’, --as-operative-notional--deprocrypticism
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness--of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument. In other words, the uninstitutionalised-threshold of all registry-worldviews/dimensions as of their shiftiness-of-the-Self are the aporetic point at which their languages collapse into ‘wooden languages’ that are from a prospective perspective not profound but mechanical/mere-form reproducibility—mathesis/motif/thrownness-disposition, --as--reproducibility-of-aestheticisation thus inherently raising up the underlying ontological-veracity issue of their prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance--<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition, --as--reproducibility-of-aestheticisation that can only be dealt with as of prospective originariness-parrhesia, --as--spontaneity-of-aestheticisation so-construed as ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating —<amplituding/formative>supererogatory--de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-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-motif-and-apriorising/axiomatising/referencing--as-so-being-as-of-existential-reality’. The fact is that the possibility for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory--de-mentativity is ever always underdetermined, as between prior reasoning-from-results/afterthought and prospective reasoning-through/messianic-reasoning is the ‘aporia of underdetermined madness’ that human
sublimity/sublimation/supererogatory~de-mentativity. Overcoming this ‘aporia of underdetermined madness’ despite human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, has ever always been the absolutely determinative possibility for the fulfilment of the construction-of-humanity-as-of-its-developing-construction-of-the-Self enabling human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to arise; as its overcoming has ever always elicited humankind’s ability to ascetically go beyond its ‘prior comfort zone’ to reconstrue its future emancipatory possibilities. In this regard, the idea of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating\^{\text{\textsuperscript{24}}}<\text{amplituding/\textit{formative}}\text{supererogatory}~\text{de-mentativeness/epistemic-growth-or-conflatedness/\textit{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}, however its recurrent re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\^{\text{\textsuperscript{20}}}<‘\text{projective-insights}’/‘\text{epistemic-projection-in-conflatedness}<‘\text{of-notional–deprocrypticism-prospective-sublimation})\text{ intemporal instigation as of originariness-parrhesia,–as–spontaneity-of-aestheticisation in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity\^{\text{\textsuperscript{90}}}<\text{of-the-human-institutionalisation-process}, speaks to the fact that the sense of prospective base-institutionalisation in prior recurrent-utter-uninstitutionalisation is potentially an actionable possibility as of the latter’s parrhesiastic~de-mentating/structuring/paradigming construed as ‘its-given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-ontological-completeness\^{\text{\textsuperscript{87}}}<\text{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 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/ignoreable–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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality
dimensionality-of-sublimating—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
confalatedness/transvalvative-rationalising/transepistemicity/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/akrasiatic-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, effectively elicits originariness-parrhesia, as–spontaneity-of-aestheticisation but then as of its ‘foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity ’),–as-operative-notional–deprocrypticism

decisionality ~of-ontological-performance <-including-virtue-as-ontology> and its superseding with human recurrent constructiveness-of-ontological-performance <-including-virtue-as-ontology>, 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-of- reference-of-thought (in successive relative-ontological-completeness as of increasing notional–deprocrypticism or increasing <amplituding/formative>notional–preempting—disjointedness-as-of- reference-of-thought) but it is prospective notional–deprocrypticism ontological-faith-notional–or-ontological-fideism dimensionality-of-sublimating — <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation specific originariness-parrhesia,—as—spontaneity-of-aestheticisation that converges with its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and reflects an indistinctness between the two that overcomes human shiftiness-of-the-Self undermining ‘deferment of human instinctual responsibility’ in perpetuating the human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity narrative; and so-construed as implying that notional–deprocrypticism as of its protensive–self-consciousness achieves an epistemic- ricochet/transepistemicity ‘explanation of everything’ as implied with human limited- mentation-capacity-deepening so-reflected with the ontological-contiguity —of-the-human- institutionalisation-process as of the human—sublimity/sublimation/supererogatory–de-mentativity narrative as to difference-conflatedness as to totality—reification — in—
registry-worldviews/dimensions will find them relatively wanting/deficient with regards to our positivism, this ‘is not decisively/critically the case on the basis that we are inherently better individuals than any of the prior registry-worldviews/dimensions individuals’ but rather a question of us being at the vantage backend of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—as-to-the-human-institutionalisation-process-relative-ontological-incompleteness/relative-ontological-completeness-as-to-sublimating-registering/decisioning-as-self-becoming/self-conflatedness/formative-supererogating-projective/reprojective—
aestheticising-re-motif—re-apriorising/re-axiomatising/re-referencing—as-in-perspective—ontological-normalcy/postconvergence-as so-implied by the prospective registry-worldview/dimension supererrogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/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-

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ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> over vices-and-impediments\textsuperscript{99} at the destructuring-threshold-(uninstitutionalised-threshold \textsuperscript{103}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> as of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology\textsuperscript{99}. The overall emphasis herein of the conjunction between psychopathic manifestation with the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} arises in the sense that as previously articulated the ‘postlogism\textsuperscript{77}/psychopathy-as-of-preconverging-or-dementing–apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{103}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>’ manifestation of any given registry-worldview/dimension is just a difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{2} on the basis of the same <amplituding/formative–epistemicity>totalising/circumscribing/delineating supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{1} construed as of the ‘underlying apriorising/axiomatising/referencing–psychologism/mental-schema’ of the given registry-worldview’s/dimension’s reference-of-thought–devolving meaningfulness-and-teleology\textsuperscript{8}. Thus a registry-worldview’s/dimension’s ‘postlogism\textsuperscript{77}/psychopathy-as-of-preconverging-or-dementing–apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{103}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>’ manifestation is rather as of an ‘inordinarily/unexpectedly/anormally lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness–by-reification\textsuperscript{9}/contemplative-distension for living-development–as-to-personality-development’

<including-virtue-as-ontology> to be (as 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`) veridically of manifest ‘preconverging-
or-dementing –apriorising-psychologism-as-of-postlogism /psychopathy-(as-of-the-
‘preconverging/dementing”–qualia-schema’-at-its-uninstitutionalised-threshold –it-wrongly-
implies-as-nondescript/ignorable–void ) at the registry-worldview’s/dimension’s
destructuring-threshold-of-ontological-performance”–<including-virtue-as-ontology>’
ontologically-flawed inordinary/unexpected/anormal catching-up-by-extrinsic-attribute for
social-functioning-and-accordance as from the
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the
prospective relative-ontological-completeness registry-worldview/dimension perspective for
aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social
“meaningfulness-and-teleology” (that is, so-construed as from the perspective of the
prospective registry-worldview’s/dimension’s transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity induced constructiveness-of-ontological-
performance”–<including-virtue-as-ontology>); explaining why the prospective registry-
worldview/dimension is rather a difference-in-nature/difference-in-apriorising-or-
apriorising/axiomatising as of its supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument from the prior
registry-worldview’s/dimension’s given
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and equally
explaining why a ‘postlogism /psychopathy-as-of-preconverging-or-dementing”–apriorising-


ontologically-flawed inordinary/unexpected/anormal catching-up-by-extrinsic-attribute for social-functioning-and-accordance now construed rather as from the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
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’ -by-
reification /contemplative-distension’ from deprocrypticism—or—preempting— disjointedness—as-of— reference-of-thought protensive—self-consciousness perspective; as of epistemic-ricochetting/transepistemicity 43) foregrounding—entailment—(postconverging—
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as renewed
meaningfulness-and-teleology\textsuperscript{19} infrastructure induced difference-in-nature/difference-in-
apriorising-or-axiomatising\textsuperscript{20}. What is central and critical in this contrastive construal of
difference-in-kind/difference-in-aposteriorising-or-logicising and difference-in-
nature/difference-in-apriorising-or-axiomatising\textsuperscript{23} so-reflected in the implications of
‘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’
associated with ‘postlogism’~/psychopathy-as-of-preconverging-or-dementing\textsuperscript{12}~apriorising-
psychologism destructuring-threshold~{uninstitutionalised-threshold\textsuperscript{10}/presublimating–
desublimating-decisionality}~of-ontological-performance\textsuperscript{71}~{<including-virtue-as-ontology>}’
and ‘ordinary/expected/assumed-normal higher-threshold of human limited-mentation-capacity
in failing dispensing-with-immediacy-for-relative-ontological-completeness~by-
reification~/contemplative-distension~ for living-development~as-to-personality-development’
associated with ‘prelogism’~/postconverging-or-dialectical-thinking~apriorising-psychologism
constructiveness-of-ontological-performance\textsuperscript{77}~{<including-virtue-as-ontology>}’ (as from within
the very same registry-worldview/dimension
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument perspective), is
the fact that ‘all that humankind has got for conceptualising ecstatic-existence, as ever the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,~as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, is effectively
our human limited-mentation-capacity of
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ by which we
existential narrative tends to be put into question together with a tendency to question the pertinence of historically transformative figures and movements, and so in a ‘disparateness-of-conceptualisation—unforegrounding—disentailment,—failing-to-reflect—immanent-ontological-contiguity’ impotence-inducing exercise’ (as to the fact that where there is uncertainty, whether real or unreal, ontological implications cannot then be effectively derived). The manifest reality of human ontologisation/ontological-veracity/aestheticisation-towards-ontology is thus one that is ever sub-ontological—as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s—sublimating—nascence> as of human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposuring towards a fully ontologising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument’; that is, human aestheticisation as from prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation instigation develops by recomposuring as from ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ to ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’ and then to ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’ with the latter achieving the given registry-worldview/dimension reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation ontologisation/ontological-veracity/aestheticisation-towards-ontology. Basically, human aestheticisation, in reflection of human limited-mentation-capacity and human limited-
relative-ontological-completeness\textsuperscript{37} by-reification /contemplative-distension\textsuperscript{37} (as of human self-surpassing—existentialism-form-factor,-in-overcoming—‘notionally–collateralising-beholdingening-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{24} to supersede human temporality /shortness <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{36}—as-of—‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications>)’ that then allows for the corresponding ‘reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation \textsuperscript{3} reference-of-thought-level supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} for meaningfulness-and-teleology\textsuperscript{9} aposteriorising/logicising/deriving/intelligising/measuring’. This is fundamentally what explains why the state of recurrent-utter-uninstitutionalisation cannot all of a sudden start reasoning as of base-institutionalisation, and the latter as of universalisation, the latter as of positivism/rational-empiricism and prospectively the latter as of deprogenotism. The overall point here is that it is the parrhesiastic-de-mentating/structuring/paradigming as of parrhesiastic-aestheticisation that ‘invents/creates’ the prospective registry-worldview’s/dimension’s reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, and carries the ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating’—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of the registry-worldview/dimension —meaningfulness-and-teleology\textsuperscript{9}
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 ~/presublimating–desublimating-decisionality)–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” in reflecting ‘immanent-
ontological-contiguity”),–as-operative-notional–deprocrypticism
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ on the basis that
such social practices are absolutely deterministic of ‘meaningfulness-and-teleology’. In other
words, adherence to prospective knowledge-reification as of human temporality/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 —<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation for prospective knowledge-reification as of ‘a weak social mental-reflex that any parrhesiastic <amplituding/formative–epistemicity> totalising—renewing-realisation/re-perception/re-thought of ontological-veracity will put in question prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as can be reflected in normativities, conventions, practices, etc.’, and this is what explains the prevalence of disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—'immanent-ontological-contiguity'> at uninstitutionalised-threshold 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 sublimating-validation/desublimating—invalidation implications ‘as of parrhesiastic <amplituding/formative–epistemicity> totalising—renewing-realisation/re-perception/re-thought of ontological-veracity’ thus providing the framework for ontological-bad-faith/inauthenticity and sophistry hanging on unto secondnatured normativities, conventions, practices, etc. thus rendering prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity impotent. Thus ‘the possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is ever always a renewed parrhesiastic—de-mentating/structuring/paradigming’ that
are to average our thoughts’ rather than existence-potency–sublimating–nascence,–disclosed–from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness imposing ontological-veracity as of prospective 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–reproductibility-of-aestheticisation but rather prospective existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness constraining parrhesiastic aestheticisation of prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproductibility-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—for sublimating-withdrawal,–eliciting-of-prospective-supererogation⟩ in reflecting ‘immanent-ontological-contiguity ’,–as-operative-notional–deprocrypticism that is no more than complexification of disparateness-of-conceptualisation–⟨unforegrounding–dissentailment,–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–reproductibility-of-aestheticisation ‘sycophantic-sophistic pretences of candour’ are edgily/incisively trampled-upon parrhesiastically as the Socratic philosophers go out of their way to highlight the intellectual discredit of the sophists, as budding-positivists go out of their way to highlight medieval-scholasticism dogma, and likewise suprastructuralism/postmodern-
thought is beyond just our positivism–procrypticism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of institutional-being-and-craft and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
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 -

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—

successive registry-worldviews/dimensions with respect to human limited-mentation-capacity-deepening

implications of

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument

for

meaningfulness-and-teleology

aposteriorising/logicising/deriving/intelligising/measuring,

and so ‘over human-subpotency dialogical-equivalence implied disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’> unification as of an ontologically-flawed human-subpotency contrasting-and-comparison driven notion of

foregrounding—entailment—
(postconverging—narrowing—
down-sublimation as to existence—as-sublimating-withdrawal,-elicitng-of-prospective-
supererogation in reflecting ‘immanent-ontological-contiguity’—as-operative-
notional–deprocrypticism’. Rather the Socratic philosophers are not obstinate as all the
possibility for prospective transcendence-and-sublimity/sublimation/supererogation—
dementativity that can-exist-as-of-existence-potency–sublimating–nascence,-disclosed-from-
prospective-epistemic-digression-as-of-amplituding/formative—totalising–renewing-realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conflatedness (as from ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
being-as-of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-
sublimating—amplituding/formative—supererogatory—mentativeness/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 universalising-idealisation as the
foregrounding—entailment—postconverging–narrowing-down—sublimation as to existence—
as-sublimating-withdrawal,-elicitng-of-prospective-supererogation in reflecting ‘immanent-
ontological-contiguity’—as-operative-notional–deprocrypticism at reference-of-thought-
level for devolving ‘meaningfulness-and-teleology’, and ‘not contrasting-and-comparison
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/intelligibilitysetup/measuringinstrument ’; 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-motif-and-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-conflatedness /transvalutive-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—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 foregrounding—entailment—(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanen-

epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-confoundedness implied prospective relative-ontological-
completeness parrhesiastic instigation implications of ‘deprocrypticism–or–preempting—
disjointedness-as-of- reference-of-thought’ as the foregrounding—entailment-
(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation< in reflecting ‘immanent-ontological-contiguity’),–as-
operative-notional–deprocrypticism at reference-of-thought-level for devolving
meaningfulness-and-teleology", and ‘not contrasting-and-comparison disparateness-of-
conceptualisation<unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-
contiguity’> in human-subpotency dialogical-equivalence of positivism–procrypticism’s
disjointedness-as-of- reference-of-thought reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation secondnatured normativities, conventions,
practices, etc. 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< in reflecting ‘immanent-ontological-contiguity’),–as-operative-
notional–deprocrypticism supererogatory~supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–
of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘. 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-ricoche’tting/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-ricoche’tting veracity of all singularising/immanenting subject-matters/domains-of-study

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projective-totalitative-implications,-for-explicating-ontological-contiguity\(^6\) of human underlying relative-ontological-incompleteness\(^5\)/relative-ontological-completeness\(^1\) - (sublimating-referencing/registering/decisioning,-as-self-becoming/self-conflatedness\(^1\)/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>\) with respect to temporal-to-intemporal ontological-performance\(^7\)-<including-virtue-as-ontology> as from past to present to future with regards to existential-contextualising-contiguity\(^8\) knowledge-reification\(^9\). 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\(^8\)-in-dissingularisation as-flawed-epistemic-determinism\(^1\) 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\(^8\) and then reifies-out conceptualisations as of difference-conflatedness -as-to-totalitative-reification-as-in-singularisation-as-veridical-epistemic-determinism\(^9\). 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\(^6\)/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-primemovers-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 intellectually supplementing rhetorisation rather than reification as well as naïve focussing on

Such a construal of relative truth doesn’t imply a lack of commitment in truth, but is utterly the contrary as of ‘a much more critical and ontologically decisive commitment to truth and growing truth’ as any pertinent critique can garner in Foucault’s truth-delogocentering works/research-programme and its extensive interpretational citability in other scholarly works/research-programmes as of its scholarly advancing of the humanities and social sciences; as his works/research-programme quest for truth ‘expands the conception of truth beyond our presencing—absolutising-identitive-constitutedness-as-amplituding-formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag-mental-dispositions-as-if-all-the-world-that-has-ever-existed-is-as-of-presencing-absolutising-identitive-constitutedness’, and displaces/decenters the human subject as of its presencing—absolutising-identitive-constitutedness 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 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) populist interpretations rather than elevating human ontological construal of the social domain-of-study!

It is herein contended that existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation”<as-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 ecstatically arise as veridically implied by singularisation'/epistemic-immanence/veridical-epistemic-determinism speaking of an underlying ecstatic commonness though not common phenomenality. Thus, in all cases the overall implications for the optimum advancement of human knowledge is most critically about constraining knowledge to existential-contextualising-contiguity elucidation/reification rather than just mere formalisation as of conceptual patterning for its own sake. The fact is the natural sciences are already naturally constraint to existential-contextualising-contiguity knowledge-reification by the implicated immediate-constraining ontological-primemovers-totalitative-framework 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 knowledge-reification


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with ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation for existential-contextualising-contiguity knowledge-reification, inducing successive differences of ontological-performance —<including-virtue-as-ontology> of meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to—human<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—damentativity 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
dereification-as-flawed-epistemic-determinism implied
dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism extends, as of its flawed primacy of conceptual patterning on the basis of a conception of knowledge that tends to belittle and trivialise original knowledge contributions geared towards creative existential-contextualising-contiguity knowledge-reification while naively overrating contributions to knowledge of a conceptual patterning orientation, in further blurring the study of the social with mischaracterisations and poor appreciation of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications and ultimately induces self-perpetuating artifices of institutional-being-and-craft that mechanically ‘paradoxically then supersede knowledge’ as of its very organic ontological-good-faith/authenticity. One recurrent consequence of the formalisation credo that keeps on arising for instance in the analytic tradition of philosophy as of its non-totalising-entailing or ‘poor conflatedness’ of totalising-entailing/nested-congruence’, is that the underlying conception about growing the body of human knowledge seems to be the ‘incrementing of all such conceptual patterning conceptualisations’ going by their cross-analysis as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. Basically, the underlying implication of conflatedness, and so over naïve constitutedness, is that all ontologically-veridical conceptualisations can only be veridical by their ‘abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’ as of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularisation/epistemic-immanence/veridical-epistemic-determinism; while avoiding any such conceptualising naivety that may imply ‘existence in
existence’ as this can only lead to flawed conceptualisations, and logocentrism as of constitutedness. Critically, no concepts have any veridical meaningfulness-and-teleology but only rather as of their conflatedness with existence, and cannot be construed as ‘existing in existence’ as implied by constitutedness which just leads to ontologically-flawed dissingularisation and epistemic-nonimmanence/flawed-epistemic-determinism implied identitive-constitutedness-as-epistemic-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism. We can appreciate that the naïve conceptual patterning of conceptualisations in many a social domain-of-study failing to disambiguate divergent knowledge implications-and-contributions as of existential-contextualising-contiguity knowledge-reification end up transforming subject-matters into descriptive enunciations of weak existentially explanatory and predicative capacity. The entire project of human meaningfulness-and-teleology is nothing but one of creatively elucidating/reifying existence/existential-possibilities, ‘with no out of existence knowledge project’, which is merely delusional. Thus, what is critically missing here is the fundamental constraining reality for creative existential-contextualising-contiguity knowledge-reification, and so over the mere possibilities for abstracting conceptualisations. This very much explains why many of those who subscribe to the formalisation credo have a poor existential projection and appreciation for grasping the existential-contextualising-contiguity reifying gestures of postmodern-thought and other critical theories, and end up often haranguing such orientations by striving to constrain them on the basis of vague abstractions as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. This failure in fully appreciating the import of ontologically-veridical difference-conflicatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism ‘repeating/repetition of maximalising-recomposuring-for-
relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation for existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}, inducing successive differences of ontological-performance\textsuperscript{71}\textsuperscript{<including-virtue-as-ontology>} of meaningfulness-and-teleology\textsuperscript{99} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness\textsuperscript{87}’ as of implied singularisation\textsuperscript{92}/epistemic-immanence/veridical-epistemic-determinism has fundamental \textsuperscript{<amplituding/formative–epistemicity>}causality~as-to-projective-totalitative–implications, -for-explicating-ontological-contiguity\textsuperscript{66}, as transcendence-and-sublimity/sublimation/supererogatory~de-mentativity only arise as of human expansion of its reifying grasp of existential-contextualising-contiguity\textsuperscript{38}. Consider in this regard that the repeated \textsuperscript{5} 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\textsuperscript{86} of this very theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-reification\textsuperscript{86} insight often goes missing with many a subscriber to the formalisation credo, as of reification\textsuperscript{86} along the three frames indicated above (as of same scholar interest-of-study, scholars of the same generation interest-of-study and scholars crossgenerationally developing interest-of-study). In this regard, the contribution of post-structuralist scholars like Foucault, Derrida, Lyotard, Lacan, Deleuze have now and then been belittled as not original, as of a very much naïve conceptual patterning conception of knowledge; going by their profound association with earlier scholars and more specifically Heidegger and Nietzsche. From a creative existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{85} perspective of knowledge construal, this is no less silly as dismissing and belittling as unoriginal the ideas of later physicists since their contributions are just more evolved formalisation as of conceptual patterning of concepts originarily/as-of-event available to earlier contributors to the
‘traditional classical mechanics axiomatic-construct’ propounded by Newton together with the conceptual patterning influences of Galileo, Descartes, Leibniz, etc. as of the conceptual patterning of such concepts like space, time, force, etc. Such a conclusion certainly reflects a ‘massive ontological dearth’ in failing to appreciate the creative existential-contextualising-contiguity&knowledge-reification causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity of the latter contributors in both instances. This further speaks of a poor grasp of the human knowledge project as being all about further reifying human grasp of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising~purview-of-construal’, with the intellectual’s job to the best of their abilities rather being about orientating its effort for the best possibility to further this goal whether as of critical altogether new thought development or critical recomposuring of prior thought, or both. More likely than not the headway made by prior scholars means that the good intellectual knows as of the true goal of human knowledge advancement beyond just institutional-being-and-craft that their best effort is rather in further advancing/reifying/elucidating the headway as of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for existential-contextualising-contiguity knowledge-reification’, inducing successive differences of ontological-performance -<including-virtue-as-ontology> of meaningfullness-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’. 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{19}. 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’ as of prospective \textsuperscript{20} depocrypticism–or–
preempting—disjointedness-as-of–\textsuperscript{21} reference-of-thought ontologically-veridical difference-
conflatedness -as-to-totalitative-reification’-in-singularisation -as-veridical-epistemic-
determinism\textsuperscript{22}. 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
metaphoricty\textsuperscript{23} orientation making the human subject thinking as of mathesis \textsuperscript{24} universals
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-
derunderdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality reasoning-through/messianic-reasoning wherein in their states of
undecidability/aporia ‘left it’ to existence as of ontological-primemovers-totalitative-
framework\textsuperscript{25} 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-deprocrypticism 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-motif-and-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-crowding 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-aporeticism-overcoming/unovercoming’>. Unlike the constitutedness rampant with human and social conceptualisations, it is important to grasp that conceptualisations in many a natural science domain tend to be naturally as of conflatedness totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence <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 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’ 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’> in its ecstatic singularity. The naivety of implied constitutedness in the social is in the expectation that the unity of disparateness of conceptualisations as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’ will take care of itself in reflecting the ecstatic singularity of existence without human self-conscious wholeness/nested-congruence conception as of conflatedness 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 with existence as of its ecstatic singularity’. While in many ways the natural sciences as immediately-and-directly constrained by ontological-primemovers-totalitative-framework are naturally and ad-hocly de-mentated/structured/paradigmed to implicitly construe wholeness/nested-congruence of conception as of ‘totalising-entailing/nested-congruence conflatedness 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

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and dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism implied prior relative-ontological-incompleteness constitutedness; and basically intemporal ontological-performance-including-virtue-as-ontology arises by drawing out the full <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications, for-explicating-ontological-contiguity of meaningfulness-and-teleology exclusively as of singularisation/epistemic-immanence/veridical-epistemic-determinism implied conflatedness prospective relative-ontological-completeness as it enables ‘ontological-performance’–including-virtue-as-ontology to be utterly as of predictable dementative/structural/paradigmatic internal-necessity/determinism so-construed as immanence-function-conflatedness. Thus the inherent ecstatic singularity of existence carries intemporal ‘immanence-functions-conflatedness causality–as-to-projective-totalitative–implications, for-explicating-ontological-contiguity’ as of singularisation/epistemic-immanence/veridical-epistemic-determinism conflatedness, while dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism constitutedness arises as of <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag ontological-construal defect when naively failing to convey the ‘immanence-function-conflatedness implication’ of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility. 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.<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. 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.
apriorising/re-axiomatising/re-referencing~conceptualisation> of social emanance as this is bound to induce constitutedness . What is misjudged by many naturalistic methodologies with regards to the social is the fact that the very reality as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility <-imbuendo-and-
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>, and so-reflected the supervening-conflatedness12 of subject-matter epistemic-conceptions say chemistry immanence-function-conflatedness reifying-and-
epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity of singularisation /epistemic-immanence/veridical-epistemic-determinism; the ontological implication here being that ‘we are as potently transcendental as from our flawed constitutedness’ or ‘we are as potently immanent as of our virtuous conflatedness’. Immanence-function-conflatedness points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness and prior relative-ontological-incompleteness is fundamentally flawed as of constitutedness, as all the objectifying discursivity that is ontologically-veridical is as of the conflatedness of prospective relative-ontological-completeness over prior relative-ontological-incompleteness construed as immanence-function-conflatedness. Thus metaphoricity of non-positivism mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset registers as of positivism immanence-function-conflatedness reflection of the underlying non-positivism mental-disposition with regards to such issues like existential desublimation manifestations of superstition, 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-incompleteness⁸⁸; respectively as of positivism and deprocripticism. If by anticipation we do know immanently that a non-positivism mindset is bound to a non-positivistic-as-existentially-superstititious apriorising/ axiomatising/referencing/ intelligibilitysetup/measuringinstrument as of de-mentative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-conflatedness¹² 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–deprocripticism immanence-function-conflatedness¹² 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–procripticism mental-disposition with no pretence of such a positivism–procripticism ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of- reference-of-thought inclination. In other words, immanence-function-conflatedness¹² is all about reflecting the straightforwardness of ontological-primemovers-totalitative-framework¹² 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-incompleteness⁸⁸ meaningfulness-and-teleology⁹⁹ as if of prospective relative-ontological-completeness¹¹ apriorising/ axiomatising/referencing/ intelligibilitysetup/measuringinstrument. Immanence-function-conflatedness¹¹ equally highlights knowledge as of its essential organic construct implications. As a constitutedness¹¹ predisposition tends to imagine that knowledge is basically
a cumulative exercise to an already soundly de-mentated/structured/paradigmed mindset, but nothing could be farther from the truth as knowledge is really an exercise of re-forming-or-reshaping-as-transforming the de-mentating/structuring/paradigming of the mind. In other words, it is rather vague to ‘surreptitiously sneak in supposedly positivism knowledge’ into an unquestioned/unchallenged non-positivism mindset, as at best the outcome will be simply a further complexification of the non-positivism mindset apriorising/axiomatising/referencing/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/supercriticality–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
determinism causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity implied organic knowledge is ever always as of the de-mentative/structural/paradigmatic internal-necessity/determinism of prospective relative-ontological-completeness reference-of-thought as of immanence-function-conflatedness, with the pretence of prior relative-ontological-incompleteness reference-of-thought for objectifying/contending discursivity nothing more but flawed totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal meaningfulness-and-teleology. The study of the social as of immanence-function-conflatedness insight grasp that the blurriness, totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and remoteness of cause-and-effect invoke a more refined conception of ontological-primemovers-totalitative-framework reflecting existence/intrinsic-reality/ontological-veridicality. Such a refinement while cognisant of the pertinence of falsifiability and validation is more in line with the Lakatosian research-programme perspective given the complexity of the social just as many a complex domain in the natural sciences in effect assume the research-programme epistemic model; consider that while the natural sciences are generally more amenable to strong immediate cause-and-effect determination, such complex studies like string theory in physics, medical research, etc. send to assume in effect the research-programme epistemic model. The underlying insight here is that many a complex study purview as well as the study of the social given its poorly constraining immediate cause-and-effect determination, renders knowledge validation more of a ‘construct of comprehensive-coherence and competitive claim to ontological pertinence as of extensive research-programme implications’, but this should however implicitly reflect concurrently the underlying notions of falsifiability-or-deferring-falsifiability and validation-or-deferring-validation. It is herein contended that it is the 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\textsuperscript{18} knowledge-reification\textsuperscript{13} in their scholarly output, and paradoxically so over purported scholarly approaches ‘supposedly of a more scientific methodology but when evaluated as of such authorial scholarly comprehensive research-programmes’ turn out to be of weaker existential-contextualising-contiguity\textsuperscript{18} knowledge-reification\textsuperscript{13}. This insight equally informs this author’s supplanting-conviction-as-to-profoud-supererogation—postconverging/dialectical-thinking\textsuperscript{13}—apriorising-psychologism that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further existential-contextualising-contiguity\textsuperscript{18} knowledge-reification\textsuperscript{13}, as well as existential-contextualising-contiguity\textsuperscript{18} knowledge-reification\textsuperscript{13} as of the disposition for advancing the metalevel transversality-of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing\textsuperscript{13} foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{16} 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\textsuperscript{72} unassailability; and so, not for the mere sake of research-programme extensiveness but as of its internal constraining to falsifiability -or-deferred-falsifiability\textsuperscript{40} and validation-or-deferred-validation as of existential-contextualising-contiguity\textsuperscript{18} knowledge-reification\textsuperscript{13} as implied by the articulation of ontological-good-faith/authenticity\textsuperscript{65} herein as of
reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme’s ‘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, 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 beyond 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) socially intelligible meaningfulness-and-teleology conceptualisation in totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. metaphoricity 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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality solipsistic intemporality /longness parrhesiastic askance, and as of immanence-function-conflatedness ‘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/supercerogatory-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 conception, recognising the underlying retrospective and prospective epistemic dynamics behind knowledge as of protracting self-consciousness over the cloistering self-consciousness of falsely absolutising specific registry-worldviews/dimensions 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 dem-entating/structuring/paradigmng as of their ultimate existential-contextualising-contiguity as 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 as 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 /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 /epistemic-nonimmanence/flawed-epistemic-determinism as of ontologically-compromised—categorising positivism–procrypticism. Thus, if immanence-function-confatedness reveals that it is the ‘projected research-programme of any given knowledge construct as of its prospective relative existential-contextualising-contiguity as 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 knowledge-reification are nothing more but amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag predispositions that pretend to supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
withdrawal, eliciting of prospective supererogation, and institutionalised, such as to perspective ontological normalcy/postconvergence-implied ‘prospective-aporeticism-overcoming/unovercoming’, and 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—projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence). 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/intelligibilitysetup/measuringinstrument, lies wholly within the ambit of our ‘sense of presence’ agreeableness; as this rather speaks of the framework of our limited certitudes as this limits/stifles the possibility of further profound existential-contextualising-contiguity knowledge-reification for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. While today that notion of contrariety has in many ways sanked in and been accepted with natural science knowledge especially so as it hardly elicits social emotional-involvement, the fact of the matter is that the possibility of the profound study and emancipation of the social inevitably comes with a contrariety of our social ‘sense of presence’. Just as the ‘decentering of the subject’ was what brought about the positivistic mindset today that allowed for modern day science to develop and just as well modern day social science, it is inevitable that a further development of human knowledge as of its organic knowledge construct warrants a further ‘decentering of the human subject’ as implied by deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought; and justified by the fact that if previous generations had to undergo their psychoanalytic-unshackling for prospective institutionalisation, we can only ever be pushed into the corner of our intellectual nihilism when we seem to pretend that we are beyond the prospect of our transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Immanence-function-conflatedness analytical implications equally arise as of the ‘countervailing transversality-of-affirmative-and-unaffirmative–disambiguated—motif-and-apriorising/axiomatising/referencing relation induced as of ontological-primemovers-
totalitative-framework” between ‘existence/existential-possibilities as the selecting transcendental-signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity’ and ‘the ever developing human limited-mentation-capacity as of its deepening from relative uninstitutionalised-threshold to relative institutionalisation so-construed as prospective institutionalisation dissemination’, as this transversality-of-affirmative-and-unaffirmative-disambiguated-motif-and-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<amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity, and so as of the de-mentative/structural/paradigmatic implication of singularisation/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<amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity as of the ‘decentering of the human subject’ involved in knowledge-reification. This inherently projects a ‘practical picture of human epistemic determination’ of ‘maximal disseminative human epistemic articulations at relative uninstitutionalised-threshold’ and ‘minimum select human epistemic articulations at prospective institutionalisations’, and so as of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity transversally induced ontological-primemovers-totalitative-framework selective epistemic-veracity transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In this
regard and at the general epistemic level of reference-of-thought-devolving, we can appreciate the massively shrunk epistemic-veracity possibilities available for our present positivism credible construal of ontological-veridicality over the epistemic-veracity possibilities previously available for non-positivistic social-setups credible construal of ontological-veridicality as of their full existential cognition of superstition, witchcraft, spiritualism, etc., and their social implications; and this reflects the very fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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 ’ is one associated with increasing thinning out of epistemic-veracity as of prospective relative-ontological-completeness <amplituding/formative–epistemicity>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 "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>}

epipemic impertinence. Prospective notional–deprocrypticism necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness as-of-reference-of-thought associated ontological-primemovers-totalitative-framework, with the implication that our positivism–procrypticism 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-
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 mutualiy/equilibrium rather than a transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing 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 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 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 of observations, conceptualisations and predictions, in their conflatedness totalising-entailing/nested-congruence or how these conflate as of prospective relative-ontological-completeness with existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation —<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>.

Ultimately, the contrastive epistemic-veracity of theoretical and conceptual articulations rather lies with regards to their existential-contextualising-contiguity knowledge-reification 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-motif-and-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
It is this construction-of-the-Self human-subpotency deficiency element construed as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’ /ontological-fracturing/desublimation/gimmickiness complex’ that raises-the-charge-that-and-reflects-the-notion-that the mental-disposition of recurrent-utter-uninstitutionalisation is de- mentatively/structurally/paradigmatically bound to fail the ontological-performance of base-institutionalisation mental-disposition, that of base-institutionalisation-ununiversalisation will likewise fail as of universalisation mental-disposition, universalisation–non-positivism/medievalism will likewise fail as of positivism mental-disposition, and prospectively our positivism–procrypticism will likewise fail as of notional–deprocrypticism mental-disposition. This element of the dynamic evolution of the human psyche and the underlying instigative agency, herein articulated as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’ /ontological-fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that doesn’t register our own positivism–procrypticism prior relative-ontological-incompleteness of reference-of-thought as of an ontological-normalcy/postconvergence/referentialism notional–deprocrypticism perspective of analysis as of singularisation /epistemic-immanence/veridical-epistemic-determinism. We can perceive the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of prospective relative-ontological-completeness -of- reference-of-thought, and so as of the latter’s difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism as from the ontological-conguity of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as it reflects-and-contemplates of the uninstitutionalised-threshold of the prior relative-ontological-
incompleteness\textsuperscript{1}-of-reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior relative-ontological-incompleteness\textsuperscript{2}-reference-of-thought mental-disposition reflects its uninstitutionalised-threshold\textsuperscript{3} as a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives) of notional-discontiguity/epistemic-discontiguity\textsuperscript{4}-of-mentally-aestheticised-preconverging/dementing –qualia-schema> by ‘resetting its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is flawed at its uninstitutionalised-threshold’\textsuperscript{5} thus taking a flawed posture of identitive-constitutedness\textsuperscript{6}-as–‘epistemic-totality’\textsuperscript{7}-dereification -in-dissingularisation\textsuperscript{8}-as-flawed-epistemic-determinism of notional-discontiguity/epistemic-discontiguity\textsuperscript{9}-<shallow-supererogation\textsuperscript{10}-of-mentally-aestheticised–preconverging/dementing –qualia-schema>. Such akrasia-susceptibility-or-akrasiatic-drag complex \textsuperscript{11}<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ is reflected as of the \textsuperscript{12}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior relative-ontological-incompleteness\textsuperscript{13}-of-reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as mathesis/motif/thrownness-disposition-at-its-uninstitutionalised-threshold\textsuperscript{14}. Consider the akrasia-susceptibility-or-akrasiatic-drag complex \textsuperscript{15}<amplituning/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ from a prospective positivism/rational-empiricism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in this regards, with respect to ‘God of plane’ type of expression in an animistic/base-institutionalisation setup wherein their fundamental
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 de-mentation-(supererogatory—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). Thus, what critically stands out from traditional psychology as inducing such a novel differentiated and transformative articulation of construction-of-the-Self is the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /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 \(<\text{including-virtue-as-ontology}>\) ever always warrants human prospective relative-ontological-completeness \(-\text{of- reference-of-thought for empowering and responsible meaningfulness-and-teleology}^{33}\) for transcendence-and-sublimity/sublimation/supernatory-de-mentativity. Thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness\(^8\) as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments\(^9\), and as the very possibility for prospective ontological-performance \(<\text{including-virtue-as-ontology}>\) arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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\(^7\)\(<\text{including-virtue-as-ontology}>\) equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^3\) the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supernatory-de-mentativity could only arise as of prospective reasoning-through/sublimating-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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. It is this insight that validates the ontological-veracity of the conception of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’, and it is inherently so-validated as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning instigated ontological-contiguity of-the-human-institutionalisation-process 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 it cogently-and-fluidly as of ecstatic-totalising-entailing/nested-congruence ahistorically-and-aculturally reflects-and-accounts-for the transitioning ontological-contiguity of-the-human-institutionalisation-process development of the human species psyche. This insight equally specifically underlies the psychoanalytic ontological-veracity of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’ as it reflects the basic
human psychological nature across all ages and times, so appraised as from the
Good/understanding/knowledge-reification/ontological-primum movers-totalitative-framework
construal/conceptualisation with respect to prospective relative-ontological-completeness/-of-
differences of ontological-performance/-<including-virtue-as-ontology> across the successive
registry-worldviews/dimensions reference-of-thought-level of ontological-performance/-
<including-virtue-as-ontology> as well as the temporal-to-intemporal differences of
ontological-performance/-<including-virtue-as-ontology> as of each registry-worldview’s/dimension’s reference-of-thought-devolving-level, rather than flawed
impression-driven/good-naturedness/wishfulness conceptualisation as of inherent identitive
essences flawed accounting of human differences. this idea of ‘human akrasia-susceptibility-or-
akrasiatic-drag/shiftiness-of-the-Self’ /ontological-fracturing/desublimation/gimmickiness
complex’ fundamentally harkens back to the notion of ontological-faith-notion-or-ontological-
Fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality as of its ‘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’; wherein
successive prospective relative-ontological-completeness -of- reference-of-thought generate
de-mentative/structural/paradigmatic existential implications as of ‘successive specific less-
and-less-degenerate human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
Self’ /ontological-fracturing/desublimation/gimmickiness complex’ with respect to the
successive registry-worldviews/dimensions construction-of-the-Self, as of their ontological-
performance/-<including-virtue-as-ontology>-and-vices-and-impediments. Basically,
construction-of-the-Self is herein construed rather as: ‘the self, as of its
referencing-syncretising/circularity/interiorising/akrasiatic-drag when it recognises that we do
fall short of intemporal ontological-performance <-<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 /intrinsic-reality/ontological-veridicality
which is exactly what is ontologically pertinent, and so out of our ‘presencing—absolutising-
identitive-constitutedness’ <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag’ inclination. Thus, human akrasia-
susceptibility-or-akrasiatic-drag complex is rather construed here as of the prior relative-
ontological-incompleteness <amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications,-for-explicating-ontological-contiguity in the shiftiness-of-
the-Self as of living, institutional and Being ontological-performance <-<including-virtue-as-
ontology> arising as of human temporality; wherein ‘human-subpotency temporality/shortness flawed absolutising epistemic reference’ as it induces flawed
ontological-performance <-<including-virtue-as-ontology> by its <amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’
‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic
reference ontological-performance <-<including-virtue-as-ontology> of 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 /intrinsic-reality/ontological-veridicality
perspective. In this regard, traditional psychology fails a theoretical-conceptual-operant
singularisation-as-veridical-epistemic-determinism-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity). This explains why Socrates construed knowledge as virtue, given that what approaches absolutising capacity in the human is rather the ‘sense-of-right-orientation with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of existentially-becoming-and-developing phronetic/practicality situations as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness (with anamnesis so-construed as ‘dimensionality-of-sublimating’–amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation mental-disposition’) and not any presencing—absolutising-identitive-constitutedness as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on the one hand and Aristotle on the other hand as of his phronesis/practicality emphasis (on the basis of the specific universalising-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 meaningfulness-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—supererogatory—de-mentativeness/epistemic-growth-or-conflictedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirt-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-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and phronesis existential-contextualising-contiguity in order to grasp ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications—<as-to-existence-potency~sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as—of—<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness—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 so reflected with prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In this regards, Socratic philosophy as of its knowledge is virtue contention recognises that the impression-driven/good—
naturedness/wishfulness of any given reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation whether as of non-universalising sophistry or even prospective Socratic philosophers universalising-idealisation is not sufficient to ‘absolutely capture’ ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications—<as-to-existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re—perception/re—thought,—in—supererogatory—epistemic-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>, and that such a possibility lies in perpetual knowledge—reification disposition as of the—Good/understanding/knowledge—reification/ontological—primemovers—totalitative—framework. Thus Socratic philosophy as of its very ‘anamnesis core implications’ doesn’t only supersedes prior non-universalising sophistry with universalising—idealisation but it can equally be said that it anticipates prospective positivism/rational—empiricism phronesis existential-contextualising—contiguity as it reconceptualises science, 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—conflicatedness—as—to—totalitative—reification—in—singularisation—as—veridical—epistemic—determinism—<amplituding/formative—epistemicity>causality—as—to—projective—totalitative—implications,—for—explicating—ontological—contiguity of phronesis existential-contextualising—contiguity. In concrete terms, we can contrastively construe of such akrasia—susceptibility—or—akrasia—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 <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag underlying nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing-narratives) of its preconverging-or-dementing—apriorising-psychologism acts of disjointedness ‘say like a plot to frame-up someone’; as the latter on occasion as of a positivism–procrypticism 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) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation may be construed as smart while it construes of the former as abhorrent, but then not factoring
between dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism
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 as of sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness or as with budding-positivists Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infraspective—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 conventioning-referencing in medieval-
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-infraspective—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. Thus more critically prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is induced as of the displacement/decentering-of-the-human-subject in its prior relative-ontological-incompleteness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument, and so as of epistemic-ricochetting/transepistemicity reasoning-through/messianic-reasoning metaphoricity that exploits the supposedly coherent ontological-commitment so-implied as of a social-setup 'self-assuredness-of-ontological-good-faith/authenticity –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective intemporal-as-ontological metaphoricity. The reality thus is that prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from a 'presenting—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-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, this author is of the opinion that any intellectual endeavour must precedingly guarantee that it is truly involved in a transparent ontological reification exercise exclusively as of the full existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of–<amplituding/formative–epistemicity>–totalising–renewing–realisation/re-perception/re-thought–in-supererogatory–epistemic-conflatedness reflection of its ontological-veracity or ontological-impertinence, and so rather than subject to sophistry, as the
latter instance will fundamentally undermine and ridicule the underlying intellectual a priori aspiration for reification\(^5\). 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\(^6\) 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\(^9\). 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-
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\textsuperscript{-<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 \textsuperscript{<amplituding/formative–epistemicity>}totalising–renewing-realisation/re-perception/re-thought as of the underlying dimensionality-of-sublimating \textsuperscript{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation individuation disposition that of reasoning-through/messianic-reasoning brought about seconndnatured institutionalisation. The bigger point here is that there is never going to be an inherent suprasocial or \textsuperscript{<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 \textsuperscript{<amplituding/formative–epistemicity>}totalising–renewing-realisation/re-perception/re-thought of what they as of reasoning-through/messianic-reasoning idealise as from their underlying baseline registry-worldview/dimension reference-of-thought and the subsequent seconndnatured institutionalisation of its given intemporal ontological-performance \textsuperscript{-<including-virtue-as-ontology>}; and so, beyond the naivety of construing a given registry-worldview/dimension reasoning-from-results/afterthought as a suprasocial or \textsuperscript{<amplituding/formative>wooden-language-(imbued—averaging-of-thought<as-to-}
of ‘nondescript/ignoreable–void’-with-regards-to-prospective-apriorising-implications>)

absolutising epistemic reference for our prospective transcendence-and-
sublimity/sublimation/supercerogatory-de-mentativity rather than as of prospective intemporal individuation transversality-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing\textsuperscript{101} intemporal projection as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
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/sublimation/supercerogatory-de-mentativity, it is inevitably the
case that the examination of any such representation with say for instance the physics
<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality since medievalism points that such
transcendence-and-sublimity/sublimation/supercerogatory-de-mentativity idealisation
necessarily had to pass through the intemporal individuation transversality-of-affirmative-and-
unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing\textsuperscript{101} projection as
of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning of the Copernicuses, Galileos, Descartes, Newtons, Leibnizes,
Poincarés, Rutherfords, Einsteins, Bohrs, etc and the subsequent secondnatured
institutionalisation as of deferential-formalisation-transference and percolation-channelling.
ontological-performance^{2}\langle\text{-including-virtue-as-ontology}\rangle\text{ over the flawed notion of individual inherent and institutional inherent absolutising epistemic reference of intemporality}^{1}, as of the awareness of the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, that underlies the ontological-contiguity —of-the-human-institutionalisation-process^{67} as of its retrospective, present and prospective possibilities. This doesn’t speak of subjectivity, no more than a doctor’s judgment is necessarily subjective as to the fact of its validation going by the primacy of the ‘superior party’ that is existence-potency~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}^{7} \text{/intrinsic-reality/ontological-veridicality reflected in effective remedy as of ontological-primemovers-totalitative-framework}^{72} \text{ over imagined suprasocial or } \langle\text{amplituding/formative}\rangle\text{ wooden-language—(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}^{73} \text{-as-of-‘nondescript/ignorable–void}^{74}\text{'-with-regards-to-prospective-apriorising-implications>)}\text{ opinionatedness, but rather that human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity idealisation is more operantly and effectively as of solipsistic occurrence as from intemporal individuations dimensionality-of-sublimating^{7}—<amplituding/formative>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation epistemic internalisation for intemporal ontological-performance}^{7} -<\text{including-virtue-as-ontology}>. The secondnatured institutionalisation as reflected as of suprasocial or <amplituding/formative>\text{ wooden-language—(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}^{75} \text{-as-of-‘nondescript/ignorable–void}^{76}\text{'-with-regards-to-prospective-apriorising-implications>)} \text{ abstract}

-<including-virtue-as-ontology>’. Just as demonstrated above with the physics <amplituding/formative–epistemicity>totalising~devolved–purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality, in the instance philosophy reflecting the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising~purview-of-construal’ we can as well appreciate, going by the

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–‘motif-and-apriorising/axiomatising/referencing\textsuperscript{101} intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding secondnatured institutionalisation of intemporal ontological-performance \textlangle\textit{including-virtue-as-ontology}\textrangle. Likewise, it is herein contended that this difference-conflatedness \textit{as-to-totalitative-reification} \textit{in-singularisation} \textit{as-veridical-epistemic-determinism} \textlangle\textit{amplituding/formative–epistemicity}\textit{causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity}\textrangle\textlangle\textit{absolutising epistemic reference, and as subject only to falsifiability \textv{and}\textrangle

\textlangle\textit{averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology} \textit{as-of–nondescript/ignorable–void}\textrangle\textlangle\textit{with-regards-to-prospective-apriorising-implications}\textrangle absolutising epistemic reference, and as subject only to falsifiability and
meaningfulness-and-teleology\textsuperscript{8} 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 \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} 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-\textsuperscript{mentating/structuring/paradigming supposedly coherent ontological-commitment\textsuperscript{5} for its effective functioning which lays it prospectively exposed to metaphoricity\textsuperscript{8} as of prospective ontological-primemovers-totalititative-framework\textsuperscript{12} 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-supерerogatory–epistemic-confledtedness\textsuperscript{12} epistemic/notional–projective-perspective; as such a registry-worldview/dimension would difficulty renege, as of contradictory and incoherent implications, on such critical prospective ontological-veracity implications of such prospective relative-ontological-completeness\textsuperscript{7} of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9}. 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\textsuperscript{12}, as of potentially the same ontological-performance\textsuperscript{1}-<including-virtue-as-ontology> possibility as with the natural sciences. That is the apparent conventioning-referencing of the social as of an immediacy perspective naively implies the social is of a poor supposedly coherent ontological-commitment\textsuperscript{5} 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

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and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{17}-<including-virtue-as-ontology>\textsuperscript{17} at uninstitutionalised-threshold\textsuperscript{18} as reflecting both desublimating historicity-tracing—\textemdash 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\textsuperscript{19} from a long-term perspective, in the sense that technical and scientific progress associated with the industrial revolution ‘could hardly be socially reneged’ not only in Western Europe but with respect to its diffusion throughout the world, and so because the supposedly coherent ontological-commitment\textsuperscript{20} of human societies conventioning as of their ‘self-assuredness-of-ontological-good-faith/authenticity’—\textemdash 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\textsuperscript{21} selection/skewing of ontological-primemovers—totalitative-framework\textsuperscript{22} <amplituding/formative—epistemicity>causality—as-to-projective—totalitative—implications,—for-explicating—ontological—contiguity\textsuperscript{23} 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\textsuperscript{24} of the underlying sciences and their applications. It is this insight 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 selection/skewing of ontological-primemovers-
totalitative-framework<amplituding/formative–epistemicity>causality–as-to-projective-
totalitative–implications,-for-explicating-ontological-contiguity’ that animates the elucidation
of metaphoricity herein as of ontology-driven ‘ontologically-hegemonising-narrative’
tonological-performance ‘<including-virtue-as-ontology>’, more than just a notion of mere
subjective human-subpotency epistemic/notional–projective-perspective narratives; and so, as
underlined by human limited-mentation-capacity-deepening inducing prospective relative-
tonological-completeness’ of reference-of-thought <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity. This ontology-driven assessment of intemporality/longness metaphoricity
perspective rejects the often wrongly made critique of relative-for-the-mere-sake-of-relative-
disparateness by atomising/taking-to-pieces identitive-constitutedness ‘as-‘epistemic-
totality’–dereification’in-dissingularisation’ as-flawed-epistemic-determinism critiques
when misrepresenting the ontologically-veridical observations/remarks/‘constatations’ as of
ecstatic-totalising-entailing/nested-congruence of postmodern thinkers. Rather as construed
herein, relative truth speaks to human-subject-emancipatory-relativism-driven-recomposing-
constructivism-towards-singularisation as of the <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity of prospective relative-ontological-completeness, and so-construed as of
difference-confoundedness’–as-to-totalitative-reification’in-singularisation’ as-veridical-
epistemic-determinism perspective. In other words, it is herein contended that the implied
notion of relative truth expressed by postmodern-thought is not a rejection of truth as they are
wrongly accused, but that truth deepens relatively with human limited-mentation-capacity-
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-mconcatuating/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/ignoreable–void—with-regards-to-prospective-apriorising-implications>) human mindset processing’, but critically was an epistemic-ricocheting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity 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/ignoreable–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 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 <in-existential-extrication-as-of-existential-unthought> nonpresencing <perspective–ontological-normalcy/postconvergence> ricochetting that speaks of the dementative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness 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 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 implications of operant prospective intemporal individuation transversality-of-affirmative-and-unaffirmative–disambiguated—‘motif-and-apriorising/axiomatising/referencing intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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 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 <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, 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-identitive-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-conflatedness '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-'motif-and-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 intemporal/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\textsuperscript{12} 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\textsuperscript{1}, when it comes to assessing
the possibility of prospective \textsuperscript{2}meaningfulness-and-teleology\textsuperscript{1} inducing of metaphoricity\textsuperscript{1}. 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\textsuperscript{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-infrastructure-of—meaningfulness-and-teleology\textsuperscript{2}
including our modern period, is a flawed appraisal; as in many ways, beyond our
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag perception, a closer look at institutional
functioning easily points out the pre-eminence of spurious institutional-being-and-craft
muddlement highlighting an uninstitutionalised-threshold\textsuperscript{102} 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 it 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-motif-and-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
ontological-performance\(^1\)-<including-virtue-as-ontology\>’ and ‘ontologically-hegemonising-narrative\(^2\) ontological-performance \(-<including-virtue-as-ontology\>’\), with the latter as critically bound to fulfil ontological-veracity as of its direct and utter subjection to the superior party that is existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supernomenatory-epistemic-conflatedness\(^{12}\)/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\(^3\) 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\(^3\) drive for human \(^{55}\) meaningfulness-and-teleology underlying language development, wherein ‘ontologically-hegemonising-narrative\(^9\) ontological-performance\(^7\)-<including-virtue-as-ontology\>’ as of its dispensing-with-immediacy-for-relative-ontological-completeness\(^9\) profoundness is as of singularisation\(^9\)/epistemic-immanence/veridical-epistemic-determinism and so over the temporal–ontological-performance -<including-virtue-as-ontology>-of-narratives as of dissingularisation\(^9\)/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\(^7\)/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\textsuperscript{76}/by-reification \textsuperscript{77}/contemplative-distension\textsuperscript{78}/contemplative-distension implications with regards to social-stake-contention-or-confliction at the given registry-worldview/dimension. It is equally critical to note that as of the profoundness of their social-stake-contention-or-confliction existential-investment, temporal–ontological-performance\textsuperscript{77}-<including-virtue-as-ontology>-of-narratives will drag out as of preconverging-or-dementing –apriorising-psychologism-‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{80}-<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\textsuperscript{72} as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of\textsuperscript{80}-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-suprerogatory–epistemic-conflatedness of intemporal ‘ontologically-hegemonising-narrative\textsuperscript{80} ontological-performance\textsuperscript{77}-<including-virtue-as-ontology>’, going by the fact that the supposedly coherent ontological-commitment\textsuperscript{6} so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{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\textsuperscript{80} of ‘ontologically-hegemonising-narrative\textsuperscript{80} ontological-performance\textsuperscript{77}-<including-virtue-as-ontology>’. The reality of a regular and stable dynamic of human temporal-to-intemporal–ontological-performance -<including-virtue-as-ontology>-of-narratives across the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing>, critically and naturally makes of anthropology more of a \textsuperscript{103}universally and operantly principled construction of human existence reification as of anthropopsychology, beyond more or less a traditional orientation
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—of-the-human-
institutionalisation-process can effectively be construed as of the dynamism of the
‘ontologically-hegemonising-narrative’ ontological-performance -< including-virtue-as-
ontology ’, as it supersedes temporal–ontological-performance-< 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-
supererogatory–epistemic-conflatedness 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’ 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. oelegating social
opinionatedness and substituting social deferential-formalisation-transference and percolation-
channelling for ‘ontologically-hegemonising-narrative’ ontological-performance -< including-
virtue-as-ontology >’. The ontological-contiguity—of-the-human-institutionalisation-process
successive overcoming of uninstitutionalised-threshold involves a migration of the hegemony
of social ‘meaningfulness-and-teleology’ away from ‘individual whim/impulsion narratives
ontological-performance -< including-virtue-as-ontology >’,
‘<amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of –meaningfulness-and-teleology ’-as-of-
meaningfulness-and-teleology fundamentally develops out of the constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold–(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance ~<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\textsuperscript{102}/presublimating-desublimating-decisionality)-of-ontological-performance^\textsuperscript{111}-<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 \textsuperscript{102} 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\textsuperscript{105} as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold\textsuperscript{102}, and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness -by-reification\textsuperscript{105}/contemplative-distension /contemplative-distension to strategically articulate such meaningfulness-and-teleology\textsuperscript{99} 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\textsuperscript{102} 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\textsuperscript{97} 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\textsuperscript{105} as of its conventioning-referencing for social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
and so-disambiguated as of ‘reference-of-thought-devolving-level difference-
conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-
determinism reflected as the divergent temporal-to-intemporal ontological-performance-
<including-virtue-as-ontology> of the historiality/ontological-eventfulness/ontological-
aesthetic-tracing’. This social-construct constructive/institutionalising/nascent–sublimating-
decisionality and destructuring-threshold-(uninstitutionalised-threshold/presublimating–
desublimating-decisionality)-of-ontological-performance-
meaningfulness-and-teleology reality is exactly what renders ‘prospective metaphoricity as
of ontological-veracity superseding of uninstitutionalised-threshold necessarily as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning, wherein the reality of social
transformation is more veridically as of prospective nonpresencing—<perspective—ontological-
normalcy/postconvergence> epistemic-ricochetting/transepistemicity rather than any prior
presencing—absolutising-identitive-constitutedness epistemic grounding; with
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity over the
uninstitutionalised-threshold de-mentative/structural/paradigmatic ‘human akrasia-
susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-
fracturing/desublimation/gimmickiness complex’ as of prospective superseding rede-
mentating/restructuring/reparadigming
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,
various flawed identitive-constitutedness-as-'epistemic-totality'-dereification-in-dissingularisation-as-flawed-epistemic-determinism-postures. The social epistemic-totality reality of the metaphoricity flux of temporal-to-intemporal-ontological-performance-of-narratives thus implies that in effect a social-setup is a construct of ‘temporal-to-intemporal-dispositions accordioning-{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance} onto logical-performance\textsuperscript{17}-<\textit{including-virtue-as-ontology}>\textit{-including-virtue-as-ontology} of narratives’ as an epistemic-totality\textsuperscript{16} of meaningfulness-and-teleology\textsuperscript{29}, wherein the most totalisingly-entailing/ontologising/institutionalising of narratives as of ‘ontologically-hegemonising-narrative\textsuperscript{3} ontological-performance <\textit{including-virtue-as-ontology}>’ is dementatively/structurally/paradigmatically superseding over more specific and spurious temporal–ontological-performance-of-narratives but with all such temporal-to-intemporal–ontological-performance-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-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{95}-<including-virtue-as-ontology>-of-narratives, thus leading to their possible ontological denaturing\textsuperscript{15} as of uninstitutionalised-threshold\textsuperscript{02} implications. Ultimately, it is herein contended that conceptualising ontological-veracity reflecting existence-potency–sublimating–nascence, disclosed from prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness as to ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99} rather boils down to grasping prospective relative-ontological-completeness\textsuperscript{17} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications, for explicating ontological-contiguity\textsuperscript{66} as of notional–deprocrypticism. Effectively prospective\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99}, as articulated from ‘ontologically-hegemonising-narrative\textsuperscript{70} ontological-performance\textsuperscript{1}-<including-virtue-as-ontology>’ reflecting existence-potency–sublimating–nascence, disclosed from prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness as to ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective, can be construed as: prospective relative-ontological-completeness\textsuperscript{17} rede-mentating/restructuring/reparadigming in superseding/undermining/deflating the ‘relative-ontological-incompleteness\textsuperscript{18} perception of prospective relative-ontological-completeness\textsuperscript{17} de-mentating/structuring/paradigming’; wherein the former’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its rede-mentating/restructuring/reparadigming substitutes for the latter’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-
mentating/structuring/paradigming, and so as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–
epistemicity>totalising–purview-of-construal’. This knowledge notion, construed as organic-knowledge, involving articulating prospective ‘meaningfulness-and-teleology’ as of its de-
mentating/structuring/paradigming
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-
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 -indissingularisation-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> rede-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’ constrained as supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that induces the
animistic social-setup \(^2\) reference-of-thought-level prospective society-wide transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into positivism/rational-empiricism. Thus, the prospect of all human \(^5\) meaningfulness-and-teleology \(^4\) arises as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent/relaying instigating, at uninstitutionalised-threshold \(^2\), in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process \(^7\) as of human limited-mentation-capacity-deepening \(^7\) implications for prospective relative-ontological-completeness \(^9\) inducing the sublimating \(^4\) historiality/ontological-eventfulness \(^1\)/ontological-aesthetic-tracing as of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \(^3\). We can appreciate in this regards that the successive registry-worldviews/dimensions \(^8\) reference-of-thought are actually in a supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \(^3\) relation with each other as of prospective relative-ontological-completeness \(^1\) 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; \(^7\) universalisation edgily/incisively reconstrues existence as of \(^10\) 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 \(^2\) over \(^5\) universalisation–non-positivism/medievalism construal of existence as of \(^10\) universalisation-
directed-rulemaking; and prospectively, notional-deprocripticism edgily/incisively reconstrues existence as of preempting—disjointedness-as-of reference-of-thought,-as-to-  
  
<amplituding/formative-epistemicity>growth-or-conflatedness /transvaluative-rationalising/transepiesticity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism over positivism—procripticism construal of existence as of positivising/rational-empiricism-based-universalisation-directed-rulemaking. We thus appreciate that such reconstrual of existence is as of "maximalising-recomposuring-for-relative-ontological-completeness"—unenframed-conceptualisation implying the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—the apriorising-psychologism> an altogether prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and not  
to-totalitative-reification\textsuperscript{10} -as-veridical-epistemic-determinism\textsuperscript{11} reflected as the differing temporal-to-intemporal ontological-performance’ -\textsuperscript{<including-virtue-as-ontology>} of the ‘historiality/ontological-eventfulness’ /ontological-aesthetic-tracing’, and what marks out ‘ontologically-hegemonising-narrative’\textsuperscript{70} ontological-performance’ -\textsuperscript{<including-virtue-as-ontology>’ as of intemporal aetiologisation/ontological-escalation of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is its dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension\textsuperscript{26}/contemplative-distension in nonextricatory-existential-preempting-of-existential-unthought, and so with respect to overall registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{02} implication (procrypticism or non-positivism–medievalism or ununiversalisation or recurrent-utter-uninstitutionalisation) as of its <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-dr\textsuperscript{33} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. flawed Basically, ‘ontologically-hegemonising-narrative\textsuperscript{70} ontological-performance’ -\textsuperscript{<including-virtue-as-ontology>’ is thus as to 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-axiomatising/re-referencing–conceptualisation> the social epistemic-totality\textsuperscript{76} of meaningfulness-and-teleology\textsuperscript{99} temporal-to-intemporal–ontological-performance\textsuperscript{71} -\textsuperscript{<including-virtue-as-ontology>–of-narratives differentiated transversality-of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing\textsuperscript{21} as of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{99}. The possibility of ‘ontologically-hegemonising-narrative’\textsuperscript{70} ontological-performance’ -\textsuperscript{<including-
virtue-as-ontology>’ as construed from existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-amplituding-formative-epistemicity-totalising-renewing-realisation-re-perception-re-thought-in-supernoteratory-epistemic-confoundedness as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is what allows for veridical aetiologisation/ontological-escalation as of transcendentally-enabling-level-of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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-(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-completeness implications; reflecting the fact that human knowledge is more completely a two-fold process involving
building the right mindset-as-of-prospective-relative-ontological-completeness 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 treatment while failing to countenance the ‘decentering heavy lifting’ involved in undermining ontologically impertinent ‘logocentric habituated social conditions’ in enabling 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—right up to our present, and as of prospective transformative emancipatory possibilities. In the bigger scheme of things, the social-construct as significant otherness is ever always inherently put into question itself given its constructive/institutionalising/nascent—sublimating-decisionality and destructuring-threshold—{uninstitutionalised-threshold / presublimating—desublimating-decisionality}—of-ontological-performance—

<including-virtue-as-ontology> nature speaking of its reasoning-from-results/afterthought, with regards to its capacity-and-disposition to uphold prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity ontological-veracity/ontological-veridicality; as so implied in the epistemic-ricochetting/transepistemicity unorthodoxy herein expounding futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity meaningfulness-and-teleology whether
with regards to the Socrates/Plato/Aristotle, Copernicus, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}–\langle\text{including-virtue-as-ontology}\rangle nature is effectively what underlies in ontologically neutral/objective terms–as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrypticism prior relative-ontological-incompleteness\textsuperscript{88} 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\textsuperscript{87} 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\textsuperscript{90} 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\textsuperscript{17} positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification\textsuperscript{9}/contemplative-distension\textsuperscript{5} (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of\textlangle\amplituding/formative–epistemicity\textrangle\textsuperscript{12} totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{2} to supersede human temporality\textsuperscript{7}/shortness\textlangle\amplituding/formative\rangle wooden-language-(imbued—averaging-of-thought\textlangle\as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{99} -as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications\textrangle); which will explain in many ways the difficulty of the Copernicuses, Galileos, Descartes’, Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism–procrypticism prior relative-ontological-incompleteness\textsuperscript{1} human social-stake-contention-or-confliction as of its disjointedness-as-of-’reference-of-thought but that a more fuller pure-ontology appreciation of the deconstruction notion as of prospective relative-ontological-completeness\textsuperscript{1} notional–deprocrypticism rather subsumes all such binary opposition conceptions basically into the binarity of intemporality /longness and temporality\textsuperscript{9}/shortness as to human limited-mentation-capacity relative ontological-performance\textsuperscript{1} -\langle\including-virtue-as-ontology\rangle. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness notional–deprocrypticism that we can appreciate more profoundly the \textsuperscript{10} 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 aetiologisation/ontological-escalation/otherliness as of a converging vision of emancipation as conjoint human emancipation, as the reality of the supposedly unemancipated speaks of the ontological emancipative deficiency of the supposedly emancipated in need of the latter’s state very own deconstructing. Such a mutual-emancipation appreciation of deconstruction will appreciate for instance that the civil war ending slavery in the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the overall social adversariality practical implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-relative-ontological-completeness/conceptual-distension as of a nominal adversarial binarity predisposition in many ways renders such an ontologically more profound construct of deconstruction difficult. In this very contrastive sense with regards to our present prospective relative-ontological-completeness 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
‘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-motif-and-
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—in supererogatory—epistemic-conflatedness ontological-prime-movers-totalitative-
framework validation induce transcendence-and-sublimity/sublimation/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/sublimation/supererogatory de-mentativity is more decisively about such intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
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 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-
<amplituding/formative–epistemicity>supererogatory–epistemic-conflectedness 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-referring-syncretising/circularity/interiorising/akrasiatic-drag . (It should be noted here thus that going by the entire projection of this work rather towards futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology as of prospective notional–deprocrypticism as of the notional–deprocrypticism framework as implied by existence-potency~sublimating–nascence-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
<amplituding/formative–epistemicity>supererogatory–epistemic-conflectedness epistemic/notional–projective-perspective as a more re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–⟨imbued-
postconverging/dialectical-thinking ‘projective-insights’ ‘epistemic-projection-in-
implied as of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought
this author has rather thought it pertinent herein to use the term ‘akrasiar’ differently from the
more traditionally restricted personal development implications of the Greek interpretation as of
a universalising-idealisation self-consciousness but very much along the lines of Socratic
unification of knowledge and virtue, with a deliberate adherence to the derivation ‘akrasiac’
rather than the traditional derivations ‘acricat’ or ‘akratic’ to mark such a break, and further the
term ‘antiakrasiac’ also along the same lines is further meant to emphasise the underlying idea
that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of relative-ontological-
completeness is then about superseding the lack, and such relative-ontological-
incompleteness is superseded rather as of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in reflecting
holo-graphically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process—<amplituding/formative–epistemicity>causality—as-to-projective-
totalitative–implications,—for-explicating-ontological-contiguity of human limited-mentation-
capacity-deepening that goes well beyond a ‘golden mean’/moderation/temperance, etc.
behaviour interpretation as implied with ‘enkrateia’ which, as explained and further elaborated
elsewhere herein, doesn’t has an ontological-basis as it is rather an impromptu articulation of a
sense of desirability but fundamentally lacks the-Good/understanding/knowledge-
reification/ontological-prime-movers-totalitative-framework reference of ontological-
contiguity but for naively and wrongly implying good-natured qualities as being ontological;
and such ‘antiakrasiac disposition’ is more critically reflected as of underlying human
‘intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existent-reality parrhesiastic asksis-or-acumen reasoning-through/messianic-reasoning

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acquiesced-to <meaningfulness-and-teleology> ontological-performance -<including-virtue-as-ontology>, such that inherently our ontological-performance -<including-virtue-as-ontology> is ever always constrained as of constructive and destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)-of-ontological-performance -<including-virtue-as-ontology> of <meaningfulness-and-teleology>. The destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)-of-ontological-performance -<including-virtue-as-ontology> of human articulated–or–acquiesced-to <meaningfulness-and-teleology> ontological-performance -<including-virtue-as-ontology>, and as de-mentatively/structurally/paradigmatically reflected at the uninstitutionalised-threshold, speaks of a threshold at which as of our human-subpotency we fail to assume the intellectual-and-moral responsibility arising as of ontological-veridicality so-reflected as from the full sublimating-over-desublimating implications of existence-potency–sublimating–nascent-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought,—in–supererogatory–epistemic-conflatedness ontological-veracity perspective insight of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-<as-to–postconverging-or–dialectical-thinking–apriorising–psychologism>. This is the overall notion explaining human akrasia-susceptibility-or-akrasiatic-drag complex, and so as of human limited-mentation-capacity notional implications. Thereafter, understanding of this human ‘ontologically-flawed antiakrasiatic disposition’ is all about conceptualising the effective operant ontologically-constraining conditions as of human existential-instantiations given our limited-mentation-capacity implied as of temporality /shortness and intemporality /longness implications, and so construed epistemically as ontological-normalcy/postconvergence analysis. Insightfully, we can appreciate that the absolute human ontologically-veridical antiakrasiatic disposition can only be
successive registry-worldviews/dimensions reference-of-thought in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process are effectively differing de-mentative/structural/paradigmatic
antiakrasiatic dispositions-as-of-self-consciousness varying from most ontologically-flawed as
of recurrent-utter-uninstitutionalisation to most ontologically-veridical as futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrasstructure-of—meaningfulness-and-teleology as of prospective deprocripticism. We can
further appreciate that all the successive registry-worldviews/dimensions reference-of-thought
are marked at their reference-of-thought devolving-level by temporal-to-intemporal
ontological-performance—including-virtue-as-ontology speaking of differing ontological-
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-
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—

on the basis of its ontologically-flawed destructuring apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider the case of the destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{77}-<including-virtue-as-ontology> with a ‘God of plane’ proposition in say an animistic social-setup (reflecting the underlying ‘animistic superstitious’ totalising/circumscribing/delineating–narrative-disposition’ and not any such notion as propositional attitude because human \textsuperscript{59}meaningfulness-and-teleology\textsuperscript{99} is <amplituding/formative–epistemicity>totalising/circumscribing/delineating as of its given <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{14} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus construed in notional–conflatedness\textsuperscript{1} with existence-as-of-existential-instantiations and as its ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ can then be reflected in an infinite number of propositions by that notional–conflatedness\textsuperscript{1} with existence-as-of-existential-instantiations as so-construed in such approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a reification\textsuperscript{86} is all about elucidating the ontological-veracity/ontological-performance\textsuperscript{77}-<including-virtue-as-ontology> of human-subpotency epistemic/notional–projective-perspective \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{99} articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment\textsuperscript{77} 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,–in-supererogatory–epistemic-conflatedness\textsuperscript{2} epistemic/notional–projective-
perspective of ontological-primemovers-totalitative-framework\textsuperscript{72} as of prospective relative-ontological-completeness\textsuperscript{77}, whereas the notion of propositional attitude is rather as of constitutedness\textsuperscript{1} and not in conflatedness\textsuperscript{12} with existence-as-of-existential-instantiations as failing to reflect the given <amplituding/formative–epistemicity> totalising–thrownness-in-existence\textsuperscript{14}, devolving apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘<amplituding/formative–epistemicity> totalising/circumscribing/delineating–narrative-disposition’, and seem to imply that propositions themselves have their attitude rather than the fact that the true ontological-depth lies with the underlying ‘<amplituding/formative–epistemicity> totalising/circumscribing/delineating–narrative-disposition’ in notional–conflatedness\textsuperscript{12} with existence-as-of-existential-instantiations which is thus reflected in the devolving specific propositions aposteriorising/logicising/deriving/intelligising/measuring, wherein for instance as of a totalising-entailing insight one or a few propositions in a series of propositions uttered may actually decisively imply a ‘<amplituding/formative–epistemicity> totalising/circumscribing/delineating–narrative-disposition’ of temporal-as-ontologically-flawed ‘meaningfulness-and-teleology\textsuperscript{79} or intemperal-as-ontologically-veridical ‘meaningfulness-and-teleology\textsuperscript{99} with regards to revealing the series of propositions implied phenomenal-abstractiveness as of ontologically-flawed destructuring-transitoriness\textsuperscript{5}, as of deratiocination/deratiocontiguity as when respectively projecting a destructuring-threshold-\textsuperscript{(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)–of-ontological-performance}<<including-virtue-as-ontology> as of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}<<shallow-supererogation of-mentally-aestheticised~preconverging/dementing –qualia-schema> of ‘reference-of-thought-
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\(^7\) perspective rather reflecting the non-positivism/superstitious relative-ontological-incompleteness\(^8\) 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\(^*\)–qualia-schema’. This is the fundamental conception underlying the notion of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) 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\(^7\) as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\(^*\)–qualia-schema’ and the prior relative-ontological-incompleteness\(^8\) as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\(^*\)–qualia-schema’. This is equally what very much underlies from a prospective relative-ontological-
completeness' constructiveness perspective of notional–deprocrypticism as preemtping—
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
\parallel/presublimating–desublimating-decisionality}–of-ontological-performance
\langleincoming-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\rangle\langle<\text{shallow-supererogation}\
\text{of-mentally-aestheticised–preconverging/dementing -qualia-schema}> 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 \rangle 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\rangle as reflected
about a plane on the basis of its non-positivism/superstitious propositions as it narrative
disposition, and reflected by its '\langle amplituding/formative–epistemicity \rangle totalising/circumscribing/delineating preconverging/dementing–qualia-
schema'); with futural Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of meaningfulness-and-teleology\rangle as of
prospective deprocrypticism—or–preempting—disjointedness-as-of reference-of-thought
prospectively constructiveness perspective rather reflecting it veridically as of
has a de-mentative/structural/paradigmatic prospective destructuring-threshold-
(uninstitutionalised-threshold<sub>1</sub>/presublimating–desublimating-decisionality)~of-ontological-
performance<sup>1</sup>-<including-virtue-as-ontology> that is susceptible to its very own ontologically-
flawed manifestation of its <em>amplituding/formative</em> wooden-language-{imbued—temporal–
mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing ‘–
narratives—of-the~reference-of-thought—categorical-imperatives/axioms/registry-teleology’ }
so-implied as of postlogism~-
slantedness/~ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
instigated as of ‘<em>amplituding/formative–epistemic</em> totalising~random-as-impulsive
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’, totalising~nominal-as-tendentious
‘<em>amplituding/formative–epistemic</em> 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’,
‘<em>amplituding/formative–epistemic</em> totalising~ordinal-as-qualifying 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 ‘<em>amplituding/formative–epistemic</em> totalising~intervalist-as-categorising destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity~

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constructiveness-of-ontological-performance \(<\text{including-virtue-as-ontology}>\) reflected as of ‘\(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\) postconverging/dialectical-thinking \(\text{–qualia-schema}\)’ with respect to our positivism–procrpticism disjointedness-as-of-\(\text{reference-of-thought}\) prior reproducibility—mathesis/motif/thrownness-disposition,–\(\text{as–reproducibility-of-aestheticisation}\) apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument of destructuring-threshold-{\(\text{uninstitutionalised-threshold} / \text{presUBLIMating–desUBLIMating–decisionality}\)}–\(\text{of-ontological-performance}\)^7-\(<\text{including-virtue-as-ontology}>\) reflected as of ‘\(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\) preconverging/dementing \(\text{–qualia-schema}\)’. The bigger point here is that, the social as purportedly driven by its constructiveness-of-ontological-performance \(<\text{including-virtue-as-ontology}>\) is rather supposedly all about overtly implicated ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’\(^5\)-\(<\text{including-virtue-as-ontology}>\) of articulated–or–acquiesced-to \(\text{meaningfulness-and-teleology}\) ontological-performance\(^1\)-\(<\text{including-virtue-as-ontology}>\) with regards to the \(\text{universal-transparency}\)^{104}-{\(\text{transparency-of-totalising-entailing,–as-to-entailing}\)}–\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\) of social epistemic-totality of \(\text{meaningfulness-and-teleology}\). However, human limited-mentation-capacity renders such overtly implicated ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’\(^7\)-\(<\text{including-virtue-as-ontology}>\) unachievable such that this elicits covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}>\) as to destructuring-transitoriness\(^\dagger\)-\(\text{as-of-deratiocination/deratiocontiguity}\) that reflects the social-construct prospective destructuring as construed from existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-\(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing–realisation/re-perception/re-}
reification\[^{8}\]-in-singularisation\[^{2}\]-as-veridical-epistemic-determinism\[^{7}\] with respect to its constructive disambiguating of the covert-pretence-of-equivalence/correspondence-antiakrasiaci-aspiration-ontological-performance \[^{8}\]-<including-virtue-as-ontology> as to destructuring-transitoriness\[^{2}\]-as-of-deratiocination/deratiocontiguity as it disambiguates/differentiates the destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\[^{2}\]-<shallow-supererogation\[^{2}\]-of-mentally-aestheticised-preconverging/dementing-qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument denaturing\[^{2}\] and achieves 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\[^{2}\] epistemic perspective dispositional possibility of ontological-performance\[^{2}\]-<including-virtue-as-ontology> in reflecting the ontologically-veridical ‘equivalence/correspondence antiakrasiaci-attainment ontological-performance\[^{2}\]-<including-virtue-as-ontology>’ exactly because it is the ‘human ratio-conguity/ratiocination phenomenal-abstractiveness as of developed-intellection-of-exactness-capacity-ontological-performance \[^{8}\]-<including-virtue-as-ontology> implication thus non-susceptible to destructuring’, unlike all the other phenomenal-abstractiveness that instigate their respectively ontologically-flawed destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\[^{2}\]-<shallow-supererogation\[^{2}\]-of-mentally-aestheticised-preconverging/dementing-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\[^{2}\]-as-flawed-epistemic-determinism\[^{8}\] with regards to the covert-pretence-of-equivalence/correspondence-antiakrasiaci-aspiration-ontological-performance\[^{2}\]-<including-
virtue-as-ontology as to destructuring-transitoriness as-of-deratiocination/deratiocintuity 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–renewing–realisation/re-perception/re-thought,-in-supererogatory–epistemic-confledness effectively reflected herein as of the varied depth as from
<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-referentialism; with
abstractiveness is what exactly enables human-subpotency to be able to supersede destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-decisionality)-of-ontological-performance -<including-virtue-as-ontology> by the underlying specific existential-as-ontological disambiguating/differentiating disposition. We can thus contemplate of <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as the human mental-processing capacity that is inclined to ever always expand the frontiers of human knowledge as ‘ontologically-hegemonising-narrative’<sup>70</sup> ontological-performance<sup>71</sup>-<including-virtue-as-ontology>’, and so as the very ‘recurrent edging towards completion of ontological-performance’<sup>59</sup>-<including-virtue-as-ontology> of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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 implied 8 reference-of-thought and 8 reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. Such that the very abstract idea of any ‘existential contemplative insurmountability’ arising as of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence is-not-acquiesced-to/is-rejected naturally by the human mental-processing disposition of <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as of human anxiety and as so-reflected by its persistently pervasive reshuffling thoughtfulness. The point here is that the most tasking of human mental-processing is as of <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as of its constructive reconstrual-as-of-disambiguation/differentiating of destructuring-threshold–(uninstitutionalised–

\[^{11}\text{threshold}\text{presublimating–desublimating-decisionality}\text{-of-ontological-performance}\]

\[^{7}\text{meaningfulness-and-teleology}\]

\[^{9}\text{already achieved constructiveness-of-ontological-performance}\]/institutionalisation’
comprehensively underlying ‘notional~conflatedness’ with existence-as-of-existential-instantiations’); from whence meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring ensues as of notional~conflatedness with existence-as-of-existential-instantiations (‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking–qualia-schema’ rather arises as of the implied reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as centered–epistemic-totalisation associated ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating psychologism-schema’ and is the reflected mental-state aftereffect when reflexively, contemplatively, implicitly or explicitly aposteriorising/logicising/deriving/intelligising/measuring propositions as of the given underlying registry-worldview’s/dimension’s narrative disposition in its notional~conflatedness with existence-as-of-existential-instantiations, and it is necessarily induced-from and reflects the ‘developing <amplituding/formative–epistemicity>totalising/circumscribing/delineating self-consciousness culturally-directed eliciting of concepts and contemplative frameworks in notional~conflatedness with existence-as-of-existential-instantiations’; and so-contrued contrary to just a constitutedness conception as of singular quale which fails to grasp that the possibility for reflecting a quale arises rather as of an underlying ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking–qualia-schema’ <amplituding/formative–epistemicity>totalising/circumscribing/delineating reflecting meaningfulness-and-teleology within which any specific quale then imports as of its replicability-and-differentiability-in-a-‘<amplituding/formative–epistemicity>totalising~disambiguation-in-notional~conflatedness - with-existence-as-of-existential-instantiations’ such that for instance the self-consciousness for cognising colour and colour schemes with children develops rather as of culturally-directed
eliciting of the colour and colour schemes devolving qualia-schema, as it is integrated with the child’s developing \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\) self-consciousness and by extension we can grasp that the \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\) qualia-schema of successive registry-worldviews/dimensions reference-of-thought are grasp rather as of \('<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\) 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-\(<\text{amplituding/formative–epistemicity}>\text{totalising/renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness}\) epistemic/notional−projective-perspective or \('<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\) 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-\(<\text{amplituding/formative–epistemicity}>\text{totalising/renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness}\) as from a protracted-consciousness in relative-ontological-completeness as of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional−deprocripticism protensive-consciousness \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\) disambiguation of the other consciousnesses in relative-ontological-incompleteness as of positivism−procripticism occlusive-consciousness \(<\text{amplituding/formative–epistemicity}>\text{totalising/renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness}\) universalisation–non-positivism/medievalism preclusive-consciousness \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\) base-institutionalisation–
ununiversalisation warped-consciousness <amplituding/formative–epistemicity>totalising/circumscribing/delineating qualia-schema and recurrent-utter-
uninstitutionalisation trepidatious-consciousness <amplituding/formative–epistemicity>totalising/circumscribing/delineating qualia-schema). But then at prospective
destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}~of-ontological-performance~<including-virtue-as-ontology>, the instigation of
the categorising register, the qualifying register, the tendentious register and the impulsive
register will end up being ontologically-flawed but not recognised as such from the human-
subpotency epistemic/notional~projective-perspective of the given registry-
worldview/dimension institutionalisation reproducibility—mathesis/motif/thrownness-
disposition,~as~reproducibility-of-aestheticisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag , though from existence-
potency~sublimating–nascence, disclosed from prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
thought,~in~supererogatory–epistemic-conflatedness~ epistemic perspective of analysis as of
prospective relative-ontological-completeness~ it is shown to be ontologically-flawed.
Basically thus prospective destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating–decisionality}~of-ontological-performance~
<including-virtue-as-ontology> renders the instigation of the categorising register, the
qualifying register, the tendentious register and the impulsive register, as of operant
meaningfulness-and-teleology”, susceptible to be <amplituding/formative> wooden-
language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—
so-implied as of postlogism\(^2\)-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.

It is only \(<\text{amplituding/formative–epistemicity}\text{totalising–ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as of its mental-processing persistently pervasive existential reshuffling thoughtfulness as from human anxiety that is bound at destructuring-threshold–}\langle\text{uninstitutionalised-threshold} /\text{presublimating–desublimating-decisionality}\rangle–\text{of-ontological-performance}\>–<\text{including-virtue-as-ontology}> to reconstrue the prospective constructiveness-of-ontological-performance –<\text{including-virtue-as-ontology}>/institutionalisation of \(<\text{meaningfulness-and-teleology}\> as so-reflected from existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of–\langle\text{amplituding/formative–epistemicity}\text{totalising–renewing-realisation/re-perception/re-thought,–}\text{in-supererogatory–epistemic-conflatedness}\> epistemic/notional perspective of analysis as of prospective relative-ontological-completeness to be ontologically-veridical. It is in this way that \(<\text{amplituding/formative–epistemicity}\text{totalising–ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness expands the frontiers of human knowledge as ‘ontologically-hegemonising-narrative}\>–\text{ontological-performance}\>–<\text{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 \(<\text{meaningfulness-and-teleology}\> of lesser-and-lessar 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 \(<\text{meaningfulness-and-teleology}\>\) 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{10}/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{19} 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{77}, and is reflected in the ontological-contiguity\textsuperscript{16}—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 constructiveness-of-ontological-performance\textsuperscript{71}<-including-virtue-as-ontology> is one
where ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{71}<-\nincluding-virtue-as-ontology>’ is effectively driven as of ‘<amplituding/formative–
epistemicity>totalising–ratio-contiguity/ratioincation-as-referentialism constructiveness
disposition in singularisation\textsuperscript{77}/epistemic-immanence/veridical-epistemic-determinism’ as
‘ontologically-hegemonising-narrative\textsuperscript{70} ontological-performance -<including-virtue-as-
omeontology>’ and as so-reflected at attained institutionalisation-level and constraint in formal
social-settings; while as of human limited-mentation-capacity implications of phenomenal-
abstractiveness, elicited covert-pretence-of-equivalence/correspondence–antiakrasiatic-
aspiration-ontological-performance \textsuperscript{71}<-including-virtue-as-ontology> as to destructuring-

destructuring-
existential-extrication-as-of-existential-unthought", determining its uninstitutionalised-threshold. Critical to the social manifestation of destructuring-transitoriness -as-of-deratiocination/deratiocontiguity and its-extension-in-complexification is that it is socially perceived decisively as not destructuring going by the narrative of the collective social-setting destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{6}<shallow-supererogation\textsuperscript{8}-of-mentally-aestheticised~preconverging/dementing –qualia-schema> in dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism at its destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{10}/presublimating–desublimating-decisionality)~of-ontological-performance\textsuperscript{7}<-including-virtue-as-ontology>, to then reflect of such ‘pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-performance’<-including-virtue-as-ontology>’ as if of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{7}<-including-virtue-as-ontology>’ and to assent to such a state of affairs. destructuring-transitoriness -as-of-deratiocination/deratiocontiguity thus arises as of human limited-mentation-capacity deficient personality adherence, personality formation and personality development as of the social-setting very own registry-worldview/dimension institutionalisation level, with regards to the construal of the social-construct in its constructiveness-of-ontological-performance <-including-virtue-as-ontology> as of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’<-including-virtue-as-ontology>’, with such destructuring deficiency defining its uninstitutionalised-threshold\textsuperscript{9}. destructuring-transitoriness -as-of-deratiocination/deratiocontiguity as it speaks to the \textsuperscript{9}reference-of-thought\textsuperscript{9}-devolving-level is a most potent social phenomenon in the extended-informality rather than defined-and-constrained formalised social-settings (though it more fundamentally speaks of the uninstitutionalised-threshold\textsuperscript{9} implied overall registry-worldview/dimension prospective de-mentative/structural/paradigmatic ontological-
distinctly destructuring. It is important to grasp here that this destructuring-threshold-
(uninstitutionalised-threshold/\textsuperscript{(1)}//presublimating–desublimating-decisionality)~of-ontological-
performance\textsuperscript{(1)}<including-virtue-as-ontology> analysis is notionally/epistemically as to
existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
thought, in supererogatory–epistemic-conflatedness\textsuperscript{(12) epistemic/notional–projective-perspective of notional–deprocrypticism which is in ontological-normalcy/postconvergence and
beyond/superseding the internal positivism–procrypticism disjointedness-as-of\textsuperscript{(13) reference-of-
thought human-subpotency social-stake-contention-or-confliction perspective wherein the
human-subpotency \textsuperscript{<amplituding/formative–epistemicity>totalising~self-referring-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{(12) perspective of analysis as of its prior
relative-ontological-incompleteness\textsuperscript{(13 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will rather be in a
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
undisambiguated appraisal of its destructuring-threshold-{uninstitutionalised-
threshold\textsuperscript{(1)}//presublimating–desublimating-decisionality}~of-ontological-performance\textsuperscript{(1)}-
<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\textsuperscript{(12) implication as of
notional–deprocrypticism in prospective relative-ontological-completeness\textsuperscript{(13 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-

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supererogatory–epistemic-confliatedness projection to prospective positivism insight of aetiolisation/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 construal of such purportedly constructiveness disposition of ‘equivalence/correspondence antiakrasia-epistemic-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

An analysis of human performance speaks to the reality of human de-\textit{mentation} (supererogatory, ontological–de-\textit{mentation}-or-dialectical–de-\textit{mentation}–stranding-or-attributive-dialectics) insights; and the appreciation of the latter as to the displacement/decentering-of-the-human-subject in reflecting holographically\textit{- conjugatively-and-transfusively} the ontological-contiguity\textit{- of-the-human-institutionalisation-process} is a requisite for understanding such an ontological-normalcy/postconvergence destructuring-threshold\textit{- (uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance} \textit{- (including-virtue-as-ontology)} analysis. The destructuring-threshold\textit{- (uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance} \textit{- (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\textit{- of meaningfulness-and-teleology}’. This psychodynamic operant conflatedness \textit{- (including-virtue-as-ontology)}/institutionalisation/nascent–sublimating-decisionality—by—destructuring-threshold\textit{- (uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance} \textit{- (including-virtue-as-ontology)} metaphorising vacillating-conception of the social epistemic-totality\textit{- of meaningfulness-and-teleology}’; as can veridically be construed from existence-potency-sublimating–nascent–disclosed-from-prospective-epistemic-digression-as-of\textit{- amplituding/formative–epistemicity} totalising–renewing-realisation/re-perception/re-thought,-in-\textit{-supererogatory–epistemic-conflatedness} epistemic perspective as of ontological-normalcy/postconvergence with respect to assessing ‘equivalence/correspondence
antiakrasiac-aspiration ontological-performance'\textsuperscript{-}<including-virtue-as-ontology>’. This
destructuring-threshold-(uninstitutionalised-threshold \textsuperscript{71}/presublimating–desublimating-
decisionality)-of-ontological-performance'\textsuperscript{-}<including-virtue-as-ontology> analysis further
highlights the ‘transitive nature’ of the human psyche across the various registry-
worldviews/dimensions uninstitutionalised-threshold\textsuperscript{71} in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{66}—of-the-human-
institutionalisation-process\textsuperscript{67} with respect to destructuring at all uninstitutionalised-threshold\textsuperscript{102}; as
so-implied by \textsuperscript{14} de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics). The comprehensive social susceptibility to
destructuring-transitoriness\textsuperscript{75}–as-of-deratiocination/deratiocontiguity as the defining element of
the social-construct destructuring is what underlies passive to active social mobbishness
phenomena as of human limited-mentation-capacity social dynamic implications of lacking
social ontologically-hegemonising-narrative \textsuperscript{70}. The failing cogency and individual wariness of
the social as of the lack of a comprehensive expectation of ‘equivalence/correspondence
antiakrasiac-aspiration ontological-performance’\textsuperscript{-}<including-virtue-as-ontology>’ arises
because of destructuring-transitoriness\textsuperscript{75}–as-of-deratiocination/deratiocontiguity as of its implied
destructuring-threshold-(uninstitutionalised-threshold \textsuperscript{71}/presublimating–desublimating-
decisionality)-of-ontological-performance'\textsuperscript{-}<including-virtue-as-ontology> parasitism
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag, as beyond-the-consciousness-awareness-
teleology\textsuperscript{61}–<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 antiakrasiac-aspiration ontological-performance’\textsuperscript{-}
<including-virtue-as-ontology>’, and is further reflected in a social dynamics of dual overt and
covert implicit interpretations of social phenomenality arising as of beyond-the-
consciousness-awareness-teleology of-in-existential-extrication-as-of-existential-unthought cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social meaningfulness-and-teleology. Insightfully, it can be appreciated that the ontological-contiguity of-the-human-institutionalisation-process is one long process involving the undermining of destructuring-transitoriness-as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold with relative ‘equivalence/correspondence antiakrasiaic-attainment ontological-performance’ as of ontologically-hegemonising-narrative implied as of prospective ‘amplituding/formative-epistemicity>totalising-ratio-contiguity/ratiocontication-as-referentialism constructiveness disposition in singularisation/epistemic-immanence/veridical-epistemic-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening implications the destructuring-transitoriness-as-of-deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative implied with social enlightenment and the sciences rendered many purviews of existence as of relative ‘equivalence/correspondence antiakrasiaic-attainment ontological-performance’-including-virtue-as-ontology’. We can similarly project of the same with respect to our positivism–procrypticism disjointedness-as-of-reference-of-thought destructuring-transitoriness-as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold as to be prospectively superseded by notional–deprocrypticism preempting—disjointedness-as-of-reference-of-thought ontologically-hegemonising-narrative thus rendering human ontological-performance <including-virtue-as-ontology> correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-human amplituding/formative-epistemicity totalising-purview-of-construal’ as of prospective relative ‘equivalence/correspondence antiakrasiaic-attainment ontological-
performance\textsuperscript{71}-<including-virtue-as-ontology>’. This destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating–decisionality)~of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> analysis effectively points to the fact that human akrasia-susceptibility-or-akrasiatic-drag complex is such a decisive and determinant notion with respect to the human psyche as the critically interceding notion with respect to human social construction-of-the-Self and as it remains a transitive and constant notion in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{67} as to the destructuring implications at uninstitutionalised-threshold\textsuperscript{102} implied human-subpotency epistemic/notional–projective-perspective in dissingularisation\textsuperscript{12}/epistemic-nonimmanence/flawed-epistemic-determinism relative to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-superceratory–epistemic-conflatedness\textsuperscript{12} epistemic/notional–projective-perspective in singularisation\textsuperscript{12}/epistemic-immanence/veridical-epistemic-determinism. This overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{71}-<imbued-and-'hermeneutically/rep projectile-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> of the social-construct as from the elucidation/reification\textsuperscript{86} as ‘destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating–decisionality)–of-ontological-performance’ -<including-virtue-as-ontology> analysis’ is rather notionally/epistemically reflective of the social-construct constructiveness-of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>, as such an antiakrasiatic analysis of uninstitutionalised-threshold\textsuperscript{102} notionally/epistemically reflects the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67}; and so, similarly as the analysis of prospective possibilities of disease and illness is not about being
pessimistic about the biology of human beings but is notionally/epistemically reflective of the possibility for the further development and provision of medicine and healthcare, and just as the projective analysis of lack of science and technology capacity is not about being pessimistic about human technical development but is notionally/epistemically reflective of the possibility for the further invention of technologies and scientific discoveries. We can appreciate here that the very same epistemic/notional conceptualisation with respect to the human subject as with natural subject-matters elicits in the former high emotional involvement whereas the latter as of its direct ontological-primemovers-totalitative-framework\(^2\) \(<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,~for-explicating-ontological-contiguity\>\(^4\) 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 \(^{102}\)/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 ~/presublimating–desublimating-decisionality~ , 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~. 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 seconddnatured formulaic/mechanical-knowledge outcome as part and parcel of knowledge, construed as organic-knowledge. Otherwise, the very vocation behind such organic-knowledge end up being denatured as of deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this inevitably actually occurs and reoccurs throughout the ontological-contiguity —of-the-human-institutionalisation-process~; such that prospective social-construct constructiveness-of-ontological-performance~<including-virtue-as-ontology>~and institutionalisation is ever always a process of °maximalising-recomposuring-for-relative-ontological-completeness° —unenframed-conceptualisation to prospectively recapture the supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument° for prospective organic-knowledge lost in seconddnatured institutionalisation with the latter construed in temporality°/shortness often bound to induce °incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of poor
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-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>) is not
interpreted from a temporal existential-extricatory-as-of-existential-unthought perspective as
ineptness warranting the furtherance of temporal-dispositions as of untransvaluated–temporal-
intemporality” inclination and accompanying sophistic/pedantic complexes as well as to the
extent of entailing prospective relative-ontological-completeness”. We can appreciate in this
regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy
apriorising-teleological-elevation-in-ontological-contiguity ³ beyond recurrent-utter-
uninstitutionalisation social-stake-contention-or-confliction as of its ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing”–qualia-schema’
in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag⁴, and likewise with the intemporal
projection as of ¹ universalisation over base-institutionalisation–ununiversalisation, positivism
over universalisation–non-positivism/medievalism and prospectively
notional–deprocrypticism over positivism–procrypticism. In this regards, the notion of
preconverging-or-dementing—apriorising-psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ of prior relative-ontological-incompleteness is tied-to and a necessarily associated notion with that of postconverging-or-dialectical-thinking—apriorising-psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking–qualia-schema’ with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process; and as this explains the successive construction-of-the-Self reflected in the successive registry-worldviews/dimensions. It is the possibility for the human mind to dement as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ by its self-conscious <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of its <amplituding/formative–epistemicity>totalising–thrownness-in-existence that de-mentatively/structurally/paradigmatically allows for the possibility of prospective institutionalisation involving the displacement/decentering-of-the-human-subject. Unlike our naïve human-subpotency epistemic/notional–projective-perspective inclined to perceive prior registry-worldviews/dimensions in their ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ in stigmatising terms—as-of-axiomatic-construct, the ontological-veracity from existence-potency–sublimating–nascent,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-confiliatedness epistemic/notional–projective-perspective is one that rather entails a forward-thinking appreciation that the possibility of all prospective relative-ontological-completeness postconverging-or-dialectical-thinking—
like say Newton’s involvement with alchemy, and the idea of projecting to a prospective
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”/presublimating–desublimating–decisionality)–of-ontological-performance’ -
<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’
at their relative-ontological-incompleteness”, we equally manifest the same and so-perceived
from the prospective relative-ontological-completeness” of deprocrypticism–or–preempting—
disjointedness-as-of—reference-of-thought. The critical point here has to do with the fact that
beyond the ‘contingent-ontologies—as-of-conventioning-referencing’ of successive registry-
worldviews/dimensions, in their <amplituding/formative> wooden-language–(imbued—
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
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-ricoehetting 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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning
recurrrent 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

\[
<\text{amplituding/\text{formative-epistemicity}}\text{-causality-as-to-projective-totalitative-implications},<\text{amplituding/\text{formative-epistemicity}}}\text{-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\text{-induced destructuring-threshold}{(\text{uninstitutionalised-threshold})/\text{presublimating-desublimating-decisionality}}\text{-of-ontological-}
\]
performance\textsuperscript{\textcircled{\textdagger}} \textless\textminus\textgreater including-virtue-as-ontology\textgreater as reflected by their uninstitutionalised-threshold\textsuperscript{\textcircled{\textdagger}}; and as such an amplituding/\textit{formative}–epistemicity\textless\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag suprasocial or amplituding/\textit{formative}\textless\textgreater wooden-language\{imbued—averaging-of-thought\textless\textminus\textgreater as-to-leveling/ressentiment/closed-construct-of\textless\textminus\textgreater meaningfullness-and-teleology\textless\textminus\textgreater as-of-nondescript/ignorable–void\textless\textminus\textgreater \textminus\textminus with-regards-to-prospective-apriorising-implications\textless\textgreater\} 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\textless\textminus\textgreater \textless\textgreater supererogatory–dementativity meaningfullness-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\textless\textminus\textgreater\textless\textminus\textgreater presublimating–desublimating-decisionality\textless\textminus\textgreater of-ontological-performance \textless\textgreater including-virtue-as-ontology\textgreater and thus fails reification\textsuperscript{\textdagger} as of prospective existence-potency\textless\textless sublimating–nascence\textless\textless disclosed-from-prospective-epistemic-digression-as-of-\textless\textless amplituding/\textit{formative}–epistemicity\textless\textgreater totalising–renewing-realisation/re-perception/re-thought,\textless\textless in-suprerogatory–epistemic-conflatedness\textless\textgreatontological-primemovers-totalitative-framework\textless\textgreat\textless\textless amplituding/\textit{formative}–epistemicity\textless\textgreat causality–as-to-projective-totalitative–implications,\textless\textless for-explicating-ontological-contiguity\textless\textgreat of aetiologisation/ontological-escalation in relative-ontological-completeness\textsuperscript{\textdagger}, and not wrongfully imply its ontological-elevation as of common/mutual logical-dueness implied \textless\textgreater postconverging-or-dialectical-thinking\textless\textgreat–apriorising-psychologism\textless\textgreater but rather realise the reality of its notional-discontiguity/epistemic-discontiguity\textless\textgreat\textless\textgreater shallow-suprerogation\textless\textgreat\textless\textgreat of mentally-aestheticised–preconverging/dementing –qualia-schema\textgreater that speaks of its prospective

Ultimately, human de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) is the notion underlying human self-consciousness as of construction-of-the-Self all along 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’. It all arises from the ‘human capacity for decomplexified/uninhibited preconverging-or-dementing—apriorising-psychologism’ in order to then ‘prospectively induceoriginarily/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/supererogatory—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-existential-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/paradigmging based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-threshold-{uninstitutionalised-threshold} /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/subpotentialisation as if critical reification will arise by that pathway. In other words, the possibility of all human prospective transcendence-and-sUBLImity/sublimation/supererogatory—de-mentativity arises not as we may naively construe vaguely as of exceptional occurrence on the basis of incrementalism-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-
same overall purview that is existence but then as of various state of human relative-ontological-incompleteness^\textsuperscript{8}/relative-ontological-completeness^\textsuperscript{8}-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness^\textsuperscript{8}/formative–supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> of ^\textsuperscript{8}reference-of-thought so-construed as registry-worldviews/dimensions, such that human ^\textsuperscript{9}meaningfulness-and-teleology^\textsuperscript{9} is thus of lower to higher ontological-veracity/ontological-performance^\textsuperscript{8}-<including-virtue-as-ontology> as of relative-ontological-completeness^\textsuperscript{8}. Further as of human ^\textsuperscript{8}amplituding/formative–epistemicity>totalising~thrownness-in-existence^\textsuperscript{8} with human ^\textsuperscript{9}meaningfulness-and-teleology^\textsuperscript{9} rather undertaken on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human^\textsuperscript{8}amplituding/formative–epistemicity>totalising~purview-of-construal’ and thereof devolving as of existence-as-of-existential-instantiations, the implication is that human ^\textsuperscript{9}meaningfulness-and-teleology^\textsuperscript{9} is thus ‘a-given-^\textsuperscript{8}amplituding/formative–epistemicity>totalising~thrownness-in-existence^\textsuperscript{8} construct on existence-as-of-devolving-existential-instantiations’ as reflected in the ontological-veracity/ontological-performance^\textsuperscript{8}-<including-virtue-as-ontology> of its given ^\textsuperscript{8}amplituding/formative–epistemicity>totalising~thrownness-in-existence^\textsuperscript{8} registry-worldview/dimension ^\textsuperscript{8}reference-of-thought- devolving ^\textsuperscript{9}meaningfulness-and-teleology^\textsuperscript{9}; such that inherently the possibility of prospective virtue and prospective grander ontological-veracity/ontological-performance^\textsuperscript{8}-<including-virtue-as-ontology> as required for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity beyond/superseding the given ^\textsuperscript{8}amplituding/formative–epistemicity>totalising~thrownness-in-existence^\textsuperscript{8} registry-worldview/dimension ontological-veracity/ontological-performance^\textsuperscript{8}-<including-virtue-as-ontology> as so-reflected in its ‘apriorising-teleological-thresholding–as-teleological-
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
reference-of-thought–devolving ‘meaningfulness-and-teleology’, as superseding the prior
relative-ontological-incompleteness preconverging-or-dementing –apriorising-psychologism
registry-worldview/dimension ‘shallower implied and underlying background Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrasctructure-of–meaningfulness-and-teleology 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 reference-of-thought–devolving
‘meaningfulness-and-teleology’.

More spontaneously, a postconverging-or-dialectical-thinking –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 devolved institutional-development–as-to-social-function-development as of its devolving living-
development–as-to-personality-development’, while a preconverging-or-dementing –apriorising-psychologism representation is construed as of the projection to the prospective
relative-ontological-completeness registry-worldview/dimension ‘ontological-depth
framework of <amplituding/formative–epistemicity>totalising/circumscribing/delineating–
narrative’ as of its ‘deeper/more-profound implied and underlying background Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrasctructure-of–meaningfulness-and-teleology devolved institutional-development–as-to-

This ecstatic singularity of existence is its primordial ineffability, as beyond any <amplituding/formative-epistemicity>totalising–thrownness-in-existence appraisal but then enabling the meaningfulness-and-teleology validatory possibility of any such state of <amplituding/formative-epistemicity>totalising–thrownness-in-existence by way of ontological-primemovers-totalitative-framework. The ecstatic singularity of existence is the very shepherding/ushering/heralding
its conflatedness (and not constitutedness as is easily mistaken from an ontologically-flawed totalising-self-referencing-syncretising/circularity/interiorising/akrasiat‐drag human-subpotency perspective projecting as if of existence‐potency‐sublimating‐nascence,‐disclosed‐from‐prospective‐epistemic-digression‐as‐of‐totalising‐renewing‐realisation/re‐perception/re‐thought,‐in‐supernost‐epistemic‐conflatedness/ontological‐completeness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as of singularisation/epistemic‐immanence/veridical‐epistemic‐determinism), with the phenomenal/manifest metaphoricity/ ecstasy of existence rather arising as of supervening‐conflatedness/totalising‐thrownness‐in‐existence of ‘apriorising‐teleological‐thresholding‐as‐teleological‐framework/narrative‐framework of contextualising/instantiative‐devolving‐meaningfulness’ 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; as so‐reflected as of the supervening purviews underlying conventional subject‐matters as from the natural sciences to the social sciences and humanities. Thus existence’s metaphoricity/ 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‐‘hermeneutically/‐reprojectively‐educing’‐human‐subpotency‐epistemic‐perspective‐of‐projective/reprojective—aestheticising‐re‐motif‐and‐re‐apriorising/re‐axiomatising/re‐
referencing–conceptualisation> is more than just of transepistemic/epistemic-ricochetting
veracity in the construal of ontologically-veridical ~meaningfulness-and-teleology~
, it equally
speaks of a ~presencing—absolutising-identitive-constitutedness ~historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition ever always confounded between
‘phenomenal/manifest-subpotencies<-in-transitive-confalatedness’—reflexivity,—in-the-full-
potency-of-existence’s—sublimating—nascence’—in—<amplituding/formative—
epistemicity>totalising—thrownness—existence’<of—<of—<of—surrealistic-as-pseudoreal’—epistemic-
abnormalcy> construal in constitutedness13 as of alienation—as-inauthentic/poorly-
objectified/poorly-desubjectified—as-objectified/ontological-bad-faith/inauthenticity /nihilistic
and ‘phenomenal/manifest-subpotencies<-in-transitive-confalatedness’—reflexivity,—in-the-full-
potency-of-existence’s—sublimating—nascence’—in—<amplituding/formative—
epistemicity>totalising—thrownness—existence’<of—<of—<of—surrealistic-as-pseudoreal’—epistemic-
abnormalcy> construal as of conflatedness12 in ontological-good-
faith/authenticity /objectification/desubjectification—as-objectification/ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being—as-of-existential-reality/antinihilism; wherein
overall reifying-and-empowering-reflexivity—of-ecstatic-existence—as-painintelligibility71-
<imbued-and—‘hermeneutically/reprojectively-educing’—human-subpontency—epistemic-
perspective—of-projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-
axiomatising/re-referencing—conceptualisation> speaks of ontologically-veridical
confalatedness1 ever always bounded with ontologically-flawed constitutedness , and so
beyond—the-consciousness-awareness—teleology70—<in-existential-extrication—as-of-existential-
unthought> . Thus ontologically-veridical confalatedness12 as constructiveness—of—ontological-
performance71—<including—virtue—as—ontology> and ontologically-flawed constitutedness13 as
destructuring-threshold—{uninstitutionalised-threshold /presublimating—desublimating—
prospective destructuring-transitoriness\textsuperscript{14} as of deratiocination/deratiocontiguity as ontologically-flawed destructuring—meaningfulness-and-teleology\textsuperscript{15} as of absolute incertitude is ontologically-veridical identitive meaningfulness-and-teleology\textsuperscript{16} as this is ever always in need for its prospective recuperation/recovery as from prospective relative-ontological-completeness\textsuperscript{17} induced postconverging-or-dialectical-thinking\textsuperscript{18}—apriorising-psychologism as of apriorising-teleological-elevation-in-notional-contiguity/epistemic-contiguity—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema\textsuperscript{19} superseding prior relative-ontological-incompleteness induced preconverging-or-dementing apriorising-psychologism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity—of-mentally-aestheticised—preconverging/dementing—qualia-schema\textsuperscript{20}. Thus what is particular about the notional-deprocrypticism registry-worldview/dimension as preempting—disjointedness-as-of—reference-of-thought is that it is beyond just a constraining institutionalisation secondnaturing articulation of a reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation as of reasoning-from-results/afterthought by which the human mindset can be attached to mechanically as of reasoning-from-results/afterthought while displaying <amplituding/formative> wooden-language—(imbued—temporal—mere-form/virtualities/dereification\textsuperscript{21}/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology) of such reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation, but necessarily implies as of its organic-knowledge implications a secondnaturing ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{22} implicated convergence of reasoning-through/messianic-reasoning in the elicited notional—deprocrypticism reasoning-from-results/afterthought reflected as of a conception of notional—deprocrypticism
that is more than just its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but is reflexive of the assimilation of the ‘intemporal seeding promise of human-subpotency ontological-performance’—<including-virtue-as-ontology>—equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence—as—of—its-coherence/contiguity’ behind the reasoning-through/messianic-reasoning inducing the successive registry-worldviews/dimensions in reflecting holographically—<conjugatively-and—transfusively> the ontological-contiguity<sup>eq</sup>—of—the-human-institutionalisation-process<sup>eq</sup>. In this regards, throughout the ontological-contiguity<sup>eq</sup>—of—the-human-institutionalisation-process<sup>eq</sup> ‘true-ontology—as—of—Being-development/ontological-framework-expansion—as—to—depth—of—ontologising-development—as—infrastructure—of—meaningfulness—and—teleology’<sup>eq</sup>, the requisite dispensing—with—immediacy—for—relative—ontological—completeness<sup>eq</sup>—by—reification<sup>eq</sup>/contemplative-distension<sup>eq</sup> (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—<sup>amplituding/formative—epistemicity>totalising—renewing—realisation/re—perception/re—thought,—in—supererogatory—epistemic—confatedness</sup> to supersede human temporality<sup>eq</sup>/shortness <sup>amplituding/formative>wooden-language—(imbued—averaging—of—thought<sup>eq</sup>—as—to—leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology<sup>eq</sup>—as—of—‘nondescript/ignorable—void ’—with—regards—to—prospective—apriorising—implications>) as of ‘prospective intemporal—as—ontologically—veridical/ontological—faith—notion—or—ontological—fideism—imbued—underdetermination—of—motif—and—apriorising/axiomatising/referencing—as—so—being—as—of—existential—reality parrhesiastic seeding—promise of reasoning—through/messianic—reasoning ‘meaningfulness—and—teleology’<sup>eq</sup> as equivalence/correspondence antiakrasiatic—aspiration ontological—performance’—<including—virtue—as—ontology>’ has always ever come off
against the eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{8} -dereification\textsuperscript{\textsuperscript{6}} for \textltexfamily{amplituding/formative} wooden-language-\{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-‘meaningfulness-and-teleology’\textsuperscript{99} -as-of-
‘nondescript/ignoreable–void’\textsuperscript{59} -with-regards-to-prospective-apriorising-implications>\} disposition as of ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{63} reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology\textsuperscript{99} as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance \langle\textltexfamily{including-virtue-as-ontology}\rangle; and so as temporal/sycophantic-sophistic social-stake-contention-or-confliction beyond-the-consciousness-awareness-teleology \langle\textltexfamily{in-existential-extrication-as-of-existential-unthought}\rangle disposition to stifle the transformative implications of prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. The inevitability of a projection for the ‘universalising-idealisation coherence of contemplation’ as of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} -by-reification\textsuperscript{86} /contemplative-distension\textsuperscript{26} associated with the Socratic/Platonic/Aristotelian individual emancipation as of \textsuperscript{103} universalising-idealisation was effectively in reaction to the sophists—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{‘} dereification\textsuperscript{\textsuperscript{6}} for \textltexfamily{amplituding/formative} wooden-language-\{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-‘meaningfulness-and-teleology’\textsuperscript{99} -as-of-
‘nondescript/ignoreable–void’\textsuperscript{59} -with-regards-to-prospective-apriorising-implications>\} 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 \langle\textltexfamily{shallow-supererogation}\textsuperscript{96} -of—mentally-aestheticised—preconverging/dementing \textltexfamily{qualia-schema}\rangle 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 for 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-
disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness\(^{56}\)/contemplative-distension\(^{56}\) 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\(^{57}\) 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\(^{58}\)—of-the-human-institutionalisation-process\(^{59}\) as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\(^{60}\)meaningfulness-and-teleology\(^{61}\)’, what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the present one as of an overall human tale, as the threat of rationalising the implications of such a human existential tale perpetuation may jeopardise their present social-stake-contention-or-confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/supererogatory~de-
mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness by-reification \( \text{/} \) contemplative-distension\(^8\) which is ‘never always the easiest of notion’ for human \(<\text{amplituding/formative}>\) wooden-language-(imbued—averaging-of-thought-\(<\text{as-to-leveling/ressentiment/closed-construct-of-> meaningfulness-and-teleology}\))\(^9\)-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-motif-and-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\(^10\)-dereification\(^8\)) for \(<\text{amplituding/formative}>\) wooden-language-(imbued—averaging-of-thought-\(<\text{as-to-leveling/ressentiment/closed-construct-of-> meaningfulness-and-teleology}\))\(^9\)-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)
disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory\(-\)mentativity, and so beyond-the-consciousness-awareness-teleology\(^9\)-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\)^9\>-of-mentally-aestheticised–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/measuringinstrument notwithstanding
thought,-in-supererogatory-epistemic-conflicatedness as of ontological-primemovers-totalitative-framework; 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-motif-and-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 role and as beyond-the-consciousness-awareness-teleology 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 with respect to social-stake-contention-or-confliction and are thus not the absolutising framework of human ‘meaningfulness-and-teleology’, as the social knowledge-reification role must always be opened to ‘intemporal individualisation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as of the possibility of its arising in any humans and in whatever specific purviews of existence, as this is what is instigative of ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’; as it is only by the latter process that the ‘suprasocial obsession/myopism as of a given registry-worldview/dimension social-stake-contention-or-confliction’ can be superseded, as of reconstruing recurrent-utter-uninstitutionalisation underpinning–suprasocial-construct rather as of base-institutionalisation, base-institutionalisation–ununiversalisation underpinning–suprasocial-construct rather as of universalisation, universalisation–non-positivism/medievalism underpinning–suprasocial-construct rather as of positivism, and prospectively positivism–procrypticism underpinning–suprasocial-construct rather as of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought. We can appreciate in this regards that the universalising-idealisation philosophers and budding-positivists trajectory of contemplation were actually counterintuitive to what their respective underpinning–suprasocial-construct construed as human progress and the possibility for human progress. The naivety of referring to the underpinning–suprasocial-construct conventioning-referencing as of its framework of establishments and sovereign institutions as if this was absolutely substitutive of ontology as of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ induced as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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-supercerogatory-epistemic-conflatedness as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notional-deprocrypticism perspective) dementatively/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-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–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 <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 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 <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>
teleology as-of ‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) and underpinning–suprasocial-construct underlying disjointedness-as-of-
reference-of-thought muddlement of social-stake-contention-or-confliction as of our uninstitutionalised-threshold; and in both instances insightfully point to underlying
reference-of-thought relative-ontological-incompleteness at destructuring-threshold-
(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-
performance-<including-virtue-as-ontology> which is the grander issue of aetiological/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 underlying the devolving social manifestation of psychopathy and social psychopathy. Thus the practice of construing absolutely the <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 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-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-

reflects that: our philosophising should rather be able to conceptualise its epistemic-emancence as a totalising-entailing conflatedness reifying of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-amplituding/formative–epistemicity'>totalising–purview-of-construal’ as of transepistemic/epistemic-ricochetting retrospective-to-prospective implications of relative-ontological-completeness-of-reference-of-thought underlying the de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process and as such construal of philosophy is rather considered as morphing as of human division of labour into the disparate subject-matter purviews-of-construal-of-existence reification and so in reflection of existence’s supervening-conflatedness, and with all human meaningfulness-and-teleology remaining of philosophical epistemic-veracity relevance as of deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought singularisation /epistemic-immanence/veridical-epistemic-determinism as implied as of suprastructuralism/postmodernism rejection of science-ideology for science-in-practice and rejection of humanism ideology for authentic human emancipation as of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation; psychology fails ontologically when it naively and wrongly construe of our given positivism–procrypticism relative-ontological-incompleteness-of-reference-of-thought apriorising/axiomatising/referencing–psychologism as being of ontological-normalcy/postconvergence to go on to imply a practice of reification of psychological traits is what is emancipatory of the human condition with the implication that any given registry-worldview/dimension in relative-ontological-incompleteness-of-reference-of-thought say animistic or medieval could just as well be considered in ontological-normalcy/postconvergence and that what is emancipatory of the human condition is the
reification of psychological traits as of its <amplituding/formative–epistemicity>totalising–thrownness-in-existence <amplituding/formative–epistemicity>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-<including-virtue-as-ontology> enables 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 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–dialectical–de-mentation—stranding-or-attributive-dialectics), as such historiality/ontological-
avails it is much more than just an idea of choice but rather an obligation as of the implied
inherently antiakrasiatic 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 meaningfulness-and-teleology 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 at destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance -
<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
meaningfulness-and-teleology 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 as of its given
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for construing
meaningfulness-and-teleology 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 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-confletedness 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-confletedness 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\(^6\)/by-reification\(^7\)/contemplative-distension\(^8\) whilst dissingularisation\(^9\)/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\(^10\)/by-reification\(^11\)/contemplative-distension\(^12\). Ultimately, existence’s metaphoricity\(^13\)/ecstasy as of supervening-conflatedness\(^14\) reflected in ‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^15\) of phenomenal/manifest–subpotencies<-in-transitive-conflatedness\(^16\)–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence>’ as to their ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ points to the supervening-conflatedness\(^17\) reflexivity of existence, wherein the ontological-veracity/ontological-performance\(^18\)-<including-virtue-as-ontology> of ‘phenomenal/manifest–subpotencies<-in-transitive-conflatedness\(^19\)–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>—in—<amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^20\),<-of-‘surrealistic-as-pseudoreal’–epistemic-abnormalcy> phenomena/manifestations are transepistemically/epistemic-ricochettingly construed as of their supposedly coherent ontological-commitment\(^21\) as can be validated by existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re–thought,–in-suplererogatory–epistemic-conflatedness\(^22\) ontological-primemovers-totalitative-framework ; as for instance, such an existential constraining as a child-as-a-subpotency epistemic-conception coming into existence undergoes developmental metaphoricity\(^23\) as of its inherent supposedly coherent ontological-commitment\(^24\) as the defining-and-superseding basis
for its acquisition of culture and language all along the way of its entire devolving possibility of
flourishing in conflatedness—as-of-its-developing-commitment-with-existence as from its
feeding, warmth, relating, aspiring, maturing, etc. towards the effective acquisition of culture
and language, and by extension a social-setup-as-a-subpotency epistemic-conception is de-
mentatively/structurally/paradigmatically opened to prospective metaphoricity from
existential-constraining/conflatedness—as-of-its-commitment-with-existence as of its inherently
implied supposedly coherent ontological-commitment as with individuals and social groups
are naturally involved in a dynamic relationship of perceived social-stake-contention-or-
confliction striving in conflatedness to draw in various ways the optimum as of perceived
existential possibilities such that a social-setup is already involved internally however restricted
in its very own reinvention/circumventing/adaptation as of its implied supposedly coherent
ontological-commitment on the basis of ontological-primemovers-totalitative-framework
validatory implications as to existence-potency—sublimating—nascence,−disclosed-from-
prospective-epistemic-digression-as-of—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—
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-
worldviews/dimensions as of their relative-ontological-completeness\textsuperscript{87} of reference-of-thought. The ‘shiftiness-of-the-Self\textsuperscript{91}’ de-mentatively/structurally/paradigmatically defines the given ‘\textit{supererogatory}\textsuperscript{3} acuity/perspicacity/astuteness/edginess/incisiveness\textit{-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{83} reflected as of singularisation\textsuperscript{87} as-of-intemporality\textsuperscript{87}/dissingularisation\textsuperscript{87} as-of-temporality\textsuperscript{87} of the \textit{meaningfulness-and-teleology\textsuperscript{99} of a given registry-worldview/dimension implied as of its ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ temporal-to-intemporal ontological-performance \textless \textit{including-virtue-as-ontology} >. Thus the requisite profoundness/depth of prospective human ‘social-construction of \textit{meaningfulness-and-teleology} as of social-stake-contention-or-confliction’ as reflected at the prospective superseding/transcending registry-worldview/dimension, as from existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\textless \textit{amplituding/formative–epistemicity}\textgreater totalising–renewing-realisation/re-perception/re-thought,-in-\textit{supererogatory-epistemic-conflatedness}\textsuperscript{12} as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective, can only arise fundamentally as of the prospective construction-of-the-Self renewed seconndnared institutionalisation ‘\textit{supererogatory-\textit{acuity/perspicacity/astuteness/edginess/incisiveness\textit{-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{83} reflected as of singularisation\textsuperscript{87} as-of-intemporality\textsuperscript{87}/dissingularisation\textsuperscript{87} as-of-temporality\textsuperscript{87} of the \textit{meaningfulness-and-teleology\textsuperscript{99} arising from renewed \textit{intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} by-reification\textsuperscript{86}/contemplative-distension} as of human limited-mentation-capacity-deepening\textsuperscript{52} for prospective relative-ontological-completeness\textsuperscript{87}’ in undermining the prior registry-worldview’s/dimension’s ‘shiftiness-of-the-Self\textsuperscript{91}’ that defines its destructuring-threshold-
universalisation–non-positivism/medievalism

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self’;


We can appreciate in this regards that both for the individual and the social, the capacity to ‘spontaneously’ be able to articulate ‘social-construction of meaningfulness-and-teleology’ as of social-stake-contention-or-confliction’ as in the prospective relative-ontological-completeness registry-worldview/dimension is fundamentally hampered by its given registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology’ as of its specific construction-of-the-Self’ due to its corresponding lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification /contemplative-distension as of human limited-mentation-capacity-deepening for prospective relative-ontological-completeness’ that can then allow for the requisite ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument reflected as of singularisation-as-of-intemporality/dissingularisation-as-of-temporality of the meaningfulness-and-teleology’.

In this regard, we can more specifically appreciate the
central and transformative implications of the Socratic philosophers' universalising-idealisation as of the prospective universalisation registry-worldview/dimension 'social-construction of meaningfulness-and-teleology' as of social-stake-contention-or-confliction', wherein such 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-meremathesis/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 meaningfulness-and-teleology 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-
<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>}
could easily be elicited were the Socratic philosophers to imply dialogical-equivalence and
intellectual-and-moral-equivalence as of common/mutual aposteriorising/logicising/deriving/intelligising/measuring whereas in reality there were of
dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to
imply such sophistic/pedantic dispositions were rather in ‘apriorising-teleological-degradation-
in-notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema>’, and it was more critically a
question of upholding universalising-idealisation reifying meaningfulness-and-teleology as to
existential-potency~sublimating—nascence, disclosed-from-prospective-epistemic-
digression-as-of—totalising—renewing-realisation/re-perception/re-thought, in supererogatory—
epistemic-conflatedness, ontological-primemovers-totalitative-framework totalitative–
implications, for explicating-ontological-contiguity over time. By the same token, the
mathesis universalis of budding-positivists/rational-empiricists positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self’ for the prospective
positivism registry-worldview/dimension ‘social-construction of meaningfulness-and-
televology’ as of social-stake-contention-or-confliction’ induced the requisite ‘intemporal
antiakrasiac disposition for dispensing-with-immediacy-for-relative-ontological-
completeness—by-reification’/contemplative-distension as of human limited-mentation-
capacity-deepening for prospective relative-ontological-completeness’ allowing for the
requisite ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness as of opened-construct-of–meaningfulness-and-
teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and so,
as of successive profundity of

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

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought
for prospectively ‘increasingly profound and complex’ meaningfulness-and-teleology
infrastructure as of Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-
development–as-to-social-function-development and living-development–as-to-personality-
development’ as enabling-and-reflected successively in more and more sophisticated and
elaborate social-setup and institutional constructs. Basically, human destructuring-threshold-
(uninstitutionalised-threshold /presublimating–desublimating–decisionality)–of-ontological-
performance <including-virtue-as-ontology> as highlighted as of the constructiveness-and-
destructuring-framework of ‘shiftiness-of-the-Self’ and as reflected in any given registry-
worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance
‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of
meaningfulness-and-teleology as of its specific construction-of-the-Self’ arises as of
destructuring-transitoriness–as-of-deratiocination/deratiocontiguity, so-construed as of
dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism induced
deratiocination-or-deratiocontiguity; wherein as of flawed

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


<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,
exercise as of dialogue as the latter is only as pertinent as it de-
mentatively/structurally/paradigmatically implies an intermediative process for the deferred-
outcome as to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-
digression-as-of-amplituding/formative–epistemicity–totalising–renewing–realisation/re-
perception/re-thought–in-supererogatory–epistemic–confoundedness but not otherwise, and as
being subpotent with existence it is the human that has to ensure that its meaningfulness-and-
teleology coincides with existential veracity, such that where dialogical-equivalence is
wrongly implied and thus likely to undermine existence-potency–sublimating–nascence–
disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative–
epistemicity–totalising–renewing–realisation/re-perception/re-thought–in-
supererogatory–epistemic–confoundedness what gives in is the false notion of dialogical-
equivalence. This is equally reflected in the idea that the
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
meaningfulness-and-teleology is rather as of the implication of relative-ontological-
completeness associated with human limited-mentation-capacity-deepening from the
perspective of existence-potency–sublimating–nascence–disclosed-from-prospective-
epistemic-digression-as-of-amplituding/formative–epistemicity–totalising–renewing-
realisation/re-perception/re-thought–in-supererogatory–epistemic–confoundedness as-to-
ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism rather
construed as of difference–confoundedness–as-to-totalitative-reification–in-singularisation–as-
veridical-epistemic-determinism, and not identitive-constitutedness–as–‘epistemic-totality’–
dereification–in-dissingularisation–as-flawed-epistemic–determinism flawed projection of
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by ‘mere
formulaic psychologising effect’, without ontological-veracity for the manifested formulaic psychologising, due to the failure to factor in relative-ontological-incompleteness‘ as of shallow human limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity‘. 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
prospective-apriorising-implications> as of social-stake-contention-or-confliction, beyond-the-consciousness-awareness-teleology \(<\text{in-existential-extrication-as-of-existential-unthought}\>\)

whether with traditional witchdoctors, the sophists, medieval-pedants or in many ways pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—\(<\text{amplituding/formative—epistemicity}>\text{totalising—in-relative-ontological-completeness}\>\) today.

Thus a given prospective relative-ontological-completeness\(^{\circledast}\) registry-worldview/dimension supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘notional—singularisation\(^{\circledast}\)/epistemic-immanence/veridical-epistemic-determinism’, by its implied ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, operantly reflects the prior relative-ontological-incompleteness\(^{\circledast}\) registry-worldview/dimension ‘shiftiness-of-the-Self\(^{\circledast}\)’ as of ‘a reifying gesturing that is-not-to-be-drag-in/commingle-with the prior relative-ontological-incompleteness\(^{\circledast}\) registry-worldview’s/dimension’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument social-stake-contention-or-confliction ‘meaningfulness-and-teleology\(^{\circledast}\) as of its pseudo-edginess/pseudo-incisiveness \(<\text{amplituding/formative—epistemicity}>\text{causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity}^{\circledast}\>; as reflected by the fact that positivising or prospective notional—deprocrypticism supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rather construe respectively non-positivising or procrypticism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\(^{\circledast}\)—\(<\text{shallow-supererogation}^{\circledast}\)>—of-mentally-aesthetised—preconverging/dementing—\textit{qualia-schema} as to invalidate the
contention-or-confliction with corresponding sophistic/pedantic eliciting of wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> whether as traditional witchdoctors, the sophists, 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—nascent,-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
<amplituding/formative—epistemicity>growth-or-conflatedness /transvaluative-
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-
conflatedness /formative–supererogating/<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-
normalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity”–as-rede-mentating/restructuring/reparadigming–psychologism” of
ontological-performance’<including-virtue-as-ontology>’ captures the entire possibilities of human
meaningfulness-and-teleology ontological-performance’<including-virtue-as-ontology>, and as such a
 Cunningham/<amplituding/formative–epistemicity>causality~as-to-projective-
totalitative–implications,-for-explicating-ontological-contiguity construal reflects 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 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 this
 Cunningham/<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity construal that allows for intelligibility and renewing-
intelligibility to arise in the first place as of relative-ontological-completeness’. This
‘intelligibility and renewing-intelligibility’ arises from ‘<amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity conflatedness of construal-and-reconstrual of existential-contextualising-
contiguity as of human limited-mentation-capacity-deepening’ maximalising-
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity—\textsuperscript{-\textasciitilde}as-rede-mentating/restructuring/reparadigming–psychologism’\textsuperscript{88} of ontological-performance\textsuperscript{75}—<\textsuperscript{69}including-virtue-as-ontology>\textsuperscript{77} wherein varying ontologically-flawed superfluous, superstitious, mystical and cultic interpretations of the natural world <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of states of relative-ontological-incompleteness\textsuperscript{88} and the prospective possibility of ontologically-veridical grander unifying scientific explanation of the natural world <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of relative-ontological-completeness\textsuperscript{87}. Such <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,—\textsuperscript{-}\textsuperscript{-}for-explicating-ontological-contiguity\textsuperscript{56} construal points out that disparateness of meaningfulness-and-teleology\textsuperscript{99} 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\textsuperscript{71} cannot be ‘qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness\textsuperscript{87} perspective’ given that all human ‘meaningfulness-and-teleology\textsuperscript{79} are of supposedly coherent ontological-commitment\textsuperscript{65} 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-supernatural—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-confledness 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-confledness 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
contextualising-contiguity conflatedness 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 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 causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity construal in the sense that our ordinary thought process itself is as of 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 even when we may harbour such a confusion, and likewise the development of theories say Cartesian, Newtonian, Einsteinian, String theory, etc. are equally 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 totalising-renewing-realisation/re-perception/re-thought of existential-contextualising-contiguity of such notions like space, time, force, etc. in causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity conflatedness 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\(^\text{10}\) in conflatedness\(^\text{11}\) involving human limited-mentation-capacity-deepening\(^\text{52}\) hermeneutics in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness\(^\text{13}\). 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\(^\text{38}\) in conflatedness\(^\text{12}\) in epistemic-conflatedness\(^\text{12}\) in their domains-of-study’ implies that their knowledge-reification should increasingly be explicitly totalising-entailing/nested-congruence as to the hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness\(^\text{14}\), as even the natural sciences are implicitly epistemically totalising-entailing by the mere fact of the ‘precedence of existential-contextualising-contiguity\(^\text{38}\) in causalities-as-to-projective-totalitative–implications, for explicating-ontological-contiguity\(^\text{66}\) in epistemic-conflatedness\(^\text{12}\) to which their abstract notions are aligned’ as well as so-implied by their foregrounding—entailment–(postconverging–narrowing-down–sublimation as to existence—sublimating-withdrawal, eliciting-of-prospective-supererogation\(^\text{56}\) in reflecting ‘immanent-ontological-contiguity\(^\text{66}\)’, as-operative-notional–deprocrypticism orientations which drives their knowledge-reification–gesturing for unification as to ontological-contiguity\(^\text{67}\) 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{21}—effusing/ecstatic–inlining nature of existential-contextualising-contiguity\textsuperscript{7} supervening-conflatedness\textsuperscript{7} 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{11} perspective. This underlying <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}–<imbued-and–‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>; wherein inherently ‘more immediate epistemically constrained to ontological-primemovers-totalitative-framework’ domains-of-study like physics and the natural sciences generally are of a less elaborate existential-contextualising-contiguity\textsuperscript{38} conceptualisation nature in epistemic-conflatedness\textsuperscript{12} and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic constitutedness\textsuperscript{13} 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\textsuperscript{38} conceptualisation nature in epistemic-conflatedness\textsuperscript{12} that speaks to the need for their appropriate totalising-entailing hermeneutic/reprojective depth of ontological-construal, and in both cases in reflecting the implications of human limited-mentation-capacity-deepening\textsuperscript{52} hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness\textsuperscript{13} 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\textsuperscript{72} implicitly avoid atomising/taking-to-pieces constitutedness\textsuperscript{1} but the misunderstanding that their
with displacement/decentering-of-the-human-subject; and such a misconstruing of the effective
notion of induction speaks of ‘an ontologically-flawed modern positivistic academicism
proceduralism reflex of ‘incrementalism-in-relative-ontological-incompleteness”—enframed-
conceptualisation’ that misses-out-on and ends up pruning-and-existentialising—
enframing/imprintedness—<as-to-‘historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition> the natural human <amplituding/formative—
epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-
contiguity<as-to-construal predisposition. The specific human-subpotency as to 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>, reflecting human underlying supposedly coherent ontological-commitment<as-to-imbued-and-
‘seeding promise of human-subpotency ontological-performance’—<including-virtue-as-
onontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—
nascence-as-of-its-coherence/contiguity’, as this drives epistemic-
ricocheettingly/transepistemically the 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 developing successive reference-of-thought reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reflecting human
successive self-consciousness/construction-of-the-Self that transcendentally-and-sublimely
transform human-reflexivity-in-ecstatic-existence so-construed as of human-subjective-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation; wherein we can appreciate that the instigation of universalising-idealisation meaningfulness-and-teleology infrastructure or subsequent positivising/rational-empiricism meaningfulness-and-teleology infrastructure transform human potentiation construed as ‘human-subpotency convergence to existence’ with regards respectively to the specific base-institutionalisation or rational-empiricism/positivism self-consciousness/construction-of-the-Self implied as of the specific Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. This self-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 dementatively/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-motif-and-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—including-virtue-as-ontology>
equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human <amplituding/formative–epistemicity>totalising—thrownness-in-existence<sup>4</sup> 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—‘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<sup>7</sup>—<including-virtue-as-ontology> as of human <amplituding/formative–epistemicity>totalising—thrownness-in-existence<sup>34</sup> induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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<sup>5</sup> 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
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mero-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism is the virtuous-ontological
resolution of the positivism–procripticism registry-worldview’s/dimension’s reference-of-
thought de-mentative/structural/paradigmatic vices-and-impediments, as it further
contendingly implies a prospective decentering and dialectical–de-mentation
reflection/perspectivation of positivism–procripticism. We can imagine that futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocripticism
inclined agent given its intemporal-prioritisation-of—reference-of-thought—as-confalatedness-or-
ontological-reprojecting can effectively forego the normally construed positivistic
reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-
preservation-entropy-or-contiguity—or–ontological-preservation as projected
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–procripticism registry-
worldview/dimension, as of prospective institutionalisation into notional–deprocripticism
(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–
procripticism wooden-language—≤imbued—averaging-of-thought-
(as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology ≥-
as-of-
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 wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications} denaturing of meaningfulness-and-teleology so construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or 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—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 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-
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-motif-and-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 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-confalatedness—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}/akrasiat-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-motif-and 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/remote ness 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 inherence’ 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-
mentationality 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology with the prospective one for intemporal-preservation-entropy-or-contiguity–or-ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) — maximalising-recomposuring-for-relative-ontological-completeness — unenframed-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/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 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 reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of retrospective registry-worldviews/dimensions reference-of-thought but equally with the implication of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective registry-worldview’s/dimension’s reference-of-thought as so validated by ontological-
normalcy/postconvergence. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism as perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > within the positivism–procrypticism registry-worldview/dimension ‘dynamic social construction of perceived social-stake-contention-or-confliction’. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced ‘lack of constraining social universal-transparency ⟨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 > while prospective uninstitutionalising-facet insight will rather overlook such implied denaturing as of beyond-the-consciousness-awareness-teleology -⟨in-existential-extrication-as-of-existential-unthought⟩. This very much mirrors such a dichotomy as articulated before within the same social space of relative perception of social-stake-contention-or-confliction at a registry-worldview’s/dimension’s uninstitutionalised-threshold defining its very notions of lawfulness and lawlessness, social-functioning and social dysfunction, accordance and discordance, probity and corruption, principledness and unprincipledness, etc. across the full breadth and depth of human institutions dynamic social construction of perceived social-stake-contention-or-confliction at that uninstitutionalised-threshold especially as of generalised-and-all-pervasive extended-informality. Such a dichotomy points out the reality in positivism–procrypticism that the construal of psychopathy and social psychopathy is in effect
a social construction wherein while prospective institutionalisation mental-disposition relates-
to-and-construes-a-narrative-of grave institutional implications of phenomenal psychopathy as of the social dichotomy notions implied above, and so as of intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigming, uninstitutionalised-threshold mental-disposition will mostly construe irrelevance-and-benignancy as of temporal extricatory de-
mentating/structuring/paradigming. This is very much in sync with the reality that at a registry-worldview’s/dimension’s uninstitutionalised-threshold human solipsistic mental-dispositions are temporal-to-intemporal with the implication that such intemporal mental-orientation as ontology divulging is just one mental-disposition among others such that any such pre-
eminence arises only as of positive opportunity ontological-prime movers-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 aetiology/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-processsing/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 transcendental/transdimensional/interdimensional level) postlogism epistemic-decadence and its integration as perversion-and-derived-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, of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation defines a registry-worldview’s/dimension’s uninstitutionalised-threshold; arising in ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations. This ontologically/intemporally represents the postlogic mindsets as preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
articulated p(efERENCE-OF-thOUGHT-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, so as to ‘invalidate the projected false apriorising-registry’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology'), and consequently to articulate a manifestation of mental-slantedness/decandoring/distractive-alignment-to-ref)ERENCE-OF-thOUGHT-<of-apriorising/axiomatising/referencing>/threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism/distractive-temporal-priorisation (and not soundness-or-ontological-good-faith/authenticity—of—reference-of-
thought/candoring/prelogism/or/organic-comprehension-thinking) of the mind’s mental perversion/defect; and so, as an utter and mentally dialectically-or-contendingly-out-of-phase — as-the-temporal-mind-pedestals-are-dialectically-out-of-phase/dialectically-primitive — from ‘an ordered construct from the intemporal as ontological mindset’. Since the state of exhibiting a demonstrated perversion-OF reference-OF-thOUGHT-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > annuls temporal-
dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-
presumptuousness-or-implied-arrogation/implied-assumptions/implied-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 has 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 posivistic 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-soundness-or-ontological-good-faith/authenticity –of-
reference-of-thought, by the prospective relative-ontological-completeness –of–reference-of-
thought and logic (logical-operation/processing/contention/implicitation-of-act-execution, and
so, ‘fundamentally and validatorily’ on the basis of sound ‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology’,-for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation in the very first instance). Meaningfulness is thus essentially about the
‘operation of ‘reference-of-thought as-of-its-veracity/ontological-pertinence as-soundness-or-
ontological-good-faith/authenticity –of- reference-of-thought’, with logic/logical-processing
basically about the operation of reference-of-thought as rules as of ontological-coherence/superseding–oneness-of-ontology validated as of established ontological-veridicality/intrinsic-reality/existential-reality. Otherwise stated, meaning has ‘reference-of-thought’ reflecting its being/ontological/existential veridicality, and logic as an operation of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation–outside-existential-contextualising-contiguity based on the meaning’s implied ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ valid only inasmuch as the reference to the ‘registry elements’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology is ‘existentially’ established. *Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete–reference-of-thought defines what is meaningfulness as of its ‘soundness-or-ontological-good-faith/authenticity–of–reference-of-thought’ construed as ‘postconverging-or-dialectical-thinking–apriorising-psychologism and centered understanding’ over the relatively ontologically-incomplete–reference-of-thought as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity–of–reference-of-thought’ construed as ‘preconverging-or-dementing–apriorising-psychologism and decentered understanding’. Slanting (and by derivation cohering-slanting) is ‘technically coherent logical articulation’ however over flawed 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–of-
reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity-of-reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of reference-of-thought-(reflected-as-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought). But with the phenomenon of psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the ‘deliriousness/delirious-effect/cinglé-effect’ of the implied-reference-of-thought/implied-registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology—is rather obvious and we don’t normally 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>–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’>) 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-
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 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-
determinacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor individuations in transversality-of-affirmative-and-unaffirmative—
disambiguated—motif-and-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-preconverging-or-dementing-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-as-apriorising/axiomatising/referencing’ and once it is induced by ignorance it leads to an
undermining of ‘deductive social universal-transparency\frac{1}{104}\langle transparency-of-totalising-entailing,-as-to-entailing-\langle amplitunding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness\rangle’ which protects the internal-coherence of meaning as of soundness-or-ontological-good-faith/authenticity\frac{1}{83}\langle reference-of-thought and corresponding virtue\rangle 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold\frac{1}{102}\rangle’ 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\frac{1}{77}\langle 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\frac{1}{77}\langle and conjugated-postlogism\frac{1}{77}\rangle cases of unsoundness-or-ontological-bad-faith/inauthenticity -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\frac{1}{102}\rangle’, involve ‘disjointedness-as-of- reference-of-thought’ misappropriated meaningfulness in arrogation by the fact that taken singularly from the same interlocutor in different circumstances, each (hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) narrative is apparently coherent but ‘construed together as of the retracing of set-of-narratives’ these reveal ‘unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought as preconverging-or-dementing\frac{1}{19}\langle–apriorising-
and re-slants on the initial slanting in an absolving-logic/fleeting-logic/escaping-logic reflex); and, the falsely projected \(^8\)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\(^9\), create a new foundation for further preconverging-or-dementing –apriorising-psychologism when wrongly eliciting in an interlocutor \(^5\)logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, such that one salient manifestation of conjugated-postlogism\(^7\) 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’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-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 \(^8\)reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their \(^8\)reference-of-thought into the positivistic terms with their successive contentions (due to <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\)), as their \(^8\)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-\(^8\)reference-of-thought-as-of- incrementality-in-relative-ontological-incompleteness —
enframed-conceptualisation-inducing-the-uninstitutionalised-threshold (as-procrypticism)

thus equally implying a <amplituding/formative–epistemicity>totalising–self-referencing-
synergetic–self-referencing–circularity/interiorising/akrasiatic-drag

\[ \text{circularity/recurrence/repetition/repeatability of the reference-of-thought as of the } \]
uninstitutionalised-threshold or procrypticism–or–disjointedness-as-of-reference-of-thought.
Thus the central notion for preempting psychopathic postlogism and conjugated-postlogism
is the ‘retracing of their sets-of-narratives as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought–devolving-as-of-instantiative-context’. That revealing unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought of the traces of sets-of-narratives is analogous to resolving a list of BODMAS equations where the solution of the first equation is a variable of the second equation and whose solution is a variable of the third equation whose solution is a variable of the fourth; and where the first equation is fundamentally flawed (as of an apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument flaw, for instance), systematically the three other equations will be wrong whether by ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-disposition to resolve the equation of the traditional arithmetic principles as reference-of-thought–categorical-imperatives/axioms/registry-teleology-, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without factoring that such reference-of-thought–categorical-imperatives/axioms/registry-teleology are only as pertinent (not by habit or tradition or expediency) but as of when they are truly for-intemporal-preservation-entropy–or-contiguity–or–ontological-preservation or ontological-normalcy/postconvergence to then articulate the necessary imbricatedness/threadedness/recomposuring as of existential-
prospective-relative-ontological-completeness\textsuperscript{27}-of-\textsuperscript{2} reference-of-thought\textsuperscript{-}\textsuperscript{2} devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{29}, and not involve in any elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existentional-contextualising-contiguity\textsuperscript{10} which will ‘hollow-constitute’ and falsely validate the deceptive foundation of ‘apriorising–\textsuperscript{-} reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{27}-of-\textsuperscript{2} 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{99}. 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-existentional-contextualising-contiguity\textsuperscript{10} to be had/entertained nor any logical analysis but rather \textsuperscript{‘}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{27}—unenframed-conceptualisation invalidating that the implied-logical-dueness-or-implied-scape of the child psychopath who deliberately in a ‘dereifying act’ spills water on the chair to accuse another even exists, its implied-profile is ridiculous, just as its implied-presumptuousness-or-implied-arrogation, its implied-assumptions, its implied-value-reference and its implied-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-mentionation-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’s-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—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’>83 as absolving/fleeting/escaping-reflex-logic among different set-of-interlocutors (this is simply because postlogism in hollow-
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per ‘perverted-outcome-sought-precedes-existentially-veridical-logical-dueness’ unlike postlogism\textsuperscript{77} as prelogism\textsuperscript{78} which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per ‘existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at’), and inducing mutual misconstruing; and the reason for a perpetual psychopath’s extrinsic-attribution inclination is that the outcome of its postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which is an unusual and rare social experience given that a psychopathic personality and postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> are an outrlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (due to the ‘lack of constraining social\textsuperscript{10} universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness⟩ as inducing vices-and-impediments\textsuperscript{10} 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’\textsuperscript{76} as absolving/fleeting/escaping-reflex–logic\textsuperscript{7} in time speaking to the fundamental mental denaturing\textsuperscript{15} involved in postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and so for the shallowness of the postlogism\textsuperscript{77} in hollow-constituting-<as-
disjointed-misappropriation-of-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\textsuperscript{79}/conviction-as-to-profound-supererogation\textsuperscript{95} 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\textsuperscript{77}-formulaic slanting compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{76} projection (distractive-alignment-to-\textsuperscript{reference-of-thought}<of-apriorising/axiomatising/referencing>\textsuperscript{75}) 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-\textsuperscript{reference-of-thought} and developing a supplanting-conviction-as-to-profound-supererogation\textsuperscript{96}—postconverging/dialectical-thinking\textsuperscript{77}–apriorising-psychologism or prelogism\textsuperscript{78} out of them), to the psychopath’s ‘denaturing\textsuperscript{76} postlogic-backtracking-<iterative-looping-\textsuperscript{set-of-dereifying-hollow-narratives-and-acts}>\textsuperscript{76}–with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. But again, this is just when the temporal prelogic/prelogism \textsuperscript{78}-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{perversion-of-\textsuperscript{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\textsuperscript{77}-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-profound-supererogation’. The underlying reason for the entirety of this mental process in the psychopath has to do with its ‘mere formulaic constrained/unconstrained
and-apriorising/axiomatising/referencing\textsuperscript{101} pedestals, and the intemporal-disposition transversality-of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing\textsuperscript{101} pedestal in their ontological-escalation/aetiologisation), enabling the \textsuperscript{14} de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) not as postconverging-or-dialectical-thinking\textsuperscript{94}–apriorising-psychologism–\textsuperscript{96}stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}–preconverging/dementing\textsuperscript{19}–apriorising-psychologism as so-being rather distractive to organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness\textsuperscript{12}–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\textsuperscript{96} mental state but rather technically a ‘miscuing/dialectically-or-contendingly-out-of-phase postlogic mental state’. There are two stages at which an interlocutor can be in relation with the psychopathic manifestation: first, as an ignorant of psychopathic postlogism\textsuperscript{77} in hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to which the interlocutor aligns prelogically and then miscues, and then secondly (in addition), as ‘committed-by-temporality\textsuperscript{99}/interest over intrinsic-veridicality’ whether in the form of
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that this psychopathic manifestation process can be mimicked in the context of social psychopathy, and more thoroughly when as ‘exacerbation-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing’–apriorising-psychologism’. Over a given or extended period the underlying effect sought by the psychopath might stick, especially where the social target, interlocutors and others are utterly unaware of the mental state of the psychopath, and so evolving more like a social-discomfiture of relationship over ‘socially-perceived-value as of social-stake-contention-or-confliction’ (*social-discomfiture as such can be defined as the subsequent, ignorant or deliberate/disingenuous, adherence as if veridical to the slanted and hollow mimicking narratives of the psychopath with the corresponding perversion-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-threshold<2>perversion-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-preservation>, and resolved suprastructurally by a deprocryptic mindset<reference-of-thought making reference to superseding deprocryptic
reference-of-thought—categorical-imperatives/axioms/registry-teleology—, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (just like an accusation of witchcraft in medieval society is not veridically/ontologically a ‘contention’ but rather a protracted manifestation’ of non-positivism/medieval registry-worldview/dimension perversion-of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> by the dynamism of non-positivism/medieval mindset, resolved/structurally-rendered-inoperant suprastructurally by a positivistic mindset/reference-of-thought making reference to superseding positivistic reference-of-thought—categorical-imperatives/axioms/registry-teleology ). It should be noted that suprastructuring implies reflection about an utter and mentally dialectically-or-contendingly-out-of-phase; as of non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing-reference as-the-temporal-dispositions-are-dialectically-out-of-phase/dialectically-primitive as suprastructurally reflected by an ‘ordered construct from the intemporal/ontologising disposition’ (since the state of exhibiting/demonstrating perversion-of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> will annul temporal-dispositions pedestals/statures/presumptuousness as postconverging-or-dialectical-thinking apriorising-psychologism/logically contending, more like a medieval mind with a superstitious registry-worldview doesn’t has the stature/presumptuousness to ‘logically contend’ about the ontological veridicality of an accusation of witchcraft with a suprastructuring positivistic mind, as the former makes syncretic/circular references to non-positivism/medievalism reference-of-thought—categorical-imperatives/axioms/registry-teleology in its supposed articulation of logic). Paradoxically, the normal prelogism—as-of-
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 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 compulsion–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation is comprehensive since the psychopath naturally doesn’t attach any ‘emotional involvement’ and qualms to the meaning of the narratives it articulates (it views them just as non-veridical hollow mimicking form narratives that determine its interlocutors prelogism-as-of-conviction,-as-to-profound-supererogation dispositions and actions). In so doing, the psychopath has a parallel formulaic-representation-of-meaning/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated which ‘subknowledging/mimics’ the fundamental elements of ‘supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism deductive meaning’ such that the (adult) psychopath’s non-veridical hollow mimicking narratives come across paradoxically as highly credulous. Basically the relevant question for the psychopath is: ‘how was the hollow mimicking form that can be grasped in a prelogism-as-of-conviction,-as-to-profound-supererogation mind deterministic of other prelogism-as-of-conviction,-as-to-profound-supererogation minds behaviours, and how can I then mimic-and-project this hollow mimicking form to determine how others minds will act. These parallelisation of mere formulaic-projection/extrinsic-attribution induced-meaningfulness elements (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) with their corresponding prelogism-as-of-conviction,-as-to-profound-supererogation—or-intrinsic-attribution veridical-meaningfulness elements (which are subknowledged/mimicked) involve: ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism at an intuitive-level)’ as
subknowledging ‡‘prelogism’-as-of-conviction,-as-to-profound-supererogation ‡
toning/mannerisms’; ‘hollow mimicking presumptuousness/arrogation/usurpation’ as subknowledging ‡‘prelogism’-as-of-conviction,-as-to-profound-supererogation ‡
suppositions”; ‘folie-raisonnante/non-veridical assumptions’ as subknowledging ‡‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex–logic’ as subknowledging ‘prelogism’-as-of-conviction,-as-to-profound-supererogation ‡ logical operation narratives’; inductive/contextual limitation as subknowledging ‡‘principles/projected-logic’; structured-manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging ‡‘value referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknowledging ‡‘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 ‡‘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’ of postlogic compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation 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 ‘revert or postlogic compelling–
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
completeness) of its slanted/postlogic narratives mental-disposition at childhood ‘gets lost’ socially at adulthood to many a supplanting–conviction-as-to-profound-supererogation — 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—totalising—totalising—in-relative-ontological-completeness} as being of postlogism mere formulaic slanting compulsing—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 compulsing—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-attribution
(praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.) is the basis
for the targeting of another or others, further compounded by the fact that while so-called ‘rules
of sound logic’ abstractly permeate more or less effectively most of our formal setups, their
sociological pertinence is actually far from established, but for the fact that broad and large
general education diminishes social egregiousness in this respect, as specifically ‘reasoning by
significant others’ is actually the more common mental-disposition in the extended-informality-
(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–
meaningfulness-and-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—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,<amplituding/formative–epistemicity>totalising–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-motif-and-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 psychopathic postlogism'/slantedness compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (and wherein there is no universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing,<amplituding/formative–epistemicity>totalising–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—as-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—as-apriorising-psychologism, and so as ‘ONTOLOGICAL ENTRAPMENT’ going by the ‘human solipsistic/emanant template of institutionalisation/intemporalisation’, given that reality and predication doesn’t compromise with the ‘mortal’ that man is (more like the positivistic mind can’t afford to compromise positivism to non-positivism/medievalism) exactly for the ‘intemporal good-of-man’. At childhood the psychopath’s mental process can fully be seen in operation as the slanted effect of its thinking produces ‘a delirium effect’. However, as the psychopath matures it start adjusting to its failing/not-upholding—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—as-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\textsuperscript{8}—postconverging/dialectical-thinking \textsuperscript{6}—apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting—conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking \textsuperscript{6}—apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting—preconverging-or-dementing\textsuperscript{8}-apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether momentarily or not, bifurcating with the compulsive-slanting—preconverging-or-dementing -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\textsuperscript{8}-asymmetric-subsumption-of-temporality\textsuperscript{8}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—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\textsuperscript{8}-slantedness is not socially\textsuperscript{8}-universally-transparency, that is, it now passes the intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{8}—preconverging/dementing –apriorising-psychologism or ‘uninstitutionalised-threshold\textsuperscript{8}’) of many an interlocutor; - CRAFTINESS (with increasingly
greater crude-to-polished threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation
— preconverging/dementing — apriorising-psychologism): Actually when it
comes to social-and-confliction-stakes, the psychopath being postlogism
— 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-
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; 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 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’-of-reference-of-thought-devolving-as-of-instantiative-context, which is 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’), in the formation of a basic and normal prelogic supplanting–conviction-as-to-profound-supererogation—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“.

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-suprerogation 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-suprerogation—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-suprerogation—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—(transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) of our acts at ‘uninstitutionalised-threshold’ thus there is not ‘intemporal social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) of temporal-to-intemporal-dispositions disambiguation/unequivalences/alienative-hierarchisation,’ thus creating an ‘induced-ring-of-gyges-effect/solipsistic—point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ derived from the psychopath’s initiated postlogism in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>). That is, abstractly, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' humans do solipsistically/emanantly/becomingly suffer perpetually, at ‘uninstitutionalised-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-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology)', then 'a induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ will elicit the ‘mediocrity/averageness of mind’. This is strongly the case with psychopathy which when ‘successful’ (and not perceived deliriously but rather wrongly integrated prelogicly/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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dynamism’ in the social-construct such that others will find it to their temporal self-interest to perpetuate, whether circumstantially or profoundly, the phenomenon of psychopathy in society, so long as they can rationalise their dispositions and acts. This as ‘social psychopathy’ as a result of the psychopath’s initiated postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (involving protracted/derived slantedness), in the absence of social universal-transparency(transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) 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(transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) 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
going 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-primemovers-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–motif-and-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
‘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-<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 recomposing/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the
underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposuring. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness>/ontological-aesthetic-tracing> de-mentating/structuring/paradigming, utilising the outcome of previous institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness>/ontological-aesthetic-tracing> effort. Hence dimensionality-of-sublimating — <amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalvative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation instigation recurrently inducing the institutionalisation/intemporalisation process (is not analagical but a contiguous notion by it intemporal-preservation-entropy-or-contiguity—or—ontological-preservation across institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness>/ontological-aesthetic-tracing>) 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-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-
aetiologisation/ontological-escalation) enabling the de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-orattributive-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 with the corresponding ‘collapsing’/overriding and preconverging-or-dementing—apriorising-
psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase of the prior registry-worldview/dimension ‘mental-devising-
representation’ as preconverging-or-dementing—apriorising-
psychologism/decandored/dialectically-or-contendingly-out-of-phase 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 universalisation, non-
positivism/medievalism ‘preconverging-or-dementing—apriorising-psychologism mental-
devising-representation’ by positivism, and prospectively, procrypticism ‘preconverging-or-
dementing—apriorising-psychologism mental-devising-representation’ by deprocrypticm. This brings up the notion that while candoring/straightness is the way meaning is represented within any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation, this is just a mental-devising-
representation for implying intemporality\(^1\)-of-thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology\(^9\), but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold\(^9\), transcendence-and-sUBLImity/sublimation/supererogatory-de-mentativity into a prospective registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology\(^9\) put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology\(^9\) is then represented as preconverging-or-dementing\(^9\)-apriorising-psychologism/decandoring/oblongated. This process is known as collapsing/overriding the prior registry-worldview/dimension, and such perpetual representation in the mental-devising-representation of the registry-worldview/dimension as collapsed/overridden is known as stranding or de-mentation(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). Stranding purely has to do between placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^9\) and ontological-veridicality/ontological-contiguity\(^6\) of reference-of-thought (from the ontological-normalcy/postconvergence epistemic/notional–projective-perspective); with the ontologically-veridical/ontological-contiguity\(^6\) mental-devising-representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity\(^7\)-<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing–qualia-schema>-as-of-epistemic-decadence in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemperal-preservation> in postlogic-backtracking<-iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’\(^8\)-stranded as oblongated/decandored in reflection/perspectivation of their veridical perversion-of reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, beyond their
Hence we know of the following de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) de-mentated/structured/paradigmed registry-worldviews/dimensions: recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism—or—disjointedness-as-of-reference-of-thought (our own prospective mental stranding); as these form the backdrop for the articulation of transcending anticipatory and preemptive reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the prospective registry-worldview/dimension that are the resolution to the vices-and-impediments of the prior (uninstitutionalised-threshold) registry-worldview/dimension, successively as base-institutionalisation, universalisation, positivism and prospectively, deprocrypticism. Each of such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (along the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing process), have particular ‘central recomposuring determinants’ which the new registry-worldview is coming after, as follows: (i) for Base-Institutionalisation, it has to do with the requisite ‘organising rules/principles’ as ‘a memetic ontological entrapment’ for superseding recurrent-utter-uninstitutionalisation (as an inherently-preconverging-or-dementing—apriorising-psychologism-or-subknowledging—perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—,—and—corresponding—totalising~self-referencing-syncretising’ relation to meaningfulness). (ii) for universalisation, it has to do with requisite ‘projection rules/principles’ as ‘a memetic ontological entrapment’ for superseding ununiversalisation (as perversion-of-reference-of-thought—as-effectively-apriorising-in-
<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 ambits 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 futural Being-development/ontological-
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~self-referencing-
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-recomposition-as-to-historiality/ontological-eventfulness/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–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/supernovatory–de-mentativity)’ for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-veridicality/ontological-contiguity in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing”-dialectical-dynamism-or-dialectics) of ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (unlike all prior institutionalisations which are rather intradimensional in their meaningful-depth construed only as a closed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘postconverging-or-dialectical-thinking–apriorising-psychologism dynamism’). As a corollary, meaningfulness or rather memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond intradimensionality as being transdimensional/transcendental) should be notional and reflect this temporal-to-intemporal-dispositions nature of notional–deprocrypticism institutionalisation/intemporalisation to the point of inducing a collective consciousness/social universal-transparency–⟨transparency-of-totalising-entailing,–as-to-entailing–⟨amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ of ‘knowledge-notionalisation’ (knowledge as understanding not only of the ideal/intemporal but equally how the temporal/defective works
intemporalisation/institutionalisation, and the implications prospectively. For instance, the uninstitutionalised-threshold\textsuperscript{102} 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\textsuperscript{98}/shortness (shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{99}) but rather ‘a transcendent-existentialism maturing of thought’ (intemporality\textsuperscript{51} as longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99}) that takes abstract cognisance of temporality\textsuperscript{98}/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability of human circular-uninstitutionalised-threshold\textsuperscript{102}) 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\textsuperscript{20}–apriorising-psychologism—by—preconverging-or-dementing\textsuperscript{19}–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\textsuperscript{8}, 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-postdicytary deconstruction/ontological-reconstituting–as-to-confledness 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-confledness as dialectical transformation, as-prospective reference-of-thought, approximating/proxying being of ontological-normalcy/postconvergence and suprastructural nature as the fulsome attainment of the institutionalisation/intemporalisation ideal (ontological-normalcy) culminating with deprocrypticism. The paradox of ontological-normalcy/postconvergence brought to bear with notional–deprocrypticism will imply ontologically/intemporally that a registry-worldview/dimension-and-as-of-all-successive-registry-worldviews/dimensions can be seen as being in ‘preconverging-or-dementing’–apriorising-psychologism hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect’ in need of ontological-normalcy/postconvergence-or-postdicytary deconstruction/ontological-reconstituting–as-to-confledness of the ‘preconverging-or-dementing’–apriorising-psychologism hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect’ in an existentialism/full-depth-of-existential-
implications articulation of temporal-dispositions threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism induced miscuing/disjointed-
logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-
alibi-conventioning-rationalising/temporal-enculturation/temporal-endemisation over ‘a wrong
supplanting–conviction-as-to-profound-supererogation’—postconverging/dialectical-
thinking —apriorising-psychologism or non-misconstruing reflex’ to meaningfulness in a
transcendental/transdimensional analysis involving ‘de-mentation
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics) of ‘reference-of-thought’ over an intradimensional
<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiac-drag analysis. Insightfully, it implies the-
Good/understanding/knowledge-reification 7 /ontological-primemovers-totalitative-framework 7 
ilumination driven institutionalisation over an impression-driven/good-naturedness/wishfulness
conceptualisation as the-Good sticks by essence to intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation and reinvents reference-of-thought—categorical-
imperatives/axioms/registry-teleology 9 , 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 9 , 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 9 refers to the same deconstructed/ontological-
reconstituting—as-to-conflatedness 12 notion; axioms emphasises and hints of ‘basis’ and

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, expediently 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 sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and at worst defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’) and so in effective prelogism wherein logical-process-precedes-outcome thus upholding intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight for drawing ‘the implications of the (preceding and superseding) nature of intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation)’, in reflecting/perspectivating/highlighting ‘the mental-devising-representations of registries/references constructs and protractedly of registry-worldviews/dimensions (on the
basis of the \textsuperscript{14} de-mentation\textsuperscript{\{supererogatory\textendash ontological\textendash de-mentation-or-dialectical\textendash de-mentation\textendash stranding-or-attributive-dialectics\}) whether as of registry-soundness and thus as ‘postconverging-or-dialectical-thinking \textendash apriorising-psychologism representations’ (postconverging-or-dialectical-thinking \textendash apriorising-psychologism\textendash stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) or as of \textsuperscript{19} perversion-of-reference-of-thought\textendash as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\} and thus as ‘preconverging-or-dementing\textendash apriorising-psychologism representations’ (preconverging-or-dementing\textendash apriorising-psychologism\textendash stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>), and so as \textsuperscript{14} de-mentation\textsuperscript{\{supererogatory\textendash ontological\textendash de-mentation-or-dialectical\textendash de-mentation\textendash stranding-or-attributive-dialectics\} hermeneutically/reprojectively-educing-human\textsuperscript{\} meaningfulness-and-teleology\textsuperscript{\} into-the-existentialism-becoming of personhoods-and-socialhood-formation. Such dialectical articulation of mental-devising-representations can be conceptualised as defining individuations in terms\textendash as-of-axiomatic-construct of supplanting\textendash conviction-as-to-profound-supererogation\textsuperscript{\}\textendash postconverging/dialectical-thinking\textendash apriorising-psychologism (postconverging-or-dialectical-thinking \textendash apriorising-psychologism\textendash stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) and threshold-of\textendash nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing\textendash apriorising-psychologism (preconverging-or-dementing\textendash apriorising-psychologism\textendash stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>). In so doing reflecting/perspectivating/highlighting the teleological-dispositions-of-temporal-individuations in their threshold-of\textendash nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing\textendash apriorising-psychologism and supplanting\textendash conviction-as-to-profound-supererogation — postconverging/dialectical-thinking \textendash apriorising-psychologism as
ontological-primemovers-totalitative-framework disposition constructs; with threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing — apriorising-psychologism individuations acting in
‘circumventive/distractive-temporal-prioritisation-of’ reference-of-thought threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing — apriorising-psychologism’ protracting as
prior/transcended/superseded registry-worldviews/dimensions (in hollow-constituting-
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
defectively/non-veridically of 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’) with respect to supplanting–conviction-as-to-profound-supererogation —
postconverging/dialectical-thinking — apriorising-psychologism individuation acting in
‘intemporal-prioritisation-of’ reference-of-thought–as-conflatedness–or–ontological-
reprojecting organic-comprehension-thinking protracting as prospective-or-
emancipating/transcending/superseding registry-worldviews/dimensions (ontological-
reconstituting–as-to-conflatedness)/deconstruction of new reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation). Such a preconverging-or-dementing — apriorising-psychologism mental-
devising-representations (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation — preconverging/dementing — apriorising-psychologism) is utterly different
from postconverging/dialectical-thinking — apriorising-psychologism mental-devising-
representations (supplanting–conviction-as-to-profound-supererogation —
postconverging/dialectical-thinking — apriorising-psychologism) either of sound
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation or defect-of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, having to do with appropriate or inappropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. 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 with respect to subsequent acts ‘of-similar-or-protracted-contextualisation’ by their performers always harken back to a reflex of ‘postconverging-or-dialectical-thinking—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>’ to imply the upholding of ‘ontological-reference/contending-reference’; and so, for the simple reason that the state of being in supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism (whether the act is defective or not) implies a ‘mental-disposition’ of the performer to be intemporal/ontological, and the defect-of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation simply have to do with inappropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and not unsound-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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation and defect–of logical-processing-or-logical-implication—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-implication—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-confatedness) 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 —
reconstituting—as-to-conflatedness perpetuation of a hermeneutic/reprojective 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-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) and thus establishing reference-of-thought whether that is veridically the case or not, such that preconverging-or-dementing—apriorising-psychologism wrongly get endemised/enculturated as ‘postconverging-or-dialectical-thinking —apriorising-psychologism’/of-soundness-or-ontological-good-faith/authenticity—of—reference-of-thought mental-devising-representation at the socially-betraying-threshold-of-ontologising-depth-of-analysis and this with its consequent implications is the fundamental basis for the temporal-enculturation/temporal-endemisation of all perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and the corresponding <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, explaining why we don’t
have notions of sorcery and its practice with us today but we do have the phenomenon of psychopathy and social psychopathy (with our socially-betraying-threshold-of-ontologising-depth-of-analysis for the former/sorcery as a non-positivism/medievalism perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation high enough or relatively-ontologically-complete as it is rational-empiricism/positivising-driven to supersede it but not the latter/psychopathy-and-social-psychopathy as perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in our positivistic meaningful frame which is relatively ontologically-incomplete for that as in need of the requisite notional-deprocrypticism reference-of-thought as preempting—disjointedness-as-of-reference-of-thought-as-to-amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism. In fact every registry-worldview/dimension has its socially-betraying-threshold-of-ontologising-depth-of-analysis (and the idea of questioning beyond it is hardly entertained, whether beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought> ) which existentially explains the registry-worldview/dimension limits or relative-ontological-incompleteness—induced,—‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism’ with respect to ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) in its specific grasp of (postconvergence) ontological-veridicality/ontological-contiguity on the one hand, and on the other hand is the reason for the more profound/deeper socially-betraying-threshold-of-
ontologising-depth-of-analysis of the prospective/transcending/superseding registry-worldview/dimension which is rather in ‘a suprastructural transcendental-meaningfulness conceptualisation with respect to the prior/transcended/superseded registry-worldview/dimension’, as it is construed suprastructurally beyond the prior/transcended/superseded registry-worldview/dimension mental-devising-representation given the less veridical \(^2\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^3\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of its ‘temporal conventioning compromise’ determined by its shallower socially-betraying-threshold-of-ontologising-depth-of-analysis. Thus we know basically that the successive institutional-cumulation/institutional-recomposure-\(<\)as-to-\(\) historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing> 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-temporal-to-intemporal-dispositions–existentialism-form-factor: for the mentation of recurrent-utter-uninstitutionalisation basically ‘trepidatious reasoning as non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-\(\langle\)as ‘base constitutedness of \(^8\) reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(\rangle\) as socially-betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at base-institutionalisation–ununiversalisation basically ‘non-universalising warped rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,\(\langle\)as ‘first-level presencing—absolutising-identitive-constitutedness\(^{13}\) of \(^8\) reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(\rangle\) as socially-
betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at universalisation—non-positivism/medievalism basically universalising-idealisation preclusive rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-\langle as \text{ ‘second-level presencing—absolutising-identitive-constitutedness’ }\rangle \text{ of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ )’; for the mentation at occlusive positivism–procrypticism basically ‘introducing positivising/rational-empiricist insight in articulating the universalising of the contextualisation of rules and rulemaking’; and for the mentation of protensive notional–deprocrypticism basically ‘upholding an utterly nondisjointing ontologisation/ontological-veracity/aestheticisation-towards-ontology as ontological-contiguity\(\text{ (over recurrent/threshold of notional-discontiguity/epistemic-discontiguity) }\) \langle shallow-supererogation -of-mentally-aestheticised—preconverging/dementing —qualia-schema>’/’disjointedness-as-of—reference-of-thought in positivism–procrypticism) with regards to the underlying intemporal-preservation behind rules-that-remain of-the-very-same-existential-reality. The implication being that in a contention among interlocutors in recurrent-utter-uninstitutionalisation, the mentation is very much different from ours (positivism) as any imagined pretext is a legitimate one with emphasis being rather on established dominance/subservience relations, with base-institutionalisation the mentation was to arbitrarily invoke any of a number of recognised or incidentally introduced rules that are in one’s favour and again where dominance/subservience relations played a large part, while with universalisation while power relations also played a part the rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-\langle as \text{ ‘first-level presencing—absolutising-identitive-constitutedness’ }\rangle \text{ 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
supererogation—preconverging/dementing—apriorising-psychologism) arising from the ‘cumulative effect’ of the various temporal-to-intemporal-dispositions individuations dispositions with respect to intradimensionally operant implications of perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, as the various ‘temporal-dispositions individuations’ will, at that uninstitutionalised-threshold, betray ontologising/ontological-depth-of-analysis/intemporal-preservation by hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> at their specific temporal-dispositions individuations thresholds (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>) with the idea that ‘human intemporal-disposition individuation’ will rather be utterly emancipatory/transcendental by ‘ontologically-reconstituting’/deconstruction (and so, without any hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>—incrementalism-in-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\textsuperscript{102}/presublimating–desublimating-decisionality}\textsuperscript{71}–of-ontological-performance\textsuperscript{71}–</include-virtue-as-ontology> ‘as of the positivism–procrypticism 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\textsuperscript{96}—preconverging/dementing\textsuperscript{19}–apriorising-psychologism in all registry-worldviews/dimensions to priorly achieve an ontological/intemporal insight), before conducting ‘a truly ontological/intemporal analysis’ as the-Good/understanding/knowledge-reification /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\textsuperscript{102}/presublimating–desublimating-decisionality}\textsuperscript{–of-ontological-performance\textsuperscript{71}–}<include-virtue-as-ontology> of postlogism\textsuperscript{1}–slantedness/\textsuperscript{49} 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 (procripticism 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 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 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 dementating/structuring/paradigming, contrasted with a temporal extricatory dementating/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 recomposed-consciousness-awareness-teleology to non-positivism/medievalism. Likewise the positivistic meaningful frame is oblivious to its procrypticism, and corresponding resolution as notional-deprocrypticism as the prospective/transcending/superseding ontological-reference-of-veridicality/contending-reference-of-veridicality. Further, this notion of registry-worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis (that need to be suprastructured by prospective/transcending/superseding registry-worldviews/dimensions) explains why a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ aligned with ontological-normalcy/postconvergence is what escapes and provides for grander emancipatory possibilities that an intradimensionally mented or stigmatic psychology wouldn’t enable. The bigger notion of such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ is to reconcile the idea that we have one ontology/ontological-veridicality/intrinsic-reality across all times whereas our placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology in reference (as ‘tentative references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived meaningfulness-and-teleology thereof, has been varying all along as we evolve from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity; with the implication that the finality of such a ‘postconverging-or-dialectical-thinking—psychology
or psychology-of-mentation-dynamics or natural-~psychological-dynamics’ is one that aligns with and is driven by ontological-normalcy/postconvergence (prospective-transcendence-inperpetually-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) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation, universalisation, positivism or notional~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. Ontological-normalcy/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-onology/‘ontological-reference-of-veridicality’, which will graphically/as-imagery imply ‘human-grasping-capacity’ on one axis and ‘depth-of-ontology/ontological-reference-of-
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-
mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-
or-attributive-dialectics) of ‘reference-of-thought’, the subject of contention and aetiologisation/ontological-escalation. This implies that psychopathy and social psychopathy as perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomenon in the positivistic registry-worldview/dimension (procrypticism) requires a shift-in-the-curve-of-
prospective-relative-ontological-completeness—of- reference-of-thought-as-of-ontological-
normalcy/postconvergence from positivism to notional–deprocrypticism registry-
worldview/dimension as intemporal/ontological/social/species/universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigming resolution to psychopathy and social psychopathy, and so beyond an extricatory/temporal de-mentating/structuring/paradigming which will wrongly imply a movement-along-the-curve-of-prior-relative-ontological-incompleteness—of-
reference-of-thought-as-of-ontological-normalcy/postconvergence that preserves procrypticism (perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic meaningfulness-and-teleology) while inducing preconverging-or-dementing—apriorising-
psychologism within the same defective procrypticism registry-worldview/dimension which requires prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as deprocrypticism. Insightfully again with regards to ontological-normalcy/postconvergence and ontological-normalcy/postconvergence critical for a ‘postconverging-or-dialectical-
thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-
dynamics’, just in reflecting holographically—<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process has to do with a human-limited-
mentation-capacity — maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisationally institutionalising from prospective base-institutionalisation preemtping recurrent-utter-uninstitutionalisation (as 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 recurrent-utter-uninstitutionalisation), prospective ununiversalisation preemtping base-institutionalisation—ununiversalisation (as 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 base-institutionalisation—ununiversalisation), prospective positivism preemtping universalisation—non-positivism/medievalism (as 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 universalisation—non-positivism/medievalism), and prospectively, prospective notional—deprocrypticism preemtping positivism—procrypticism (as 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 positivism—procrypticism); with the implication that notional—deprocrypticism is actually recomposuringly subsuming of positivism which is subsuming of universalisation and it too recomposuringly subsuming of base-institutionalisation (all these with their respective personhoods-and-socialhood-formation existentialisms/full-depths-existential-implications). Likewise their respective methodologies/implements are recomposuringly subsumed-as-supplanted constructs (of varying ontologising-depths-of-analysis and of shallower to deeper socially-betraying-threshold-of-ontologising-depth-of-analysis), with the deepest-to-shallowest, as preemtping—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,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existent-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-conflatedness’/deconstruction’ methodology of notional~deprocrypticism (which is very much an ‘uncompromising hermeneutic/reprojective circle exercise of ontological-reconstituting—as-to-conflatedness’/deconstruction’, as ‘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’ 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 ‘dem- entation–(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 ‘\(\text{de-mentation-}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought analysis’ (de-mentation-\(\text{supererogatory–ontological–de-mentation-or-dialectical–de-}

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very first instance) while the state of supplanting–conviction-as-to-profound-supererogation —
postconverging/dialectical-thinking –apriorising-psychologism implies a ‘postconverging-or-
dialectical-thinking’–apriorising-psychologism’/soundness-or-ontological-good-
faith/authenticity’–of’ reference-of-thought mental-devising-representation implying a
veridical ‘reference-of-thought with respect to interlocution (in the very first instance), and
enabling the second instance of engaging in terms–as-of-axiomatic-construct of logical
pertinence to establish (postconvergence) ontological-veridicality/ontological-contiguity’.
Typically, such an insight with regards to ‘compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation’ is obvious
and transparent with respect to the childhood psychopathy/cinglée mental-disposition, given
that an initial encounter often involves a natural ‘postconverging-or-dialectical-thinking’–
apriorising-psychologism reflex’ by the interlocutor with respect to their initial narratives but
after some familiarisation we come to understand that the initial narratives are in fact
preconverging-or-dementing–apriorising-psychologism and thus our expectation of the
subsequent narratives they iterate is to initiate or be ready to align by a mental-devising-
representation as a ‘preconverging-or-dementing–apriorising-psychologism reflex’. This
preconverging-or-dementing–apriorising-psychologism veridicality explains both the
childhood and adult psychopath disposition for absolving-logic-or-perpetually-fleeting-logic-
reflex-or-escaping-logic based on extrinsic-attribute wherein the mental-disposition is to
move postlogicly/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness
from one set of narratives to the other and one set of interlocutors to the other with the idea
convincing is the notion of getting more people ‘mechanically convinced by vague-rhyming-or-
copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging’ and not an articulation of supplanting–conviction-as-to-
profound-supererogation —postconverging/dialectical-thinking –apriorising-psychologism or
ontological-preservation that are ontologically defective rather than as being an adjunct to
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation per se, and so due
to having attained the socially-betraying-threshold-of-ontologising-depth-of-analysis and thus
not initiating ontological-reconstituting–as-to-conflatedness\(^7\)/deconstruction in superseding this
socially-betraying-threshold-of-ontologising-depth-of-analysis) as impression-driven/good-
naturedness/wishfulness defect of preconverging-or-dementing\(^9\)–apriorising-
psychologism/unsoundness-or-ontological-bad-faith/inauthenticity \(-of-\) reference-of-thought
mental-devising-representation; since ontological-reconstituting–as-to-
conflatedness \(/deconstruction as the-Good/understanding/knowledge-reification \(/ontological-
primemovers-totalitative-framework\(^2\)) of new \(\)reference-of-thought– categorical-
imperatives/axioms/registry-teleology\(^8\), -for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation is veridically of intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation (undermining \(\)perversion-of\(\) reference-of-thought\(<\)as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(>\) as to
preconverging-or-dementing\(^9\)–apriorising-psychologism as best reflected by 'intemporal-
prioritisation-of- reference-of-thought'–as-conflatedness \(-or-ontological-reprojecting organic-
comprehension as 'ontological-reconstituting–as-to-conflatedness \(/deconstruction of new
\(\)reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^8\), -for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation' over circumventing/distractive
\(<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\(^3\) 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\(^8\), -for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’), and the temporal-dispositions to stick to the previous one speaks not only of act defects but registry-worldview/dimension defects at this socially-betraying-threshold-of-ontologising-depth-of-analysis to the fact that such ‘of-similar-or-protracted-contextualisation’, from an ontological-normalcy/postconvergence insight that is preceding/superseding to any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of shallow limited-mentation-capacity-(as of relative 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-supererogation’ 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\textsuperscript{−}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\textsuperscript{−}as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing>, as we can equally project prospectively from a retrospective projection insight to grasp how ‘from an utter hermeneutic/reprojective circle exercise of ontological-reconstituting–as-to-conflatedness/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\textsuperscript{−}as-to-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-compose-with-cumulatively by ontological-reconstituting–as-to-conflatedness/deconstruction (which is the critical subsuming mechanism for re-establishing\ reference-of-thought and ontological-veridicality/ontological-contiguity\ as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, above and beyond the simple hollow-constituting\ of\ disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of
defective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of any registry-worldview/dimension and requiring their prospective suprastructuring). This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the human limited-mentation-capacity-deepening induced 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’; which define their specificities and potentials which are basically abstractly of a same ‘human form-factor’, with regards to the reality of their temporal-to-intemporal-dispositions and the existential implications on every registry-worldview/dimension thereof, though of differing ‘snowballed recomposuring’ of meaningfulness and reference-of-thought. Ontological-entrapment (as a deterministic point of reference that defines dialectical-out-of-phasing/dialectical-primitivity registry-worldview/dimension, and thus avoiding any confusing effects to analysis of 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) is attained by ‘keeping or aligning’ preconverging-or-dementing 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 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\textsuperscript{9} 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{10}–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{11}, as in ontological-reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with sound reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{13}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A ‘postconverging-or-dialectical-thinking\textsuperscript{14}–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{15} (as to ‘postconverging-or-dialectical-thinking\textsuperscript{16}–apriorising-psychologism’ mental-devising-representation or preconverging-or-dementing\textsuperscript{17}–apriorising-psychologism mental-devising-representation) is the reflected/perspectivated implication either as of ‘postconverging-or-dialectical-thinking\textsuperscript{18}–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{21}. This equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s
reference-of-thought is cross-sectionally dialectically-out-of-phase/dialectically-primitive given it is sticking to its ‘good-natured’ but ‘ontologically-wrong and failing’ reference-of-thought—categorical-imperatives/axioms/registry-teleology—, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation—>) as the prospective/transcending/superseding registry-worldview/dimension has the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework sound—reference-of-thought—categorical-imperatives/axioms/registry-teleology—, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (in ontological-reconstituting—as-to-conflatedness/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, but for the ‘emancipatory moulting’ (psychoanalytic-unshackling/memetic-reordering/recomposuring) 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/supercorogatory—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/paradigming in satisfying intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Likewise there is no intradimensional resolution of a phenomenon

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-mention-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-mention-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–asto-confalatedness"). 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’—supererogatory–dementativeness/epistemic-growth-or-confalatedness/transvaluative-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 ‘lesser and lesser vague idealisations’, and that such ‘rational-realism’ enables humans to fully grasp their ‘emancipatory potential’ over
‘deluded idealisms’ that simply create space for falsehood, dead-end dilemmas as well as the consequent incapacity to take action, since basically knowing-is-acting as of conceptivity/epistemic-reflexivity! Rational-realism (as to prospective deprocrypticism) as such involves rather elucidating d...
(implicated-‘nondescript/ignoreable–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<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as-of-unsoundness-or-ontological-bad-faith/inaauthenticity reference-of-thought-defects (and not logical defect) of compulsive-slanting—preconverging-or-dementing-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<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging—or-dementing—apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposing on the basis of prospective 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 procrypticism—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>, conjoining and conjugating to temporal-dispositions of ignorance/affordability/opportunism/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 ephemeral/temporal and ontologic/intemporal contrast, thus reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the de-mentionation (supererogatory—ontological—de-mentionation-or-dialectical—de-mentionation—stranding-
“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<reference-of-thought-<of-apriorising/axiomatising/referencing>/threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation”—preconverging/dementing–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<iterative-looping–set-of-dereifying-hollow-narratives-and-acts> 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 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-suprerogation” narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-to-profound-suprerogation alignment to the new hollow mimicking postlogism/formulaic slanting compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-suprerogation 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 1 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—ontological—de-mentation-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-supererogation > associated with social psychopathy dynamism, i.e. procrypticism—
or—disjointedness-as-of-reference-of-thought mental-slantedness/decandoring (b)
‘superseding’ by developing universal axiomatic construct/categorical-imperatives
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/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), 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/overridden/uttered, for instance, retrospectively the ‘god of plane’… type of proposition from an early animistic society which doesn’t comes to terms with the prospective positivist worldview construct as it hangs on to its non-positivist =reference-of-thought–categorical-imperatives/axioms/registry-teleology, and this will equally apply prospectively between notional–deprocrypticism and procrypticism as the procryptic mindset/ reference-of-thought will strive to register meaning not prospectively taking account of procrypticism as a ‘mental perversion/defect’, and likewise retrospectively with the ‘medieval mindset’ with respect to the positivist mental frame. This obviously calls for an ‘intellectual/scientism detachment’ towards the perversion-of- reference-of-thought=<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-
imperatives/axioms/registry-teleology> to ‘preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. deprocrypticism’s suprastructuralism involves ‘intemporality -asymmetric-subsumption-of-temporality ’,
relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/suprerogatory/de-mentativity 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 so-construed as longness-of-register-of-meaningfulness-and-teleology over shortness-of-register-of-meaningfulness-and-teleology; and so, beyond just about a prospective moral virtue but the prospective overall the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct as ‘ontology and its subsuming of virtue’, just as positivism is beyond just about a moral virtue but comprehensively an overall the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct carrying a virtue that supersedes the vices-and-impediments of the non-positivism/medievalism registry-worldview/dimension). It calls for a knowledge construct, whether social or physical, beyond just positivistic categorisation of knowledge but as ‘ontological-normalcy/postconvergence referentialism as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ontology’. Thus, the doppler-thinking exercise of suprastructuralism enables the conceptualisation/construal of institutionalisation-or-intemporalisation-or-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in grasping the denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology as of ontological-normalcy/postconvergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality.

[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 tends 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 <amplitude/formative>-wooden-language-{imbued—temporal—mere- form/virtualities/dereification—a'krasiatic-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 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 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’ of axiomatic-construct/reference-of-thought’ (by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity) that will then require another contingent resetting resolution for the subsequently induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness’ of reference-of-thought’ down the line when aware of its further critical defect again (though, in a sense the entire recomposuring process could be qualified as a ‘practical presencing—absolutising-identitive-constitutedness’ exercise). But then the inherent nature of existence in relation to human limited-mentation-capacity-deepening construal of it is one of evasiveness as implied by 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’ such that we are only occasionally and partially aware about the critical defective nature implied by constitutedness in categorisation schemes, thus fundamentally defining the limits even of a presencing—absolutising-identitive-constitutedness 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-existential-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 induced constitutedness which is conceptually associated with conceptualisation/construal of ‘human temporal
uninstitutionalised-threshold (since such a construal fully reflect the reality of a human temporal-to-intemporal reference-of-thought nature, with high ‘constitutedness’ and conjugated-constitutedness of reference-of-thought of temporal-dispositions reference-of-thought, much like the ‘conjugated-constitutedness’ of reference-of-thought of the other BODMAS characters to A’s fundamental postlogism -slantedness pathological condition/constitutedness as when insisting on upholding 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 ) and not factoring in A’s underlying condition and defect as constitutedness, and so out of sync with the existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of- reference-of-thought- devolving-as-of-instantiative-context as the more fundamental a priori whose imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying additionality reference-of-thought–categorical-imperatives/axioms/registry-teleology by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity ). The resolution by imbricatedness/threadedness/recomposuring is most telling of the inherent nature of conflation which is conceptually associated with ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; as conflation speaks of a more profound relation in the construal/conceptualisation of meaningfulness-and-teleology 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-{implicated-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–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-or-dialectical-thinking–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 ‘Différence-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ as meaning produced apparently with the ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ (seemingly of veridical-ontological reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated temporal-to-intemporal-dispositions. Further, constitutedness and conflation, as so articulated, are such fundamental notions with respect to how humans limited-mentation-capacity-deepening 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’—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’ 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 and conjugated-postlogism (including the dynamics of psychopathy and social psychopathy as social reprising out of existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-ontological-completeness’—of—reference-of-thought—‘devolving-as-of-instantiative-context of psychopathic pathological insane-fitment, as
of fundamental/most-simplistic constitutedness\textsuperscript{12} socially reprised with ‘conjugated-
constitutedness\textsuperscript{13} 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 \textsuperscript{99}} 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 \textsuperscript{93} 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\textsuperscript{88}—
enframed-conceptualisation-inducing-the-uninstitutionalised-threshold \textsuperscript{102}). These two concepts
are critical relative to grasping and analysing human choice/notions relative to ‘reference-of-
thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{99} 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\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67}. In a further elaboration of
constitutedness\textsuperscript{12} and conflation\textsuperscript{12} with respect to psychologism, the reason why a
prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-
construct \textsuperscript{12} reference-of-thought psychologism has to do with the fact that every registry-
worldview/dimension has ‘its own specific constitutedness /conflation \textsuperscript{2} 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
\textsuperscript{2} reference-of-thought which thus needs its own corresponding psychologism for its
superseding \textsuperscript{99} meaningfulness-and-teleology\textsuperscript{99}, achieved by ‘ presencing—absolutising-

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identitive-constitutedness’ as constitutedness re-categorisation/re-adaptation/re-classification’. Consider the example of the ‘God of plane’ type of expression in an animistic/base-institutionalisation setup, where their fundamental psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued in the animistic/base-institutionalisation psychologism, until down the line the latter’s ‘meaningfulness-and-teleology<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, by way of continuous ‘presencing—absolutising-identitive-constitutedness’ as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior constitutedness of reference-of-thought’ is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup ‘reference-of-thought for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’, and as of its operant nature, isn’t the case in its operant conceptualisation in such a base-institutionalisation social-setup<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought- devolving-as-of-instantiative-context—meaningfulness-and-teleology as rather the mental-disposition apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in the use of numbers is more about acting in currying favours or in view to receiving favours meaningfully as of ‘<amplituding/formative–epistemicity>totalising–nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in—warped-consciousness’-enabling- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s—
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{17} 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’ \textsuperscript{18} <ampliting/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-‘devolving. Thus use of numbers is defined by other ideas in such early hunter-gather and animist societies given 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\textsuperscript{12} or rather ‘presencing—absolutising-identitive-constitutedness’ as recurrent re-categorisation/re-adaptation/re-classification of constitutedness\textsuperscript{13}), refers to the underlying human reflex mental scheme of a given registry-worldview’s/dimension’s reference-of-thought ‘allowing for its given capacity to supersede its psychological complex in construing ontological-primemovers-totalitative-framework\textsuperscript{19} transcendental-enabling/sublimating/superceratory-de-mentativity and corresponding ‘meaningfulness-and-teleology’\textsuperscript{14}. The bigger question could be asked; why doesn’t humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to ‘meaningfulness-and-teleology\textsuperscript{15} 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 excluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with any sense of uninstitutionalised-threshold being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness–of-reference-of-thought emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that is counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by its contiguity in grasping the implications of human temporal (pseudointemporal)-to-intemporal mental-dispositions as a contiguity of shortness-to-longness-of-register-of- meaningfulness-and-teleology should be predicative of human meaningfulness-and-teleology (much the same way that the notion of temporality -to-intemporality thresholds driven construal enables an existentially operant <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
making differing from the non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-mental-disposition psychologism of recurrent-utter-uninstitutionalisation, with its corresponding grander ontological and virtue implications. Interestingly consider for comparison our mented/stigmatic psychology construct (which is relatively ontologically non-contiguous by the positivism registry-worldview/dimension ‘<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, as conflation, of temporality—as-pseudointemporality-to-intemporality of human individuations as is the case with referentialism as of ontological-normalcy/postconvergence, as so implied by ‘notional–deprocrypticism’), under the positivistic ‘meaningfulness-and-teleology’ reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness-of- reference-of-thought as positivism–procrypticism); likewise, we’ll necessarily be suspect with regards to a corresponding approach where for instance the
meaningfulness and teleology as value judgment transforms psychological construal/psychologism. The best possible outcome in this regard is as of the construal of a contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as it establishes prospective relative-ontological-completeness of reference-of-thought by 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 setting up the relevant contingent psychology is only by a construal that the best possible psychology-construct/psychologism is necessarily attained by successive registry-worldviews/dimensions construals/conceptualisations by their contingent prospective relative-ontological-completeness of reference-of-thought by 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 (that is, ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’), and so successively across all registry-worldviews/dimensions, whether retrospectively or prospectively. This insight about the nature of a mented/stigmatic psychology compares with the instance about a Kantian absolute apriorising/axiomatising/referencing exercise; in that in both instances, human mentation capacity is construed as absolutely given at all times, with that.
mentation capacity rather ‘reflexively and erroneously’ absolutely construed as of the positivistic mindset/reference-of-thought, and what is not factored in is the fact that there is a human limited-mentation-capacity that maximalisingly-recomposures as of human shallow-to-deepening–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 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 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 reference-of-thought devolving-as-of-instantiative-context as of prospective relative-ontological-completeness reference-of-thought redefines prospective meaningfulness-and-teleology and the corresponding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, implying an epistemic-totalising~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
implications-for-explicating-ontological-contiguity\(^1\) of conflation\(^2\) 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\(^3\)’ (rather heuristically and beyond consciousness-awareness-teleology\(^4\)) in previous institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing,\(^5\) with notional-deprocrypticism conflation\(^6\) is rather bound to be perceived and construed as of the (recomposured)-consciousness-awareness-teleology\(^7\) in its full potential on the basis of referentialism as of the full development of ontological-normalcy/postconvergence. Thus, the notion of conflation (including ‘presencing—absolutising-identitive-constitutedness\(^1\)’) can be conceptualised across all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as providing the ‘centering platform’ (that reflects the imbricatedness/threadedness/recomposuring of existential-reality as of existential-contextualising-contiguity\(^8\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought—devolving-as-of-instantiative-context in ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as the prospective registry-worldview/dimension institutionalisation\(^9\) of reference-of-thought, for ‘decentering’ the prior registry-worldview/dimension uninstitutionalised-threshold\(^10\) reference-of-thought in its ‘constitutedness\(^11\) and conjugated-constitutedness\(^12\) of reference-of-thought’ with respect to the prospective registry-worldview/dimension institutionalisation\(^13\) reference-of-thought overall existential-contextualising-contiguity\(^14\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought—devolving-as-of-instantiative-context of meaningfulness-and-teleology\(^15\); (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 supernatral/alchemic explanations psychologism (as of prior constitutedness) as ‘prospective-conventioning as transcendental-enabling/sublimating/supererogatory-de-mentativity’; interestingly, highlighting how and why transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective institutionalisation is construed in transcendental-enabling/sublimating/supererogatory-de-mentativity terms as its strive for a prospective relative-ontological-completeness 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 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-de-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-de-mentativity of the social. Ultimately, given the comprehensive and typical underlying proneness 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\textsuperscript{13} in positivism–procrypticism as it attains more than just ‘presencing—absolutising-identitive-constitutedness\textsuperscript{11}’ but an overall comprehensive conflation\textsuperscript{1} insight as of ontological-normalcy/postconvergence referentialism for superseding positivism–procrypticism. conflation\textsuperscript{12} as of ontological-normalcy/postconvergence referentialism in superseding constitutedness\textsuperscript{1}, provides resolution as of 3 aspects of ‘meaningfulness-and-teleology\textsuperscript{99}’: firstly, with respect to temporal instigating as constitutedness\textsuperscript{13} like psychopathic-slantedness insane-fitment ‘disjointedness-as-of-reference-of-thought’ misappropriated ‘meaningfulness-and-teleology\textsuperscript{99}’ in arrogation and its derivation with respect to temporal reprisings of such constitutedness\textsuperscript{13} as ‘conjugated-constitutedness\textsuperscript{13} of reference-of-thought’ associated with conjugated-postlogism\textsuperscript{7} 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\textsuperscript{96}> phenomenon, and re-establishing social\textsuperscript{103} universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) that by itself is the fundamental basis for human knowledge-and-virtue; secondly, articulating the\textsuperscript{10} universal aetiologisation/ontological-escalation as of ontological-reconstituting–as-to-conflatedness\textsuperscript{12}; and thirdly, highlighting the de-mentative/structural/paradigmatic pivoting/decentering as prospective ontological-completeness-of-reference-of-thought possibilities. It should be noted that ‘a mentation reflex as decentered and in de-mentation–⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩’ is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{10} of ‘human temporal uninstitutionalised-threshold\textsuperscript{12} mental-disposition’
(speaking of uninstitutionalised-threshold as ‘a mentation reflex as centered and postconverging-or-dialectical-thinking—apriorising-psychologism’ is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’: and so, with no relevant need for attending to any ‘psychological complexes’ with respect to a representation as of an uninstitutionalised-threshold wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold) as being ‘a mentation reflex as centered and postconverging-or-dialectical-thinking—apriorising-psychologism’ instead of ‘a mentation reflex as decentered and in de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)’. The point of this statement is that when procrypticism as our uninstitutionalised-threshold is bound to be construed as of metaphysics-of-absence—(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—depocalyptic 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-mentionation-or-dialectical–de-mentionation—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-mentionation-or-dialectical–de-mentionation—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’s-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
Thus it is fundamentally the case that the requisite construal/conceptualisation as decentered and in de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of an uninstitutionalised-threshold 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-incompletenessreference-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 as decentered and in de-mentation-
(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) but rather a ‘psychological complex issue’ of the prior/transcended/superseded reference-of-thought. This explains why the issue is construed ontologically in ‘psychologism terms as of <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-reference-of-thought–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’s-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-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 discretional 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 discretional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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 discrelional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the knowledge’, grounded rather on such a prospective institutionalisation psychology as its ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of ‘meaningfulness-and-teleology’ synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding—oneness-of-ontology’, and not the prior/superseded/transcended uninstitutionalised-threshold psychology. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability of the mechanical-knowledge implied reference-of-thought of ‘meaningfulness-and-teleology’ as of crossgenerational psychoanalytic-unshackling involving <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the ultimate crossgenerational alignment to the prospective/transcending/superseding registry-worldview reference-of-thought, as a positivistic registry-worldview reference-of-thought. Interestingly, and so across all successive institutionalisations, what tends to be lost ‘the failure to register fully that the ‘intemporal-disposition projecting mental-disposition’ behind ontological-primemovers-totalitative-framework validating the institutionalisation of ‘mechanical-knowledge’ is rather the ‘vitality aspect’ of organic-knowledge and it is ‘not a passive dispensation’, just as well that the ‘temporal mental-dispositions’ superseded towards attaining the ‘mechanical-knowledge’ is ‘not simply a passive distraction’ with the insight that there is a contiguity as of temporal-to-intemporal mental-disposition relative to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across all the
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality aspect in preempting—disjointedness-as-of-‘reference-of-thought or upholding jointedness’, as de-
mentatively/structurally/paradigmatically transcending the overall vices-and-impediments of positivism–procrypticism registry-worldview/dimension. The further implication is that notional–deprocrypticism is rather construed as a perpetuating metaphysics-of-absence-(implicated-epistemic-veracity-of-‘nonpresencing-<perspective–ontological-
normalcy/postconvergence>)) which driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
being-as-of-existential-reality can then enable that way the perpetual upholding of organic-
knowledge. This ‘mechanical-knowledge by organic-knowledge’ implication for conceptualising institutional-cumulation/institutional-recomposure-<as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing> is validated 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. This can be further expounded as follows in similar terms. The ontological-contiguity—of-the-human-
institutionalisation-process behind the institutional-cumulation/institutional-recomposure-<as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing> doesn’t only imply that the ontological-contiguity—of-the-human-institutionalisation-process is simplistically the result of ‘social-‘ universally-transparent-and-implicitly-formulated direct-constraining-construct’ successively as: non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-mental-disposition in recurrent-utter-uninstitutionalisation,
‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ in base-
institutionalisation–universalisation, ‘universalisation-directed-rulemaking-over-non-
from its ‘complementing grander social-—universally-non-transparent-thus-non-constraining-
element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed
as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, (beyond the
mere ‘mechanical-knowledge’ of ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’) as ‘organic-knowledge’, for
maximalising-recomposing-for-relative-ontological-completeness—unenframed-
conceptualisation (as intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposing-for-relative-ontological-completeness)—unenframed-conceptualisation de-
mentating/structuring/paradigming) leading by a dynamic-cumulative-aftereffect to the
subsequent prospective universalisation—non-positivism/medievalism as of the new ‘social-
universally-transparent-and-implicitly-formulated direct-constraining-construct’ of
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’ as the new ‘mechanical-knowledge’ as well as implying the ‘complementing
grander social—universally-non-transparent-thus-non-constraining-element of ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, with both forming
the new ‘organic-knowledge’. The ontological-contiguity—of-the-human-institutionalisation-
process carries on this way right up to deprocrypticism, such that across the successive
institutionalisations apart from the intemporal-threshold of the registry-worldview’s/dimension’s—
reference-of-thought-for-social-functioning-and-accordance as explained above; with respect to temporal-thresholds of the registry-worldview’s/dimension’s—
reference-of-thought-for-social-functioning-and-accordance of the registry-
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-motif-and-
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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality driven ontological-contiguity —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 <amplitudes/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-motif-and-
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-motif-and-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/shortness and skewing towards the intemporal/longness-of-register-
of–meaningfulness-and-teleology, 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
mental-dispositions transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ 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/longness but rather relating to it as a
secondnaturing exercise of skewing (‘intemporality’-asymmetric-subsumption-of-
temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-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 /longness and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality/shortness in their times). In which case while such intemporality/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-’motif-and-apriorising/axiomatising/referencing (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 in relation with other elucidative associated notions can further be clarified as follows in ‘interdimensional/transdimensional/transcendental terms in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process’ as well as ‘individuation terms of human temporal-to-intemporal mental-dispositions’. With regards to the interdimensional/transdimensional/transcendental ontological-contiguity—of-the-human-institutionalisation-process level, we can construe of conflation 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-
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. Critically and interestingly with the last stage since our positivism–procrypticism registry-worldview/dimension is necessarily in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as with all ‘present-states’ of registry-worldviews/dimensions as construed from their backend perspectives in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, it would hardly be inclined to interpret such conflation referentialism technique of point-referencing (notional–deprocrypticism) that ‘decenters and dements it beforehand/as-of-a-priori’ on the basis of such ‘doppler-thinking’ based on contingent-ontologising-capacity driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ and thus rendering its meaningfulness-and-teleology—preconverging/dementing—apriorising-psychologism at the positivism–procrypticism uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-dialectical-thinking—apriorising-psychologism by reflex’ by not recognising its uninstitutionalised-threshold or the procrypticism uninstitutionalisation reference-of-thought in disjointedness-as-of-reference-of-thought (as all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
of meaning as of \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\). But then we know and can appreciate that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-dementing’–apriorising-psychologism beforehand/as-of-a-priori’ going by ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. This ‘anti-transcendence as anti-uninstitutionalised-threshold’ and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the fact of such ‘present-states’ \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) 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 ‘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\textsuperscript{12} (given that the intemporal-disposition by longness-of-register-of–meaningfulness-and-teleology\textsuperscript{13} is ontological as of supratransversality—apriorising/axiomatising/referencing), in disambiguating/delineating the ‘various temporal-to-intemporal synopsising-depth of ‘meaningfulness-and-teleology\textsuperscript{13}’ by social universal-transparency\textsuperscript{14}-(transparency-of-totalising-entailing, as-to-entailing<amplituding/formative–epistemicity>–totalising–in-relative-ontological-completeness\textsuperscript{15}) as of existential-contextualising-contiguity’’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{16}–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\textsuperscript{17}–defect<as-Being-or-ontological-or-existential–defect\textsuperscript{18} ontological-primemovers-totalitative-framework projection insight’ with respect to the distinctive alignment implications of postlogism\textsuperscript{19}–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> (which are the very ‘temporal-distractively-aligned synopsising-depth-of–meaningfulness-and-teleology\textsuperscript{13}’–as-shallowness-of-thought/subtransversality—apriorising/axiomatising/referencing) as of aetiologicalisation/ontological-escalation (which is the very ‘intemporal synopsising-depth-of–meaningfulness-and-teleology\textsuperscript{13}/supratransversality—apriorising/axiomatising/referencing as-to–<amplituding/formative–epistemicity>–totalising–social-context-construed-conflatedness\textsuperscript{15}); such that an insightful storied-construct/ontologically-valid-narration as elucidative of aetiologicalisation/ontological-escalation is necessarily one construed at the ‘dynamic-cumulative- aftermath transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and–apriorising/axiomatising/referencing\textsuperscript{11} crossroads of temporal-to-intemporal individuations
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 postdiciary techniques and postdiciary 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/supercracy-de-
mentativity, this is very much in line with the transcending/superseding of human
uninstitutionalised-threshold\textsuperscript{02} ‘with increasing cumulation of placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{03} capacity’ that defined
the successive institutional-cumulation/institutional-recomposure-<as-to-
historiality/ontological-eventfulness\textsuperscript{04}/ontological-aesthetic-tracing> specificities as:
existential base-institutionalising with base-institutionalising techniques and base-
institutionalising mindset/ reference-of-thought (Base-institutionalisation); existential
universalising with universalising techniques and universalising mindset/ reference-of-
thought (\textsuperscript{103}universalisation); existential positivising/rational-empiricism with positivising
techniques and positivising mindset/ reference-of-thought (Positivism); and prospectively
‘existential ontologising’, and so beyond its conventioning ‘incrementalism-in-relative-
ontological-incompleteness\textsuperscript{05}—enframed-conceptualisation disjointedness-as-of\textsuperscript{06} reference-of-
thought as of temporal-accommodation of positivistic meaningfulness, as ‘existentially utter
postdicatory ontological-normalcy/prospective-transcendence-in-perpetually-upholding-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, with postdicatory
methods and techniques and an overall postdicatory mindset/ reference-of-thought
(deprocrypticism). Existential ontologising is effectively the human placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{09} aspiration towards a
fulsomed grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-
normalcy; all along the institutional-cumulation/institutional-recomposure-<as-to-
historiality/ontological-eventfulness\textsuperscript{04}/ontological-aesthetic-tracing> levels but for incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology\textsuperscript{09} 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\(^7\) thus overcoming the temporal-emananances-registries hotchpotching (<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>) \(\text{or}\)
banality-of-thought dynamism, and specifically in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology \(^9\)) even though it is very much present in the formal sphere as well) and the \(^8\)incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and notional–disjointedness-as-of-reference-of-thought inherent in the positivistic mindset, thus the latter tends relatively to be weakly ontologically-contiguous with all the existential implications thereof, whether with regards to virtue construal or subject-matters issues. Further as with all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity going from procrypticism, or the preconverging-or-dementing\(^{19}\)—apriorising-psychologism (perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\text{as to preconverging-or-dementing—apriorising-psychologism)}\) of positivistic \(^9\)meaningfulness-and-teleology \(^9\), to notional–deprocrypticism will involve a psychoanalytically preconverging-or-dementing—apriorising-psychologism deconstruction/ontological-reconstituting—as-to-conflatedness \(^2\) of our present positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology \(^9\) wherein this is presently postconverging-or-dialectical-thinking\(^9\)—apriorising-
worldview/dimension transdimensional-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as organic-comprehension-thinking and the prior/superseded/transcended registry-worldview/dimension intradimensional-meaningfulness as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing —apriorising-psychologism (just as successive registry-worldviews/dimensions reference-of-thought, in a conceptual grasp of ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, had priorly moved from an utter-institutionalisation 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-innonconviction/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
recomposured-consciousness-awareness-teleology capacity in human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity that are enablers of the associated institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing: for base-institutionalisation the circumspection is one of contrastive uninstitutionalised-threshold institutionalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity for upholding institutionalisation; with universalisation the circumspection involves contrastive ununiversalisation–and–universalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity for upholding universalisation; with positivism the circumspection involves contrastive non-positivism/medieval/alchemic–and–positivism/rational-empiricism analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity for upholding positivism/rational-empiricism; and prospectively, for notional-deprocrypticism the circumspection will involve contrastive temporal-to-intemporal-dispositions analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity for upholding the intemporal-disposition as ontology. Critically, human analytical mentation capacity mainly disambiguates what-is-in-effect organic-comprehension-thinking and threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking—apriorising-psychologism representation and preconverging-or-dementing—apriorising-psychologism representation. Equally, with regards to human mentation capacity, the effect of limited mentation capacity characterising a given registry-worldview/dimension or intradimensional level and its social-construct not only defines its inherent vices-and-impediments but such a
social-construct further and critically structures and stifles the natural renewal of human emancipative dispositions. For instance, non-positivism/medievalism stifling inclinations to think outside of medieval mental-dispositiona and likewise with regards to our 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–deprocrypticism 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-prime movers-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
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-de-mentativity. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this case the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is by cultural diffusion rather than by internal philosophical transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Basically, all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involve ‘a psychoanalytic-unshackling of this sort’. Counterintuitively, it should be understood that no transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rational because you rationalise by operating logic on a sound registry-worldview/axiomatic construct/categorical-imperatives but then the need for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity due to perversion-and-derived-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-primemovers-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-de-
mentativity to liberate themselves before secondnaturing/institutionalising for the new
possibilities for the species; noting that, this doesn’t mean that the Descartes, Comtes, Galileos,
Newtons, Darwins… of the world, miraculously came up with positivism to
supersede/precede/override/utter medievalism, as they were of medieval stock but by
philosophical transcendence-and-sublimity/sublimation/supererogatory-de-mentativity could
project beyond the limits of non-positivism/medievalism even were they were still imbued with
remnants of the old like alchemic beliefs. Hence it is the transcendental process that is actually
critical)! Now what positive can come from psychopathy? From the intemporal perspective
NONE. Besides specific social consequences of psychopathy as the context of ‘socially-
perceived-value as of social-stake-contention-or-confliction’ moves from family,
neighbourhood, school, company, administration, business, criminality, etc. depending on the
development of the specific psychopath; by and large, ontologically and as reflected by the
organic-comprehension-thinking (organicism/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-


meaningfulness-and-teleology requires prospective base-institutionalisation—ununiversalisation which as of its inherently-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—state-in-relation-to—meaningfulness-and-teleology requires universalisation—non-positivism/medievalism which as of its inherently-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—state-in-relation-to—meaningfulness-and-teleology requires positivism—procrypticism as of its inherently-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—state-in-relation-to—meaningfulness-and-teleology, and prospectively positivism—procrypticism which as of its inherent disjointedness-as-of-reference-of-thought requires deprocrypticism. And this memetic-reordering/psychoanalytic-unshackling process, is fundamentally about ‘the precedingness/supersedingness/ascendency/postconvergence of the entropy to preserve intemporality’ known as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, with the idea that reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are as pertinent only as these preserve intemporality, and are collapsed/overriden by new reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, when shown not to be preserving intemporality, as when of perversion-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—
reference-of-thought–categorical-imperatives/axioms/registry-teleology

for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation rather than implying prospective ones for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; such that ontologically-speaking the phenomenon is in a circularity/recurrence/repetition/repeatability as of reference-of-thought denaturing and relative-ontological-incompleteness, and endemised/enculturated (with a temporal rationalising reasoning that actually validates the veridicality of a human temporal-to-intemporal-dispositions as to shallow-supererogation—to—profound-supererogation that should not be confused with a secondnatured/institutionalised disposition in relation to virtue).

This effectively forms the recomposured backdrop for prospective transcendental construct of deprocrypticism, as the ‘ontologising organic-comprehension-thinking (organicism/’intemporal-prioritisation-of—reference-of-thought’–as-conflatedness—ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology) that reflects/perspectivates the protracted threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—to—preconverging/dementing—apriorising-psychologism’. But then, a psychopath can be so irrational that in temporal terms it might do a lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or even some other things but coming initially from a vice; as may be enabled by the psychopath’s faulty-mentation-procedure-deception-or-urge to attain an outcome). This dynamic element can make psychopathy and social psychopathy difficult to deal with as a social phenomenon, as the questions are not only how culpable is the psychopath but extend to who is temporally getting what from the psychopathic situation, what accounts and narratives should be believed, etc., thus requiring an utter and intemporally uncompromising ontological conceptualisation to construct an ontological-primemovers-totalitative-framework science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the universal
implications on human civilisation of postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomena as reflected above regarding the contiguous process of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation behind human civilisation. It is equally important to note that as much as the psychopath seem to have a weird mentality (slantedness), the incidence and initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism mind contrasted to the nature of the ‘normal supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind is by reflex prelogic supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking—apriorising-psychologism as to existential-contextualising-contiguity and by reflex will tend to see prelogic supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking—apriorising-psychologism narratives while the psychopath is of postlogic compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) and does has an covert vista (when the interlocutor is not forewarned/experienced about its nature) in wrongfully inducing a sense of supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking—apriorising-psychologism in the normal mind by compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation projective narrating (an insight that is easily picked up seeing the childhood psychopathy growing into an adolescent and an adult, as its more covert mental structure at adulthood can be retraced and associated to the awkwardness of expression at early life in understanding what the adult psychopath is up to), hence the reason a mind in search of
supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism or prelogism (normal prelogism -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-‘motif-and-apriorising/axiomatising/referencing’. It is rather a flaw in the prelogism-as-of-conviction,-as-to-profound-supererogation mind’s perception (prelogism or supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism while the psychopath’s mental-disposition is formulaic slanting—compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or postlogism in preconverging-or-dementing—apriorising-psychologism)! Straying into a basic elucidative anthropopsychology/the-anthropological-continuity (a novel hermeneutic/reprojective approach to psychology); extrinsic-attribution is a fairly common social mental-disposition, at ‘uninstitutionalised-threshold’ as we are not inherently intemporal (the-Good as longness-of-register-of—meaningfulness-and-teleology) in our solipsistic projection but have the potential of temporal (shortness-of-register-of—meaningfulness-and-teleology) solipsistic/emanant projections of postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of—reference-of-thought—devolving ontological-performance—<including-virtue-as-ontology>. The mechanism of institutionalisation/intemporalisation and formalisation ensures that because of the positive-opportunism that the intemporal-disposition
(as it syncs with intrinsic reality and is thus ontological) brings to the cross-section of human temporal interests at 'socially-perceived-value as of social-stake-contention-or-confliction', it tends to skew ('intemporality -asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory(-de-mentativity)/deferential-formalisation-transference and dominate temporal-dispositions in the medium to long perspective. For instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a bad judgment even if, circumstantially, maybe they themselves may be inclined not to have others or some others to enjoy the same (of course, the internalisation of our ‘present institutionalised/intemporalised positivistic meaningful worldview’ will seem to imply that we do have a first nature disposition to be inherently civilised to want to ‘universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a secondnatured/internalised construct). This explains why there is no need to breach the scientific principle known as the ‘mediocrity principle’, (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a temporal-to-intemporal-dispositions creature in its moral/virtuous-agency); to explain why society tends to improve/progress. Rather, the intemporal-disposition de-mentatively/structurally/paradigmatically brings more overall good and hence skews ('intemporality'-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) man in the medium to long perspective towards ‘the-Good/understanding/knowledge-reification/ontological-primemovers-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-
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-recomposing
—ontological-eventfulness> 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-supererogatory-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’ where mental-devising-representation syncs with intrinsic-reality and mental decandoring where mental-devising-representation is a wrong/flawed perverted representation of intrinsic-reality. If we have an anthropological continuity/anthropopsychology, then the continuity as entropy is the exercise of candoring as ‘straightness/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought referencing/registering/decisioning or registry-teleology’ (being a functional representation of how an intemporalising registry-worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought referencing/registering/decisioning or registry-teleology’ (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-preconverging-or-dementing-apriorising-psychologism registry-worldview/dimension); with this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogic miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation across the
that their disposition is effectively intemporal and not temporal. de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as to its corresponding notions of preconverging-or-dementing\textsuperscript{15}–apriorising-psychologism-＜stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase＞ and postconverging-or-dialectical-thinking\textsuperscript{16}–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{66} of reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective) of the intemperals-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\textsuperscript{65}). It implies reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) hollow and in hollow-constituting-＜as-disjointed-misappropriation-of-meaningfulness-and-failing-intemperal-preservation＞ in postlogic-backtracking-＜iterative-looping–set-of-dereifying-hollow-narratives-and-acts＞\textsuperscript{76} as absolving/fleeting/escaping-reflex–logic as of notional-discontiguity/epistemic-discontiguity\textsuperscript{61}–＜shallow-supererogation\textsuperscript{98}–of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema＞-as-of-epistemic-decadence in hollow-constituting-＜as-disjointed-misappropriation-of-meaningfulness-and-failing-intemperal-preservation＞ in postlogic-backtracking-＜iterative-looping–set-of-dereifying-hollow-narratives-and-acts＞\textsuperscript{76}, 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-intemperal-preservation-entropy-or-contiguity–or–
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 futurul Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocripticism as oblongated and decandored at our uninstitutionalised-threshold requiring notional–deprocripticism institutionalisation/unintemporalisation will equally meet with an epistemic-totalising self-referencing-syncretising wrong reflex of postconverging-or-dialectical-thinking–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> that will not recognise its slantedness and decandored veridicality. The intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling as the means and basis for prospective institutionalisation/intemporalisation. This highlights the vacuousness in all transcendental relations wherein the transcended is vacuous with respect to the transcending. Such vacuous transcendental manifestations involves dialectically (the transcended and transcending relation with regards to:) deductive narratives instances, life episodes, life schemes, general being/existential dispositions and the specific existentialism/full-existential-depth-implications involved with a registry-worldview/dimension; wherein temporal-dispositions present-consciousness (in their illusions-of-the-present) perpetually portray candor and straightness but on retrospection are shown to be decandored and oblongated which ontologically implies these are veridically of de-mentation-
(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\(^\circ\)–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). 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\(^\circ\) hence wrongly implying candored and straightness, whereas these are in effect <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^\circ\) iterating narratives of temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing\(^\circ\)–apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology\(^\circ\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing\(^\circ\)–apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology\(^\circ\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). This ensures in effect ‘the \(\text{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 \((5 \times 5)+5\) –5, and make the mistake to say \(5 \times 5 = 24\) 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 mishinking or misreasoning or mislogic or preconverging-or-dementing—we–
apriorising-psychologism−<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase> or <amplituding/formative–epistemicity>totalising–self-
referencing-syncetising/circularity/interiorising/akrasiatic-drag or notional-
discontiguity/epistemic-discontiguity or <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 de-mentation−(supererogatory−ontological–de-mentation-or-
dialectical–de-mentionation—stranding-or-attributive-dialectics),−in-a-contiguity-of-increasing-
ontological-normalcy/postconvergence implies that an interlocutor’s retrospectively
demonstrable narratives miscuing and subsequent 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
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, de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attribute-dialectics) ensure an affixing of temporal-dispositions perversion-of- reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation teleologic orientations denaturing to the corresponding temporal 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 de-
mentation—(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 th 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 /longness rather than decandored/oblongated mental-devising-representation as temporality. Stranding is validated by the fact that transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness —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-conflectedness /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 of temporal-
dispositions such that ‘they are not called upon in argumentation’, just as we are not consciously called upon to establish whether blood flows in our body, as it is a preceding/superseding truth that supersedes/precedes/overrides/utters our thinking or not of it! Thus de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling (formalisms and internalisations) mechanism with the implied ontological-primemovers-totalitative-framework and positive-opportunism as ontological entrapment, with no temporal-dispositions firstnature-or-intemporal-level-validation but rather secondnatured-or-institutionalisation/intemporalisation-level-validation. At which point de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) articulates temporal-dispositions teleologies orientations as ‘subknowledging’/mimicking/mental-perversions/slantedness manifestations at that ‘uninstitutionalised-threshold’, i.e. the reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of temporal-dispositions undermining the very ‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in the bigger picture, (with 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 with regards 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>) the teleology of human ‘de-
mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-
or-attributive-dialectics) reflects the human-subpotency for attaining crossgenerational
transcendence-and-sUBLImity/sublimation/supererogatory—de-mentativity with corresponding
dialectical and psychoanalytic existential reorientations (‘postconverging-or-dialectical-
thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-
dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and it
is well beyond the idea of just a ‘de-mentative/structural/paradigmatic argumentation
convincing’ intradimensionally as to presencing—absolutising-identitive-constitutedness
(based-on-the—categorical-imperatives/axioms/registry-teleology—of-the-registry-
worldview/dimension as absolutised) as to a registry-worldview/dimension in relative-
onTological-incompleteness— that is ontologically-deficient/preconverging-or-dementing—
apriorising-psychologism as of its reference-of-thought—categorical-
imperatives/axioms/registry-teleology—, for-intemperal-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 intemoral-disposition, the exercise of
‘directing’ convincing as logical-processing/logical-operation to temporal-dispositions is
inherently unwarranted and is rather of <amplituding/formative—epistemicity>totalising—self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag in preconverging-or-
dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decaNored-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-positivistic/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-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemporalisation percolation-channelling and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism of a positivism-based rule of law, social organisation, polity, nation-building, etc. based on positivism axioms and which inherent effectivenes 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-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. This takes an utterly impersonal form (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. The ‘transcendental/transdimensional/interdimensional’ maximalising-recomposuring-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—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and rather syncretises in operating those same reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation prospectively; while that same registry-worldview/dimension intuitively recognises that a prior/superseded registry-worldview/dimension mental-devising-representation as stranded is ontologically veridical as the prior/superseded registry-worldview/dimension subknowledges/mimics and self-reference-syncretises it’s reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold. The reason for the human
‘transcendental/transdimensional/interdimensional’ maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology—ontology-preservation-entropy-or-contiguity—ontological-preservation are fundamental and constitutive functional elements of its existentialism (full-existent-depth-implications) personhoods-and-socialhood-formation and hence the complex when <amplituding/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-suprerogation, as-to-preconverging-or-dementing—apriorising-psychologism to allow for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for transcendence-as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-upholding—<as-of-apriorising/axiomatising/referencing> its ‘own homework’ for the bigger picture in the human species survival-and-flourishing scheme, notwithstanding it is at the backend of the institutional-cumulation/institutional-recomposure—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-primemovers-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-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor rationally, and ontologically represents the social-construct (as
validated by the ‘shifting relation of social conventioning and purist ontology’) as being in
effect ‘a highly cohesive de-mentating/structuring/paradigming’ at
institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation but ‘a poorly cohesive extricatory de-
mentating/structuring/paradigming’ at uninstitutionalised-threshold. The notion of the social-
construct as intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—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/supercorory–de-mentativity) towards intemporality/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-
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\(^5\), and hence compromise ontology), but rather to aspire for a transversality-of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing\(^{101}\) of human intemporal-disposition with respect to temporal-dispositions (as this upholds and doesn’t compromise the ontological veridicality in intemporal-disposition projection as to the ontological reality of human temporal-to-intemporal-dispositions at uninstitutionalised-threshold\(^{102}\)). That is, knowledge-notionalisation involving grasping and understanding both the ignorances/temporal-dispositions and ideals to better skew/deferential-formalisation-transference towards idealism as the fulsome ontology, and not failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to understand or overlooking the ignorances/temporal-dispositions as the temporal on the wrong basis that all that matters is the ideal as intemporal. Furthermore, temporal-dispositions tendency to pervert/dement/subknowledge-{preconverging-or-dementing\(^{19}\)-as-if-of-sound-knowledge}/mimick-and-syncretise at uninstitutionalised-threshold\(^{102}\) 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-'motif-and-apriorising/axiomatising/referencing\(^{101}\) and not nested-congruence to uphold intemporality\(^5\), and hence a complete ontology. To put it in other terms, for instance, transversality-of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing\(^{101}\) of ‘keeping the faith’ only in the intrinsic operation of rules of arithmetic (transversality-of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing\(^{102}\) 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 transcendental meaningful purposefulness. In that sense, actually for the social scientist and philosopher words like dialectically-or-contendingly-out-of-phase, primitive, decandored, perverted don’t carry the ordinary and temporal connotations of stigmatising under a temporal extricatory 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\textsuperscript{1} with respect to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, but for the semblance of the superiority of latter registry-worldviews/dimensions which is nothing but the result of being at the backend of the institutional-cumulation/institutional-recomposure-<as-to–historiality/ontological-eventfulness\textsuperscript{1}/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 \textsuperscript{1}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\textsuperscript{2}-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\textsuperscript{1}–apriorising-psychologism), actually points to a decandored/slantedness of the temporal-dispositions (and not candored/straightness), and is definitional of all registry-worldviews/dimensions \textsuperscript{1}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-
construal is placed on a solid firmament (that is able to supplant any intradimensional illusion-of-the-present mental-devising-representation) by the ‘ontological-primemovers-totalitative-framework’ retracing (for temporal-to-intemporal-dispositions disambiguation articulation) that demonstrably oblongates/decandors temporal-dispositions as it articulates the dialecticism of a registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (transcending-dimension/organicalism and transcended-dimension/mechanicalism), on the validity of the stranding-contiguity-of-ontology. Logic and logical-congruence is ontologically valid only as an after-transcendence exercise when through the institutionalisation/intemporalisation percolation-channelling, the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation of the transcending-registry-worldview/dimension in organicalism is institutionalised/intemporalised by positive-opportunism with the induced social universal-transparency-(transparency-of-totalising-entailing, as-to-entailing totalising–in-relative-ontological-completeness) (of both the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > transcended registry-worldview/dimension and the discovered ontological-veridicality of the transcending registry-worldview/dimension), untenability/internal-contradiction/internal-incoherence/institutional-constraining (of transcended registry-worldview/dimension, from ontological-primemovers-totalitative-framework of the transcending registry-worldview/dimension), referencing/registering/decisioning or stranding (of transcended registry-worldview/dimension perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as backdrop for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity), and intemporal superseding of the transcendence-unenabling-uninstitutionalised-
preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblolongated-and-decandored-and-dialectically-or-contendingly-out-of-phase> (operating-the-very-same-prior-mindset), coring (accounting-for-registry-subknowledging/mimicking/defect) / setting-aside, (glossing-over-registry—preconverging-or-dementing—apriorising-psychologism/defect), transcending-or-superseding / transcended-or-superseded). * It should be noted that this element of deconstructed meaningfulness is obviously reflected in the articulation of this paper itself in a creative, referential and dynamic grasp of reference-of-thought and meaningfulness-and-teleology in a rather ephemeral subject, the social. In this regard, the hermeneutic/reprojective exercise originates from an even more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather spontaneously by the author a few years back which has formed the backdrop for this ‘rather relatively benign idiosyncrasy’ in this paper as the reader may come across and is the explanation for many of the author’s insights. It is this mechanism of deconstructing meaningfulness exhaustively in search of an idiosyncratic but profound philosophical and creative insight that allows the hermeneutic/reprojective design in a ‘continuous meaningfulness reshuffling in the quest for veracity/ontological-pertinence’ analogical to a twisty puzzle cube exercise in order to infer and arrive at a profoundly explanatory hermeneutic/reprojective insight extending to the possibility of a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of notional–deprocrypticism (superseding the vices-and-impediments of, as well as human emancipation over, procrypticism). Such ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as prospective reference-of-thought of renewing existentialism/full-depth-of-existential-implications of transdimensional-meaningfulness–
meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> as absolving/fleeting/escaping-reflex-logic given their conjugated/inflected/derived temporal-dispositions perversion, while the intemporal-disposition prelogic/conviction-as-to-profound-supererogation organic-comprehension-thinking (organicism/’intemporal-prioritisation-of reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) supersedes intemporally as ontological-veridicality (ontological-contiguity/’reference-of-thought/veridical-thinking-reference-over-preconverging-ordementing-reference), and with the ‘disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation’ by articulating their prospective implications in an infinity (metaphorically-a-million-and-one-instances-and-locales). To further elucidate, the underlying idea of ‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness-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), and holds that other and subsequent notions are as pertinent as they are intemporally-preservational and where those same supposed notions social use was not intemporally-preservational but perverted/subknowledged/mimicked/confounded, their ontological and virtuous validity is nullified; as it is their relay of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without notional-discontiguity/epistemic-discontiguity<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-<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 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 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 of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism, with their evolving reference-of-thought–categorical-imperatives/axioms/registry-teleology wherein prospective meaningfulness-and-teleology is beyond-the-consciousness-awareness-teleology -<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-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (mentation-capacity-wise, as longness-of-register-of-meaningfulness-over-shortness-of-register-of–meaningfulness-and-teleology, more than just an abstraction as it carries the notion of a contiguous existentialism/full-depth-of-existential-implications transdimensional-meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness in dialectical transformation as of prospective reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Even the idea of morality as being construed as of a sense of
morality is vague self-referencing, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional-referential-notion/articulation of superseding–oneness-of-ontology enabling the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{66}\)—of-the-human-institutionalisation-process\(^{67}\) 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\(^{55}\) and intemporal/longness-of-register-of—meaningfulness-and-teleology\(^{99}\) 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\(^{86}\}/akrasiatic-drag/denatured/preconverging-or-dementing\(^{19}\)—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology—}\) of prior/transcended/superseded registry-worldview/dimension’ in subverting intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, pointing to the pertinence of analysing virtue and ontology contiguously as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality so-construed as organic-knowledge. This is the central idea of
‘intemporal-prioritisation-of-”reference-of-thought”–as-conflatedness”-or-ontological-reprojecting that informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of-”reference-of-thought”–as-conflatedness”-or-ontological-reprojecting further holds that in the bigger scheme of things, it is intemporal-preservation in its entropy/contiguity that is the referencing of stranding as to de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) (as of preconverging-or-dementing –apriorising-psychologism representation when temporally-preservational-as-pseudointemporality”-preservation or of notional-discontiguity/epistemic-discontiguity”-<shallow-supererogation”-of-mentally-aestheticised–preconverging/dementing”–qualia-schema>) or postconverging-or-dialectical-thinking”–apriorising-psychologism representation when intemporally-preservational/ontological-contiguity”.

departure-of-construal technique involving a transcendental perspective that dissociates the
crushology of the prospective institutionalisation of teleologically-elevated intemporal
synopsising-depth of meaningfulness-and-teleology psychologism and so postconverging-or-
dialectical-thinking—apriorising-psychologism and centered’ and the psychologism of the
‘uninstitutionalised-threshold as teleologically-degraded shades-of-temporal (postlogism’-
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of reference-of-thought devolving ontological-performance—
including-virtue-as-ontology) synopsising-depth of meaningfulness-and-teleology
construed as in distraction of the prospective institutionalisation psychologism and so
preconverging-or-dementing—apriorising-psychologism and decentered’, and a non-
transcendental metaphysics-of-presence—{implicit-'nondescript/ignorable-void ‘as-to-
presencing—absolutising-identitive-constitutedness } or <amplituding/formative—
epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
perspective as ‘un-dissociated psychologism that wrongly equates the intemporal and shades-
of-temporal teleological synopsising-depth of meaningfulness-and-teleology as of the two
previous transcendence-and-sublimity/sublimation/supererogatory—de-mentativity perspective
implied psychologisms’ (as a result of non-recognition of a divergence with respect to the
prospective relative-ontological-completeness—of—reference-of-thought and the
prior/transcended/superseded relative-ontological-incompleteness—of—reference-of-thought,
speaking of the ontological-veridicality of the transcendental perspective as of ‘intemporal-
prioritisation—reference-of-thought’—as-conflectedness—or-ontological-reprojecting and not
a non-transcendental perspective as of <amplituding/formative—epistemicity>totalising—self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag ). In other words, distractive-
alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing by the
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and decentering of the prior-as-present/transcended/superseded beforehand/as-of-a-priori implies that the prospective/transcending/superseding reference-of-thought is a more profound representation of intrinsic-reality/ontological-veridicality (with regards to notional–deprocrypticism as of the preempting—disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) by the ‘distractive-alignment-to- reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{29} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal’ over and subsuming-and-supplanting the prior/transcended/superseded/transcended/superseded reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as of its disjointedness-as-of- reference-of-thought of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to positivism–procrypticism), as validated by existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{27}–of–reference-of-thought’s-devolving-as-of-instantiative-context. *Thus, distractive-alignment-to- reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{29} is an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal of reference-of-thought as it is about assuming beforehand/as-of-a-priori for logical-contention as postconverging-or-dialectical-thinking\textsuperscript{16}–apriorising-psychologism and centered the prospective/transcending/superseding reference-of-thought (as of its prospective relative-ontological-completeness\textsuperscript{27}–of–reference-of-thought) in preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and decentering the prior-as-present/transcended/superseded reference-of-thought (as of its prior relative-ontological-incompleteness –of- reference-of-thought), as validated by existential-contextualising-
contiguity”’s-reifying/elucidating-of-prospective-relative-ontological-completeness”of-
reference-of-thought–devolving-as-of-instantiative-context. Critically, for
aetiologisation/ontological-escalation as of an intemporal synopsising depth of analysis what is
decisive with regards to a postlogism”manifestation is the grasp of the reality of prior relative-
ontological-incompleteness”of-reference-of-thought as ‘in-wait as of prior relative-
ontological-incompleteness”of-reference-of-thought defective”reference-of-thought–
categorical-imperatives/axioms/registry-teleology”for a postlogism”manifestation; and just
as we can appreciate that the organic-knowledge depth of base-institutionalisation is what is
required as resolution for postlogism”manifestations in recurrent-utter-uninstitutionalisation,
likewise that of universalisation as resolution with postlogism”manifestations in base-
institutionalisation–ununiversalisation, that of positivism as resolution with postlogism”manifestations in universalisation–non-positivism/procrypticism, the organic-knowledge
depth of notional–deprocrypticism is what is required as resolution for postlogism”manifestations in positivism–procryptism. On this basis distractive-alignment-to”reference-of-
thought”<of-apriorising/axiomatising/referencing>”point-of-departure-construal technique of
aetiologisation/ontological-escalation involves starting out not with the specific postlogism”construal but rather implying a construal preconverging-or-dementing”–apriorising-
psychologism and decentering the more fundamental issue of the registry-worldview/dimension
prior relative-ontological-incompleteness”of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (whether as of
‘non-rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-
or-random-mental-disposition-or-failing-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of recurrent-utter-
uninstitutionalisation, ‘failing-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’
recomposuring-for-relative-ontological-completeness\textsuperscript{\textcopyright}—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-incompleteness\textsuperscript{\textcopyright}—of-reference-of-thought as being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-unshackling for \textless amplituding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness –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\textsuperscript{\textcopyright} as psychopathy and social psychopathy is resolved but rather its state of relative-ontological-incompleteness\textsuperscript{\textcopyright}—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-teleology, implying the more fundamental-and-transversal-and-synergistic need is for our psychoanalytic-unshackling for \textless amplituding/formative–epistemicity\textgreater 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 aetiolisation/ontological-escalation required for supratransversality–apriorising/axiomatising/referencing as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming that is transversally de-mentative/structural/paradigmatic for the resolution not only of the positivism–procrypticism postlogism\textsuperscript{\textcopyright} as psychopathy and social-
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\(^{19}\)–apriorising-psychologism and centered but rather a preconverging-or-dementing\(^{19}\)–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\textsuperscript{10}—apriorising-psychologism and centered). Distractive-alignment-to\textsuperscript{11} reference-of-thought\textsuperscript{12}—apriorising/axiomatising/referencing\textsuperscript{13} as such basically by definition dismisses ‘the prior/transcended/superseded registry-worldview’s/dimension’s relatively relative-ontological-incompleteness of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as circularly endemising/enculturating its reference-of-thought defect or perversion-of reference-of-thought\textsuperscript{14}—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{15}, beyond-the-consciousness-awareness-teleology\textsuperscript{16} and so de-mentatively/structurally/paradigmatically even before an effective reference-of-thought issue of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance as of temporal-to-intemporal thresholds (i.e. de-mentatively/structurally/paradigmatically being non-positivism/medievalism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition means incapable of contending as of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘third-level—presencing—absolutising-identitive-constitutedness\textsuperscript{17} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology\textsuperscript{18} requiring rather the non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from \textless amplituding/formative—epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought and not ‘a false exercise of contending arising from a circular \textless amplituding/formative—epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{19} ego complex that rather
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-incompleteness’ irrespective of the arising of a "reference-of-thought incidental issue as of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance in the very first place and so beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>, that makes it fundamentally ontologically unsound; and as highlighted before the non-positivism/medieval state of being superstitious and non-positivistic is an underlying foundational problem (as the registry-
existential-unthought> beforehand/as-of-a-priori, will tend towards ‘a circular
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
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied
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 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied meaningfulness-and-teleology is preconverging-or-dementing –apriorising-psychologism and decentered; as the starting point of distractive-alignment-to- reference-of-thought is rather in reflecting the prior relative-ontological-incompleteness-of- reference-of-thought apriorising/axiomatising/referencing> is rather in reflecting the prior relative-ontological
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-projections/psychologisms as of non-transcendental as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective and the primacy of transcendental perspective (inherently so because the state of prospective relative-ontological-completeness-of-reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness-of-reference-of-thought by
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/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, 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 $7(\sqrt{64}+3-1)-(6+4-2)\div2$. Going by the natural arithmetic rules for BODMAS, the equation will be resolved first with the brackets, and within the brackets for the first brackets the order operation is first carried out, that is, $\sqrt{64}=8$ and then addition $8+3=11$, then subtraction $11-1=10$. For the second brackets, addition as $6+4=10$, then subtraction as $10-2=8$. The division operation then follows with the second brackets result as $8\div2=4$. Then the multiplication operation with the first brackets result as $7\times10=70$. Finally, comes the subtraction with $70-4=66$.
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 \( \sqrt{64} = 8, 8+3=12, 12-1=11, \) for the first brackets, and \( 6+4=11, 11-2=9, \) for the second brackets. The division operation with the second brackets yields \( 9\div 2=4.5, \) and the multiplication operation with the first brackets yields \( 7\times 11=77. \) Finally, subtracting both brackets gives \( 77-4.5=72.5 \) as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), and points to the fact that all the 6 BODMAS characters, not only A (Addition) the additionality defect character have failed ontological-veridicality/ontological-contiguity\(^{16} \) as of their relative-ontological-incompleteness\(^{16} \)-induced,- ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation’— preconverging/dementing –apriorising-psychologism’ (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), as \(^{16} \)reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{16},-\)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\(^{16} \) of \(^{16} \)reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) precedes projected <amplituding/formative> wooden-language-\{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing\}—
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-confoundedness over A’s induced preconverging-or-dementing-reference/ perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>). Thus the new categorical-imperatives/axiom/registry-teleology -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of-reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be perverted in their operation if they do not take cognisance of A’s (Addition’s) condition and subtract 1 from it before their operation (whether unconsciously by ignorance, expediently 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 reference-of-thought–categorical-imperatives/axioms/registry-
teleology, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation
which is ontologically-veridical/of-intrinsic-reality that B should be operating. In the bigger
scheme of things, this explains institutional-cumulation/institutional-recomposure—<as-to-
historiality/ontological-eventfulness>/ontological-aesthetic-tracing>/memetic-
reordering/psychoanalytic-reorientation with respect to an animal that is always bound to
perversion-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, B

going by human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor at uninstitutionalised-threshold may just as well due to there being
‘no institutionalisation constraining’ (i.e. no 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 >, no
internal-contradiction induced from ontological-primemovers-totalitative-framework, no
preconverging-or-dementing —apriorising-psychologism of the 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 in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic as of
temporality/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—<form-
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/poin-tof-ontological-faith-noi-on-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality); and so, fail to follow the latter reference-of-thought–categorical-
impératives/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 \rangle of \langle \text{perversion-of-} \text{reference-of-thought-} < \text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \rangle >, internal-contradiction induced from ontological-prinemovers-totalitative-framework \langle \text{inoperance, \text{de-}mentation-(supererogatory-ontological-de-}mentation-or-dialectical-de-}mentation—\text{stranding-or-attributive-dialectics} \rangle \text{the} \langle \text{perversion-of-} \text{reference-of-thought-} < \text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \rangle >, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold \text{of alienation—} \text{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 \langle \text{perversion-of-} \text{reference-of-thought-} < \text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \rangle > \text{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 \langle \text{de-}mentation-(supererogatory-ontological-de-}mentation-or-dialectical-de-}mentation—\text{stranding-or-attributive-dialectics} \rangle \text{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} \langle \text{perversion-of-} \text{reference-of-} \rangle \text{ontological-completeness} \rangle.
with the prior registry-worldview/dimension now preconverging-or-dementing19–apriorisingpsychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-orcontendingly-out-of-phase>, with a prospective institutionalisation

reference-of-thought–

83

categorical-imperatives/axioms/registry-teleology99,-for-intemporal-preservation-entropy-or-

8

contiguity–or–ontological-preservation as the new straightness/candored-and-dialectically-orde-mentation-⟨supererogatory~ontological–de-mentation-or-

contendingly-in-phase.

14

dialectical–de-mentation—stranding-or-attributive-dialectics⟩ doesn’t confuse appropriateness
of the prior

reference-of-thought–8categorical-imperatives/axioms/registry-teleology99,-for-

83

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-ordialectical-thinking20–psychology

or

psychology-of-mentation-dynamics

or

natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutionalrecomposuring 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-dementing19–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-orcontiguity–or–ontological-preservation is the foundational concept retrospectively, presently
and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemictotalising32~self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to
think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly2448



2449
not ontologically consistent and fundamentally undermines and overlook the idea of an insight about a prospective transcendence-and-sublimity/sublimation/supernormal/overerogatory-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 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 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—‘motif-and-apriorising/axiomatising/referencing 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) 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 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-impulse/compulsive-dementing/postlogism\textsuperscript{7} in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is relatively transparent to interlocutors and it induces a ‘delirious effect’ given that it hasn’t yet maturated, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism -as-of- compelling–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<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<-iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{7}\textsuperscript{8} as absolving/fleeting/escaping-reflex–logic, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging-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-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\(^1\), unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold\(^2\). 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^3\) thus effectively producing the wrong result \(72.5\) for the particular equation which is not intemporal preservational (not ontologically ontological-normalcy/postconvergence) and likewise for all other equation where A’s condition applies, we’ll then be talking about an uninstitutionalised-threshold\(^4\). 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 \(^5\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^6\), for intemporal-preservation-entropy–or–ontological-preservation as articulated with the arithmetic technique that corrected the equation result from \(72.5\) to by adjusting for A’s condition which is now the reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing\(^7\)–reference/ontologically-veridical/ontological-contiguity\(^8\) registry-worldview/dimension) is known as \(\langle\text{de-mentation}\rangle\) (supererogatory–ontological–de-mentation–or–dialectical–de-mentation—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\(^9\) 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–conflated–meaningfulness-and-teleology-as-of-notional–deprocrypticism-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-
mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging 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-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-
or-dementing apriorising-psychologism and so in 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 subknowledging-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 (organicalism/intemporal-prioritisation-of-reference-of-thought—as-
conflatedness-or-ontological-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-synecretising/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—as-apriorising-psychologism pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and so fundamentally its logical-contention is voided (as apriorising–registry precedes and defines logical pertinence), such that such a disposition that integrates subknowledging⁄-or-mimicking-impulse/compulsive-dementing registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in  de-mentation–(supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics) at that uninstitutionalised-threshold . The fourth meaningful reference is actually a variance of the given organic-comprehension-thinking (organicalism⁄’intemporal-prioritisation-of- reference-of-thought’–as-conflicatedness⁄-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 aetiology/ontological-escalation (as per this paper aim and other studies) in grasping the human ontological implications and articulating the-Good/understanding/knowledge-reification⁹/ontological-prime mover-totalitative-framework¹² 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-dementing¹⁹—apriorising-psychologism, resolved by deprocrypticism. Comparatively, for instance, articulating new reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁰—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to resolve the uninstitutionalised-threshold⁰² from ⁷.⁵ 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 (organicism/'intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology⁰⁹) pedestal (ontological-veridicality/⁰ reference-of-thought) is transversal/transversality-of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing¹⁰¹ 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-dementing¹⁹—apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing—reference) and the threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow-supererogation⁰⁶—preconverging/dementing —apriorising-psychologism pedestal (epistemic-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) 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 are all undue and pervertedly implied). So we then speak of an utter/
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (not
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation)
‘ordered construct’ of the meaningfulness of the intellectual aetiologisation/ontological-
escalation as the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-
reference-of-thought’–as-conflicatedness -or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology) pedestal reflecting/perspectivating/highlighting (reasoning-
through-and-not-reasoning-with) the registry/registry-worldview defects of both the
subknowlding -impulse pedestal and the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing –apriorising-psychologism pedestal. Ontologically-speaking, a
temporal naivety with regards to psychopath and its protraction as social psychopathy is that
going by the dynamism of its faulty-mentation-procedure-deception-or-urge towards
‘extrinsic-attribution’ (the eliciting of the temporality/shortness of others is the sufficient basis
for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-
attribute involving social-and-temporal-trading can have any bearing to the ontological-
veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations
often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand
blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-
speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a
‘sense of intemporality’ and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms–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- compelling–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 (organicalism/"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\textsuperscript{94} reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{94} as-of-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{94} reference-of-thought/preconverging-or-dementing\textsuperscript{94} 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–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\textsuperscript{94} 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\textsuperscript{94} 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-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-of–nonconviction/madeuponness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism pedestal which is rather an extricatory de-mentating/structuring/paradigming (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisaton and not intemporal preservation); given the lack of a social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<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—an 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-conflicatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology’) pedestal will rather be an inclination to see that the lack of empirical and rational reference-of-thought–categorical-imperatives/axioms/registry-teleology-, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the non-positivism/medievalism registry-worldview/dimension is actually, in the bigger scheme of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so with this individual but its general integration as a socially viable and entertained notion in this locale’. But more critically, from its intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
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 subknowledging-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-recomposuring 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 ‘de-mentative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments but equally critical the overall de-mentative/structural/paradigmatic <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity such superstition to the creative emancipation of human meaningfulness and action. With this insight the ontological ‘terms of reasoning’ of the subknowledging-impulse/compulsive-dementing pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing—apriorising-psychologismly striving to establish whether the accused is involved in witchcraft; the ‘terms of reasoning’ of the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-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/decandored-and-dialectically-or-contendingly-out-of-phase> since in reality the elements of their apriorising–registry are perverted (implied-logical-dueness –as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the perversions 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 aetiologisation/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-
conflatedness-or-ontological-reprojecting as longness-of-register-of-meaningfulness-and-teleology of notional–deprocripticism superseding the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —


preconverging/dementing–apriorising-psychologism pedestal from an organic-comprehension pedestal ‘ontological-reference of thought and meaningfulness’ for a superseding notional–deprocripticism institutionalisation as a 15 universal/intemporal/ontological/intrinsic-
attribution/longness-of-register-of-meaningfulness/human-species-level de-mentating/structuring/paradigming across all space and all time (and not a temporal, extricatory, shortness-of-register-of–meaningfulness-and-teleology, individuals, extrinsic-attribution, incidental or incremental or ‘disjointedness-as-of–reference-of-thought’ or temporal-accommodation de-mentating/structuring/paradigming that endemises and enculturates procrypcism) to induce the appropriate prospective crossgenerational ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This conceptual de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) 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 secondnaturing 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 secondnaturing (point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality/induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding). Thus at the uninstitutionalised-threshold, circumventive/distractive-temporal-prioritisation-of-reference-of-thought will very well do with an outcome (other than ) whether it is failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, given its solipsistic disparate nature (noncontiguous/discrete hence of notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of-mentally-aestheticised–preconverging/dementing–qualia-schema>) with respect to the notion of reference-of-thought–categorical-imperatives=axioms/registry-teleology , for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as being about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so, especially when postlogic and integrating the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of postlogism or postlogism as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation–(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness).

And critically, it should be noted that ‘intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness–or-ontological-reprojecting is about the-Good/understanding/knowledge-reification /ontological-prime-movers-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-conflatedness-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\textsuperscript{18}–apriorising-psychologism-\textlangle stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textrangle at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective articulation, procrypticism–or–disjointedness-as-of\textsuperscript{9} reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking\textsuperscript{14}–apriorising-psychologism-\textlangle stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textrangle 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 seconndnatured 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 reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold\textsuperscript{13} speaks of that apriorising–registry’s or registry-worldview’s/dimension’s reference-of-thought de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) preconverging-or-dementing –apriorising-psychologism-\textlangle stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textrangle (as it is ‘devoid of \textsuperscript{3} reference-of-thought and correspondingly ontological-veridicality/ontological-contiguity’) given its epistemic-
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 apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase in various shades of temporality. For instance in registry-worldview/dimension terms, the de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics as to preconverging-or-dementing apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase of the non-positivism/medievalism mindset/reference-of-thought with respect to the positivistic mindset/reference-of-thought (as reflecting the former perversion of categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation at the uninstitutionalised-threshold of non-positivistic meaningfulness-and-teleology) wherein there can’t be a logical nested-congruence or engagement between the two mindsets as these do not have common categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, with the ontological-veridicality/ontological-contiguity of reference-of-thought as (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/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 as to the uninstitutionalised-threshold of non-positivism/medievalism meaningfulness-and-teleology requiring positivistic meaningfulness-and-teleology, and in the bigger scheme of things requiring the secondnaturing of positivistic (as against non-positivism/medievalism) reference-of-thought→categorical-imperatives/axioms/registry-teleology→for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.

mentation—stranding-or-attributive-dialectics) is effectively the mental-devising-representation of the dialectical-primitivities/dialectical-out-of-phasing registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrpticism (preconverging-or-dementing<sup>19</sup>–apriorising-psychologism of positivistic meaningfulness), as from successive veridical<sup>83</sup> reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing<sup>19</sup>-reference (ontological-veridicality/ontological-contiguity<sup>66</sup>) as base-institutionalisation, universalisation, positivism and notional-deprocrypticism respectively which are mentally postconverging-or-dialectical-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 postdicatory science (tying the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool), that is memetically/meaningfully not limited to-and-within one dimension-or-registry-worldview/intradimensionally but by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, 

is transdimensional/transcendental in depth-of-meaningfulness as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). 

de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity.
reification/superseding–oneness-of-ontology. This involves maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as enabled by de-mentionation—(supererogatory—ontological—de-mentionation-or-dialectical—de-mentionation—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 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-mentionation (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-mentionation 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-oblengated/de canned-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-syncretising/mirage) herein construed as the prospective protensive-consciousness—deprocrypticism—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 \( \text{de-mentation-} \langle \text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} \rangle \), 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 \( \vdash \) reference-of-thought–categorical-imperatives/axioms/registry-teleology \( \ni \) is possible. This is because \( \text{de-mentation-} \langle \text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} \rangle \) as such allows for a ‘human mentation capacity renewal’ by transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (as it is by cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a contiguous upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occur) of the ‘veridical reference-of-thought of meaningfulness’ since it dements 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 reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-

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preservation. For instance, at its uninstitutionalised-threshold\(^1\) requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/achemic/aristocratic is rather ontologically-preconverging-or-dementing\(^2\)–apriorising-psychologism/dialectically-preconverging-or-dementing –apriorising-psychologism in a de-mention-(supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics) wherein its mental-devising-representation is preconverging-or-dementing –apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity \(^6\)-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\(^2\)–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity -of- reference-of-thought and dialectically-or-contendingly-in-phase, thus ‘granting the latter \(^6\) reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing -reference)’ over the former which is ‘no longer \(^6\) 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\(^7\) meaningfulness-and-teleology as of prospective notional–deprocryptism 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 \(^6\) reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (i.e. de-mention-(supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics), 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>-, unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought, mental-perversion, subknowledging, 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-existential-implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) ‘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[96]—preconverging/dementing[19]–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 de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) does as it further induces ‘transdimensional or memetic thinking’ by its implied de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in meeting up with ‘ontological-normalcy/postconvergence’ (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation). For instance, while the term registry-worldview’s/dimension’s-uninstitutionalised-threshold[102]—defect-<as-Being-or-ontological-or-existential–defect> brings to the mind a poor ontological disposition like the other BODMAS characters disposition to systematically operate additionality overlooking A’s condition, but it is a sense of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) that carries the intuition of an uninstitutionalised-threshold[102], 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[102]—
defect-<as-Being-or-ontological-or-existential–defect>’ term thereafter, we grasp that it is the ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ in ‘notional-discontiguity/epistemic-discontiguity’-<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema> of 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-or-dementing–apriorising-psychologism’ that makes it registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-<as-Being-or-ontological-or-existential–defect> (and not about defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-inconviction-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, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation). Specifically, de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) as such implies registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-<as-Being-or-ontological-or-existential–defect>/not-just-a-logical-processing-or-an-implicitation-of-act-execution-or-a-implicitation-of-notion-of-agreement-or-disagreement-defect’ wherein we can perceive the complete picture of a registry-worldview/dimension defect by its relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing–apriorising-psychologism’ like recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation), ununiversalisation (with respect to universalisation), non-positivism/medievalism (with respect to positivism) and our own dimension procrypticism’s (the–’preconverging-or-
dementing\textsuperscript{7}—apriorising-psychologism of positivistic-meaningfulness) \textsuperscript{1} 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—\textsuperscript{7} meaningfullness-and-teleology\textsuperscript{1} as of prospective deprocripticism). A similar articulation can be made with regards to each of the other deconstructing terms where \textsuperscript{1} de-mentation-
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) provides the better overarching conceptualisation from an ‘intemporal-prioritisation-of- reference-of-thought’—as-conflatedness\textsuperscript{1}—or-ontological-reprojecting
reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{2}—reference). Furthermore, by its 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) is the only notional term that operantly and deterministically projects the requisite psychoanalytic-unshackling/memetic-reordering/recomposuring/new-mentation with regards to the implied veridical existentialism/full-depth-of-existential-implications taking into account the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor hotchpotching wherein sound knowledge/virtue is pliable to temporal denaturing and corresponding conjugation/derivation thus the need for knowledge-notionalisation as a response to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor dilemma. The very central idea about procripticism and notional—deprocripticism (and for that matter the successive relative-ontological-completeness dialecticisms of the institutional-cumulation/institutional-recomposure—<as-to-
(supererogatory—ontological—de-mentation-or-dialectical—de-mentionation—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 de-mentionation{(supererogatory—ontological—de-mentionation-or-dialectical—de-mentionation—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-mentionativity, the ‘giving-in’/collapsing of the mental-devising-representation of successive institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness/ontological-aesthetic-tracing> mindsets, notwithstanding the fact that the de-mentionation{(supererogatory—ontological—de-mentionation-or-dialectical—de-mentionation—stranding-or-attributive-dialectics) (of their reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring moments (whether recurrence-of-utter-uninstitutionalisation, base-institutionalisation—
ununiversalisation, universalisation–non-positivism-or-medievalism, positivism–procrysticism and prospectively perpetuation-of-deprocrysticism) is as de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics); and this thus predicates or rather postdicates as well our own registry-worldview/dimension de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) over and as denaturing positivistic meaningfulness reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (procrypticism) and implying a prospective need for deprocrysticism. Postdication, when alluding to an de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) defining psychological science, will effectively hold that the conceptualisation of the social is very much a contiguous ontological disambiguation of a preconverging-or-dementing–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-mentation ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—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-mentation ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—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\textsuperscript{9} for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation dialectically implying an de-mentation—\{supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding—or-attributive-dialectics\} of transcended\textsuperscript{13} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{9} for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (in our present case, notional—deprocrypticism of \textsuperscript{8} procrypticism—or—disjointedness-as-of—reference-of-thought, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments\textsuperscript{10} 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\textsuperscript{10} 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\textsuperscript{10} 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 \textsuperscript{7}\textless{including-virtue-as-ontology}> conceptualisation of the social. Though with the weakness we must be able to rise up to, that ‘the social’ is existentially ‘emotionally involved’. But this can be and is effectively overcome by ‘appropriately\textsuperscript{10} universalising and detached meaningfulness by percolation-channelling’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendency of many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social disposition’ as may arise in the extended-informality-{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology\textsuperscript{9}} 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-consciousness as 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-‘motif-and-apriorising/axiomatising/referencing reflex to preserve the precedingness/supersedingness/ascendency of intrinsic-reality in adverting social-and-temporal-trading of meaningfulness. Part and parcel, of human intellectualism beyond mere-institutionalised-being-and-craft, as has historically been implied in the case with many a great human mind, is to recognise that the social-construct is ‘not an ontological absolute’ but rather a ‘conventioning construct at the limits of human ontological capacity’ and that that is ‘why it has got its defining issues and problems’ and further that ‘it progresses and transcends’, and the intellectual exercise goes beyond just reasoning within ambits of ‘temporally-and-socially-perceived-rightness-of-thinking’ to explore possibilities that might actually be ‘outright unpalatable’ in the temporo-social sense but in the bigger picture as an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming are indispensable. With the idea that an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming that prolongs to intemporality/an-abstract-eternality while obviously of ‘less an immediate temporal existential sense of good to some humans’ is undoubtable of ‘an intemporal existential sense of good to all humans at all times’ by its percolation-channelling wherein for instance, the de-mentative/structural/paradigmatic effect of the law is allowing for civilisational living but its circumstantial construal and application may not be in tune with the temporal interests of many but for its institutionalising constraining. This contrast between humans appreciating 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,
precedingly/supersedingly, ‘limited-mentation-capacity’ (for intemporal-preservation-entropy-
or-contiguity—or–ontological-preservation) is the reason for human registry-
worldview/dimension perversion-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—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> defect as de-mentation—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 perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> is more than just the instigating effect of the subknowledging—impulse/compulsive-dementing (psychopathic postlogism in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) but
harkens back to the notion of the intraregistry-worldview/dimension limited-mentation-capacity-deepening⁷/uninstitutionalised-threshold⁸ in the very first place. As this is the de-mentating/structuring/paradigmising disposition for the possibility of ‘perversion-of’ reference-of-thought→as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > requiring ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation. For instance, such perversion-of-reference-of-thought→as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > 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 transcence-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–deprocrypticism (as the-Good/understanding/knowledge-reification⁹/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-subknowledging⁶-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-teleology¹⁰, 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/(recomposed)-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-recomposuring wherein recurrent-

utter-uninstitutionalisation registry-worldview then becomes preconverging-or-dementing”–
apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase>, as it is recurrently-uninstitutionalised, as the backdrop for the

straightness/candoring-and-dialectically-in-phasing of base-institutionalisation registry-
worldview. This is relatively direct by the existential implications to survival-and-flourishing with the lower institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness ontological-aesthetic-tracing> of base-institutionalisation, universalisation and positivism. For deprocrypticism, an even stronger emphasis has to be placed on the abstract percolation-channelling as setup from positive-opportunism for survival-and-flourishing, just as with the positivistic registry-worldview which as well is relatively deferential with percolation-channelling (undermining <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) 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 amits 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/supererogatory—de-mentativity) and deferential model for construing meaningfulness. For instance, many a subject matter domain like meaning about the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially in deference to abstract intemporal-disposition teleological conceptualisation voiding social temporal-dispositions teleological dispositions. The reason is simple formal settings use the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework to construe knowledge and virtue conceptualisations as this is what proxies/syncs-with intrinsic-reality and hence their effective potency while on the other hand informal settings tend more to impression-driven/good-naturedness/wishfulness conceptualisations which may sound appropriate in their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag but are often defective by lack of universality, not ontologically-driven in terms–as-of-axiomatic-construct of understanding and often with temporal/immediate interests/shortness-of-register-of—meaningfulness-and-teleology. In this light, the articulation of the ontological-veridicality/reference-of-thought of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor-pedestals-disambiguation of our mental-devising-representation in explication of our ‘mentation capacity limitations’ accounting for our perversion-of-reference-of-thought—vices-and-impediments peculiar to our own registry-worldview/dimension (procrypticism—or—disjointedness-as-of-reference-of-thought) or perversion-of-reference-of-thought—of positivistic meaningfulness, beyond our illusion-of-the-present/present-consciousness (just as non-positivism/medievalism ‘structurally-explains’ the peculiar vices-and-impediments and de-
mentative/structural/paradigmatic inhibitions to human emancipation requiring prospective positivism with its corresponding \textsuperscript{1} de- mentation-(supererogatory–ontological–de- mentation-or-dialectical–de- mentation—stranding-or-attributive-dialectics) as \textsuperscript{2} de- mentsion-(supererogatory–ontological–de- mentsion-or-dialectical–de- mentsion—stranding-or- attributive-dialectics)). The idea is not to assume an idling-temporal-disposition of stigmatising intradimensionally but rather an intemporal/ontological disposition (longness-of-register-of- meaningfulness-and-teleology\textsuperscript{3}), that works with ‘what is as it is’, and bring this reality to the collective-consciousness for the requisite ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{4} as of prospective notional–deprocrypticism (wherein procrypticism is preconverging-or-dementing–apriorising-psychologism-\textsuperscript{5}<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness \textsuperscript{6}reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{7},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The idea of limited-mentation-capacity-deepening\textsuperscript{8} (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) fundamentally implies that \textsuperscript{9}reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{10},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are limited at the uninstitutionalised-threshold\textsuperscript{11} 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-
uninstitutionalised-threshold to its mental-devising-representation to enable the ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness, and so as a knowledge-notionalisation. That is, a registry-worldview’s/dimension’s institutionalisation setup that perpetually acknowledges and accounts for human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor disambiguation before engaging either with logical contention in the case of issues of intemporal-disposition/ontological-disposition or with reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of perversion-of-reference-of-thought-as-effectively-apriorising-in-nocnversion/madeupness/bottomlining-as-to-shallow-supreration > 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 procrypticism. 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, as actually
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation supersedes the mere–\textsuperscript{e}categorical-imperatives/axioms/registry-teleology\textsuperscript{e}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the latter’s pertinence is rather about and subsumed as a mentation capacity to uphold the former. The bigger issue with regards to all the BODMAS characters is with respect to the limits of their \textsuperscript{e}reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{e},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which are readily predisposed to such \textsuperscript{e}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 \textsuperscript{e}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 \textsuperscript{e}perversion-of- reference-of-thought-<as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in the given registry-worldview/dimension as an aetiologisation/ontological-escalation (as temporal-to-intemporal-dispositions individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of \textsuperscript{e}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{e},-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 analogous 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-impulse/compulsive-dementing of S, requiring similarly new reference-of-thought–categorical-imperatives/axioms/registry-teleology ,-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-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 ,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation adjustment of the BODMAS characters as with the first and second
registry-worldviews/dimensions to uphold the intemporal-preservation-entropy-or-contiguity—or–ontological-preservation. Ultimately, a notional–deprocrypticism construal of the institutionalisation/intemporalisation process aiming to perpetually sync reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various uninstitutionalised-threshold, for a supraструктурal resolution to human perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > disposition, enabling the ‘postconverging-or-dialectical-thinking–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, thus enabling ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involving the 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> of temporal-dispositions perversion-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation >, as 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 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-reconstituting-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 ‘conventioningly-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–
owness-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/profundness-of-reference in superseding relative-ontological-incompleteness
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation —
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-supерerogation —
or-temporal-preservation-as-pseudointemporality-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 and the consequent
uninstitutionalised-threshold or relative-ontological-incompleteness
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation —
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) hence failing/not-upholding-as-of-apriorising/axiomatising/referencing to imply a prospective dialectic on 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 and recomposes to the dialectical evolution of \textsuperscript{1} reference-of-thought for a comprehensive, appropriate and veridical \textsuperscript{1} de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) exercise. Such \textsuperscript{1} reference-of-thought of dialecticism registry-worldview-wise/dimension-wise (for \textsuperscript{1} de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) exercise in reflection/perspectivation of psychological-representation/mental-devising-representation) are the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing as recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism preconverging-or-dementing–apriorising-psychologism, and prospectively (critical for a prospective conceptualisation of psychology) perpetuation-of-deprocrypticism. This explains why this memetism/transdimensional-meaningfulness/suprastructural-meaningfulness psychology is a ‘postconverging-or-dialectical-
thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ as it is driven/led by a reference to dialectical/ontological-veridicality (ontological-normalcy/postconvergence in successive ontological-normalcy/postconvergence/postdicatory ontological-reconstituting—as-to-conflatedness'/deconstruction of dialectical existentialisms/full-depths-of-existential-implications as ‘reference-of-thought, rather than intradimensional-subknowledging’/-normalcy or reflex-normalcy) for ‘de-mentation–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ exercise in reflection/perspectivation of psychological-representation/mental-devising-representation, i.e. preconverging-or-dementing’—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the dialectically-and-ontologically superseded/transcended/unsound registry registry-worldview-or-dimension, and postconverging-or-dialectical-thinking’—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-normalcy/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/mental-devising-representation at uninstitutionised-threshold. Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-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 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 (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 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 (procrpticism) and the de-mentative/structural/paradigmatic implications specifically for such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ (as highlighted) over a relatively mented-psychology/stigmatic-psychology. What this reveals is that reality is ‘not a human mental-devising-representation processing exercise’; rather it is an intrinsic ontological-normalcy/postconvergence notion that doesn’t respond to human mental-devising-representation processing. The role of de-mentation-(supererogatory-ontological—de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as a mental-devising-representation mechanism that syncs with evolving ontological insight (insight about intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the capability as its mental-devising-representation of a registry-worldview/dimension (uninstitutionalised-threshold), which otherwise any <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag registry-worldview will overlook as it is a <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology>as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) that is exclusively operant and deterministic only to its very own <reference-of-thought– categorical-imperatives/axioms/registry-teleology>, for-
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and is not tied to intrinsic-reality but rather pertinent only for when it proxies intrinsic-reality. It is only de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics) that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recompose it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological-veridicality as a new reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing/reference) for a new existentialism/full-depth-of-existental-implications meaningfulness and thought. This insight about the intrinsic-nature-of-reality/intrinsic-reality is critical and central to understanding how ‘knowledge-deadend—de-mentating/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 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—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 futuratal 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 (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 de-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–<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing–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 categorical-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> human intradimensional conventioning categorical-imperatives/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> categorical-imperatives/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-reification/ontological-prime-movers-totalitative-framework of a positivising/rational-empiricism reference-of-thought. Such an insight prospectively will involve putting into question naïve and ever evolving constructs in our present day mented/stigmatic psychology science like personality disorders on the fundamental argument regarding the relatively poor insight about the requisite reference-of-thought to be established in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established reference-of-thought, and not just naïve assumptions whether on the basis of
popular axioms, vagueness and personal however well-meaning; with the idea of meaningfulness that goes beyond just a conventioning reference-of-thought and is rather inherently upheld by ontologically-veridical insight and pertinence. Further, such a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ that is ontologically-driven will go beyond an exercise of mented/stigmatic phenotypes driven abstractly as inherent-personalities nature and in given settings-of-time, but grasp that human personality is critically involved in the de-mentation—hermeneutically/reprojectively-educing-human—meaningfulness-and-teleology—into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting—as-to-conflatedness/deconstruction as the more profound reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and conflicts’ 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.
in lieu of conflatedness as articulated by this author. Foucault had qualified the current focus on abnormal psychology as tending more to an ‘economic’ practice. What about the notion of de-mentation-⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as the ‘surreptitious driving mechanism of human mental-devising-representation or mentation’ that fully encapsulates and explains human psychological development across all the times and the successive institutional-cumulation/institutional-recomposure-⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing⟩ of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that de-mentation-⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ 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 recomposured-consciousness-awareness-teleology’, and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought
past and future, with the insight that our present recomposured-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the positivism–procrypticism registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor as well. In fact the underlying difficulty of deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-conflicatedness’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflicatedness’/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 ‘reference-of-thought’ as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology—driving mechanism. Considering that deconstruction as ‘ontological-reconstituting–as-to-conflicatedness’ 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-existent-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 "de-mentation—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 reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirageas <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–de-mentativity is implied, and certainly so the higher the institutionalisation as the mindset/reference-of-thought is increasingly set to ‘relate to its institutionalised secondnated construct as being our very own individuals essential dimensionality-of-sublimating—<amplituding/formative>spererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and not a secondnated 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–(implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>’ projection/postdication in overcoming the illusion-of-the-present/present-consciousness/mirageas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as ‘metaphysics-of-presence–(implicated-
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/ 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 reference-of-thought of meaningfulness-and-teleology in the middle to long run construed as of de-mention-(supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—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 of a non-positivism/medievalism mindset/ reference-of-thought for it to effectively undergo the necessary ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by acting as the conscious backdrop that engenders prospectively a positivistic mindset) for human emancipation into a notional—deprocrypticism mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the ontological-deficiency with respect to ontological-normalcy/postconvergence is central to superseding it. ‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-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 <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
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—{(implicit—’nondescript/ignorable—void ’—as-to—
presencing—absolutising-identitive-constitutedness )}, by effectively taking full cognisance of the fact that
retrospective, present and prospective institutionalisations in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity\(^{17}\)—of-the-human-
institutionalisation-process\(^{17}\) 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\(^{17}\) 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-
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology teleological alignment reflex’ to the implied ‘reference-of-thought since the
reference-of-thought–categorical-imperatives/axioms/registry-teleology’, -for-intemporal-
reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation is prior/transcended/superseded
and rather hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation>. And going by human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions–existentialism-form-factor, a ‘postconverging-or-
dialectical-thinking’–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ can perfectly represent the mentations/mental-devising-
representations of all registry-worldviews/dimensions both as implied and driven by
ontological-veridicality by way of ontological-reconstituting–as-to-
conflatedness/deconstruction and point out their peculiar mented/stigmatic specificities in
their hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> involving with all mented/stigmatic mental-devising-representations a
circular preconverging-or-dementing -temporal-manifestation (subontologisation (in-a-social-
dynamism-of-meaningfulness-misappropriation) of slantedness/postlogic-effect, miscuing,
disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-
association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-
endemisation-effect, and temporal-enculturation/temporal-endemisation effect. In the bigger
picture, actually the fact is that the various institutionalisations/institutional-
cumulation/institutional-recomposure–<as-to- historiality/ontological-
eventfulness/ontological-aesthetic-tracing> are actually the levels at which their specific
quality (whether as base-institutionalisation, universalisation, positivism and prospectively
deprocrypticism) actively and comprehensively define and characterise each of the
institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation–ununiversalisation up to the graduated/staggered attainment of universalisation, proto-positivism in universalisation–non-positivism/medievalism up to the graduated/staggered attainment of positivism, and effectively by a prospective insight, proto-notional–deprocrypticism 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 universal virtue implications with respect to all humans as the-Good/understanding-driven formal principles constructs, however approximate their applicative success (a principle is a notion that can coherently uphold itself, i.e. a principle is a notion that warrants that all persons covered by its ambit act the same way or are subjected to it in the same way, and not disparately, and it carries universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-formative-epistemicity-totalising-in-relative-ontological-
completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of a temporal motive). But behind that pursuit is a covert admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstatically/spontaneously/solipsistically/emmanently/becomingly adhere to intemporal/universal notions on the mere basis of ‘preaching’ the intemporal/universal notions and virtues (as the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework) without institutionalisation design or conceptualisation! This is an unspoken recognition of the inherent reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor individuations nature, and the need to skew/design/institutionalise/intemporalise ‘the social’ for the primacy of the intemporal-disposition individuation, as secondnaturing. This is equally an unspoken insight not only to modern institutionalised/intemporalised-thresholds-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation conceptualisation of the-Good (positivistic ontological-primemovers-totalitative-framework). Such an insight is equally implied in prior institutionalisations of the-Good conceptualisations wherein for instance the prophetic philosopher using the prophecy tools of their times, as the summum of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the social criticism of their own times, won’t naively imply ‘I have preached to you thus you’ve attain the intemporal’, but rather construe insightfully of a practice (institutionalising practice) that cultivates a relative orientation towards the reinforcement of the intemporal, say like having the believers follow a whole routine from their expression of faith, praying in conscious reinforcement, to a way of
living, however approximate in its applicative success in inducing an intemporal inclination. Positivistic secondnaturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of—meaningfulness-and-teleology”) can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their constituent public or private organisations and associations as well as subject matters and specialisms, that are always ferociously, blindly and without further justification upheld by regulation and law and/or newer legitimately made regulation and law even against popular whim given their ‘inherent assuredness to preserve the intemporal construct in a furtherance of intemporal-preservation percolation-channelling. Prospectively, notional–deprocrypticism institutionalisation will imply a superseding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic formalisation’ into the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology } implying a greater underlying demystification of positivism/rational-empiricism manifestation of “procrypticism–or–disjointedness-as-of- reference-of-thought reasoning by way of the ontological-contiguity (as from prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought notional-contiguity/epistemic-contiguity”-<profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema>) with respect to the veridicality of human temporal-to-intemporal individuations dispositions nature that explains the nature of the positivism–procrypticism registry-worldview notional-discontiguity/epistemic-discontiguity—<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema> as we become more consciously insightful, preemptive and superseding of ‘perversion-of–reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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 deprocrypticism–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 procrypticism–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-intemporal-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 procrypticism 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–deprocrypticism 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 discrectional or prestige basis of discrectional and disparate recognition, out of discretionary 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 
\(^{7}\)perversion-of-\(^{7}\) 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 \(^{14}\)de-
mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) with corresponding \(^{14}\) de-mentation-(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) even though it 
won’t be intelligible from our vantage superseded/transcended registry-worldview/dimension 
point just as with all transcended/superseded registry-worldviews/dimensions. The 
narrative/storying technique for a comprehensive postconverging-or-dialectical-thinking—
apriorising-psychologism—by—preconverging-or-dementing—apriorising-psychologism 
dialectical representation involves articulating a comprehensive organic-comprehension-
thinking narrative in ‘intemporal-prioritisation-of-\(^{12}\) reference-of-thought’–as-conflatedness \(^{12}\)-or-
onontological-reprojecting by which varied induced threshold-of–
preconverging/dementing –apriorising-psychologism narratives in circumventing/distractive-
temporal-prioritisation-of-reference-of-thought naively arise, and over which an organic-
comprehension-thinking analysis dements the threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism narratives as of preconverging-or-
dementing –apriorising-psychologism to articulate an aetiologisation/ontological-
escalation, and so whether such threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation —preconverging/dementing –apriorising-psychologism postlogic
narratives are slanting (subknowledging -impulse), miscuing, disjointed-logic, logical-drag,
unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-
rationalising and their corresponding temporal enculturation/temporal-endemisation. Explained
in another way, the actual depth-of-storying involves: - psychopathic insane-fitment formulaic
slanting – compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation or postlogism or 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:perversion-of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > wrongly implied as of
supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-
thinking –apriorising-psychologism; - and this being effectively wrongly elevated as of
supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-
thinking –apriorising-psychologism by temporal-dispositions by their hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or
conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to these formulaic slanting compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{56} or postlogism\textsuperscript{7} or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76} as absolving/fleeting/escaping-reflex-logic\textsuperscript{1} (whether unconsciously by ignorance, and consciously by affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{56}—preconverging/dementing –apriorising-psychologism; - then the \textsuperscript{3} reference-of-thought as the intemperable-disposition organic-comprehension-thinking in ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness\textsuperscript{11}–or-ontological-reprojecting reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) of the two above as non-ontological-reference/non-contending-reference-but-rather-preconverging-or-dementing\textsuperscript{12}–apriorising-psychologism as being in veridicality psychopathic-and-social-psychopathic phenomenon of \textsuperscript{7}perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >; - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively deprocriptivism; ideally such a resolution articulation technique comes down to an enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} as dialectical transformation storying reflecting-or-perspectivating a procripticism (preconverging-or-dementing -of-positivistic-meaningfulness) registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity\textsuperscript{11}<-shallow-supererogation\textsuperscript{56}-of-mentally-aestheticised–preconverging/dementing –qualia-schema> (at positivism–procripticism
uninstitutionalised-threshold with respect to positivism as (postconvergence) ontological-veridicality/ontological-contiguity, as the bigger grounding for the epiphenomenon/incidental-phenomenon of say a medieval phenomenon of "perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation" like sorcery. As fundamentally, intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological de-mentating/structuring/paradigming resolution fundamentally implies putting into question a registry-worldview’s/dimension’s reference-of-thought (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/midievalism world; implying that an ‘intemporal-disposition mindset’ of positivistic disposition finding themselves in a non-positivism/midievalism social-setup will not see the proffered accusation of sorcery against them or any other individual as simply requiring defending themselves or the accused of sorcery or ‘playing out’ in the social-and-temporal-trading of that social-setup to extricate themselves or the accused but rather project that the registry-worldview/dimension in endemising and enculturating the possibility of accusations and notions of sorcery is de-mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus in need of prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity), and the undermining of that registry-worldview/dimension is the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-

It should be noted that an intemporal or ontological or longness-of-register-of-meaningfulness-and-teleology resolution to perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledging-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 de-mentative/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—inframed-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-uninstitutionalised 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 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 dementating/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 dementating/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 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 procrypticism–or–disjointedness—as-of—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
mechanism that induces \textsuperscript{7} perversions-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in all institutional-cumulation/institutional-recomposure-<as-to- historiality/ontological-eventfulness\textsuperscript{77}/ontological-aesthetic-tracing> effectively define each registry-worldview/dimension respective uninstitutionalised-threshold\textsuperscript{102} while reflecting/perspectivating/highlighting its mental-devising-representation specific superseded/transcended preconverging-or-dementing –apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> that is its uninstitutionalised-threshold \textsuperscript{02} (going by the ‘ de-mentation-(supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of \textsuperscript{97} reference-of-thought’). This transcended-superseded uninstitutionalised-threshold \textsuperscript{01} in the ‘ de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is a \textsuperscript{103} universal notion in establishing that that which is \textsuperscript{7} perversions-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and therefore not ontologically-veridical (superseded/transcended preconverging-or-dementing –apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) reflects the uninstitutionalised-threshold \textsuperscript{1}, and that which is not \textsuperscript{7} perversions-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and ontologically-veridical (superseding/transcending postconverging-or-dialectical-thinking\textsuperscript{77}–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) reflects the institutionalised threshold. This is critical in overcoming our very own <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{7} inclination with respect to procrypticism, \textsuperscript{7} perversions-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–compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation protraction as conjugation/inflection/deriving to temporal-dispositions implying consciously taking such insane-fitment mantle and acting like the psychopathic character once committed from ignorance (due to the postlogic inducing of a loss of social universal-transparency–(transparency-of-totalising-entailing, as-to-entailing-amplituding/formative–epistemicity) totalising–in-relative-ontological-completeness that acts as a constrain to temporal-dispositions for institutionalisation); at which point for all effective-predicative practicalities the temporal-dispositions character is ‘technically
assuming psychopathic subknowledging—impulse/compulsive-dementing/slantedness in
temporal-enculturation/temporal-endemisation and out of its threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation —
preconverging/dementing—apriorising-psychologism as uninstitutionalised-animality-
threshold. What is specific about a mental-devising-representation of psychopathic/postlogic
perversion-of—reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > and its protraction as
social psychopathy to temporal-dispositions (not to be confused with the spontaneous
supplanting—conviction-as-to-profound-suprerogation ——postconverging/dialectical-
thinking—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-
reflex of wrongly implying prelogism—as-of-conviction,—as-to-profound-suprerogation as
‘poor or bad supplanting—conviction—as-to-profound-suprerogation ——postconverging/dialectical-
thinking—apriorising-psychologism’ wrongly implying logical
nested-congruence—wrongly implying a logical contention); the specificity lies in the notion of
‘EMPTINESS of psychopathic postlogic-backtracking—iterative-looping—‘set-of-dereifying-
hollow-narratives-and-acts’> and the conjugation/inflection/protration of that EMPTINESS
to the temporal-dispositions in hollow-constituting—<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> postlogism conjoining-looping-sets-of-
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-
suprerogation >—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-suprerogation >, and so as intemporal
organic-comprehension-thinking insight over threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation—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—defect—Being-or-ontological-or-existential—defect given the narrative notional-discontiguity/epistemic-discontiguity—shallow-supерerogation—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—effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation—as the uninstitutionalised-threshold of (‘de-mentation—(supерerogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics)) de-mentation—(supерerogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) mentally-representing prior transcended/superseded registry-worldviews/dimensions as oblongated/decandored-and-dialectically/contendingly-out-of-phasing-or-dialectical-primitivity with respect to prospective transcending/superseding registry-worldviews/dimensions mentally-represented as mentally-straight/candored-and-dialectically-or-contendingly-in-phase; is the underlying process that permits the ‘transcendental shifting of reference-of-thought (enabling ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) to the apriorising—registry of the prospective/transcending/superseding registry-worldview/dimension while the
transcended/superseded registry-worldview/dimension is no longer a dialectically-in-phase reference-of-thought but of dialectically-out-of-phase meaningfulness-and-teleology perversion-of reference-of-thought as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to its preconverging-or-dementing apriorising-psychologism. This process basically explains ontologically why and how humans from the very beginning to today are the same as it fundamentally grasps the dynamism of institutional-cumulation/institutional-recomposure as-astro- historiality/ontological-eventfulness /ontological-aesthetic-tracing/memetic-reordering/psychoanalytic-reorientation that elucidates our human contiguous anthropological-continuity or anthropopsychology. Further, in the practical elucidation of social issues having to do with an issue of perversion-of reference-of-thought as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation like psychopathy-and-social-psychopathy, it points out that the critical point is to understand what meaningful apriorising-registry is the veridical reference-of-thought as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity-of reference-of-thought/candoring-and-dialectically-or-contendingly-in-phase and what is rather non-ontological-and-non-contending-referencing thus ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing apriorising-psychologism and hence preconverging-or-dementing apriorising-psychologism as reflected/perspectivated by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an underlying conceptual framework of ontology as an ideal that pulls the social towards the intemporal and the real nature of the social rather as a conventioning construct that while susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that need to be critically undermined including with knowledge-notionalisation involving not only the study of the ideal but understanding how temporal-dispositions arise and work to better
skew/deferential-formalisation-transference for intemporality/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-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) insight brings up another definition of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process relating human mental-devising-representation with the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality, wherein we can imagine ‘an initial state for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of base-de-mentation and imagine a completed state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non-de-mentation-as-to-perspective-ontological-normalcy/postcovergence’, with the underlying mental-devising-representation/(recomposure)-consciousness-awareness-teleology taking/institutionalising/intemporalising the abstract human mind from base-de-mentation to non-de-mentation-as-to-perspective-ontological-normalcy/postcovergence; involving at
successive uninstitutionalised-threshold of the institutional-cumulation/institutional-recomposure-<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing>, social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } of perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation }, internal-contradictions induced from ontological-primemovers-totalitative-framework inoperance, de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} divulging prospectively 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. While this process had occurred priorly rather beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> from base-institutionalisation, universalisation and up to positivism, it will possibly be more driven as-of-consciousness-awareness-teleology when it comes to attaining notional–deprocrypticism as the latter registry-worldview/dimension is actually weaker than the preceding registry-worldviews/dimensions in eliciting a positive-opportunism and will more strongly depend on percolation-channelling of intemporality/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 (in-circumventive/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–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatidrag 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–motif-and-apriorising/axiomatising/referencing. 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—strand-as-rightfully-oblongated/candored-and-dialectically-or-
contendingly-out-of-phase> (wrongly defining medievalism as of defect–of—logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation within rational-empiricism/positivism postconverging-or-dialectical-
thinking—apriorising-psychologism—<strand-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-
recomposuring of prospective positivistic mindset/reference-of-thought–categorical-
imperatives/axioms/registry-teleology in the first place overriding the notion of mutual
contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-
and-teleology exitentialising–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

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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-normaley/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—preserving ontological-entrapment of the 
‘notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing —qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ (i.e. 
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-dmenting–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-normalcy/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–motif-and-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 <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}> 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 deprocrypticism. Aristotle’s advocating of the ‘golden mean’ is more of a heuristic and aesthetic notion but doesn’t has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework reference of ontological-contiguity but for naively and wrongly implying good-natured qualities as being ontological (rather than the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation validated by ontological-contiguity or a ratio-conguity notion), and since the ontological-contiguity—of-the-human-institutionalisation-process shows that ‘good-naturedness’, without the-
Good/understanding/knowledge-reification\(^7\)/ontological-prime movers-totalitative-framework\(^2\) as of ontological-contiguity\(^6\), fundamentally has little import or worst bad implications. The truest value and valor resided in what Aristotle and other thinkers or even prophesiers were striving for actually. Aristotle nor Socrates nor Plato nor the prophets (working rather more assertively on supernatural de-mentating/structuring/paradigming) nor latter thinkers like Descartes, Kant, Darwin, Leibniz, Rousseau strove for the golden mean in their overall endeavours. Rather from an ontologically verifiable reality as a the-Good/understanding/ontological-prime movers-totalitative-framework\(^7\)/ontological-contiguity\(^6\) 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 \(^{10}\)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\(^2\)-of- reference-of-thought\(^7\)-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, \(^{10}\)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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming addressed from first-order-ontology constructs. Granted if humans had absolute mentation capacity then ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting will be skewed (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercerogatory-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-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> are developments of human mentation capacity in grasping its ‘internal ontological-reconstituting—as-to-conflatedness/deconstruction intermediating environment’ and the external environment. The former refers to the teleological devised representation of the relationship with the external
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-intemporal-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-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation irrespective of whether these are failing/not-upholding–as-of-apriorising/axiomatising/referencing–intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; and thus as the corresponding de-mentation–(supercryptic–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-oblongated/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 procrypticism as reflected/perspectivated by their threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supercryptic—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\(^{105}\) of procrypticism): - Institutionalised/uninstitutionalised thresholdings of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation - \(^{1\text{st}}\) 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 \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–self-referencing-syncretising-wrongfully-as-straight/candored and stranding-rightfully-as-rightfully-oblongated/decondored. - ontological-normalcy/postconvergence (as ontological-reconstituting–as-to-conflatedness}\(^{11}\)/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’ \(<\text{shallow-supererogation–of-mentally-aestheticised–preconverging/dementing—qualia-schema}>\) denaturing\(^{15}\) of ontologically-veridical/ontologically-continuous meaning), and temporal-dispositions notional-discontiguity/epistemic-discontiguity\(^{15}\)–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>\(^{15}\)–contiguity with temporal conjugating pedestals, denaturing\(^{15}\) of ontologically-
veridical/ontologically-continuous meaning (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) —
preconverging/dementing —apriorising-psychologism - (ontological/intemporal-disposition)
organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought—as-conflatedness -or-ontological-reprojecting/longness-of-register-of-
meaningfulness-and-teleology) in dialectic contrast to (temporal-dispositions) threshold-of-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism with regards to depth of issues arising from deductive narratives, life episodes, life schemes, general existential being dispositions and specific existentialism/full-existential-depth-implications about the registry-worldview/dimension. * In the bigger scheme of things, anthropopsychology as the anthropological-continuity as implied by intemporal-preservation-entropy-or-contiguity—or—ontological-preservation relation to reality as ontological-normalcy/postconvergence in precedingness points out that at registry-worldview/dimension-level ontology as the transcending dimension is veridically an utter organicalism (organic-comprehension-thinking) over mechanicalism (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation)—preconverging/dementing —apriorising-psychologism which is the transcended dimension). Further, such utter organicalism (organic-comprehension-thinking) in implying registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory-de-mentativity takes stock of human perversion-of-reference-of-thought—in-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in full dispositional capacity (as such manifestation in dispositional perversion-of- reference-of-thought—in-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > fullness in particular highlights a highly compromised and teleologically-degraded social-construct validating such
utter organicalism even if it seem counterintuitive to the transcended registry-worldview’s/dimension’s illusion-of-the-present perception. * So it is important to understand with regards to psychopathy and social psychopathy that the level of profoundness of its manifestation and consequences is directly related to the level of the associated ‘perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ compromised and degradation of the social construct!) - the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework temporal-to-intemporal-dispositions disambiguation (straightness-to-slantedness/candored-to-decandored) human ontological-primemovers-totalitative-framework disposition which is ontological correct as contrasted to an ontologically wrong impression-driven/good-naturedness/wishfulness conceptualisation which wrongly references as human ontological-primemovers-totalitative-framework just an intemporal-disposition universally among all humans (straightness/candored only), at uninstitutionalised-threshold; while the latter will tend to be ontologically impertinent and wrong as it doesn’t account for temporal-dispositions and is hence not capable like the the-Good conceptualisation, working with what veridically is, to anticipate and preempt subknowldging/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\(^1\)/ontological-primemovers-totalitative-framework\(^2\) ontological-primemovers-totalitative-framework\(^2\) 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\(^5\) (as organicalism teleology\(^5\) or intemporally/ontologically-given teleology\(^5\))—EPISTEMIC-DECADENCE-CYCLE-teleology\(^5\) (as in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<iterative-
looping-‘set-of-dereifying-hollow-narratives-and-acts’\(^7\) as absolving/fleeting/escaping-reflex-logic\(^2\) in-a-notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> teleology\(^7\) or distractive-slantedness teleology\(^7\) or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated teleology \(^7\); striving to undermine organicalism-or-intemporally/ontologically-given teleology \(^7\)—to—EPISTEMIC-DECADENCE-CYCLE-teleology\(^8\) (as notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument teleology\(^7\) or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^9\)— preconverging/dementing –apriorising-psychologism aligning to meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated teleology\(^7\); with the temporal-dispositions teleologies 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 \(<\text{including-virtue-as-ontology}>\) as these integrate/align-in-conviction-as-to-profound-supererogation\(^7\)-to psychopathic postlogism -slantedness in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> resulting into their miscuing/disjointed-logic/logical-drag/unconsciousability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising)—to—ONTOLOGICAL-ESCALATION-teleology \(^7\) (as ontological entrapment involving an intemporal teleology\(^7\) for stranding the temporal-dispositions as oblongated/decandored and ‘dialectically-aligning-out-of-phase/dialectically-primitive with them’, as the backdrop for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

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 procripticism 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 –of- reference-of-thought precedes logic’. This equally explains the reason for de-mentation—(supererogatory—ontological–de-mentation–or-dialectical–de-mentation—stranding–or-attributive-dialectics) 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 compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or postlogism narratives in preconverging–dementing–apriorising-psychologism and wrongly represented parasitically/co-optingly as prelogic/conviction-as-to-profound-supererogation—or-ontologically-veridical narratives to be contended with rather than being rightfully reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as manifestations of unsoundness-or-ontological-bad-faith/inauthenticity.
of reference-of-thought-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63} of reference-of-thought/subknowledging /mimicking as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1}, as it is rightfully perceived during the psychopath’s childhood when the psychopath is ‘delirious’ as at the underdeveloped stage it is not decisively maturated, not decisively indirect, not decisively spatialising, not decisively credulous and not decisively crafty). Thirdly, the ‘ontological-primemovers-totalitative-framework -retracing (for temporal-to-intemporal-dispositions disambiguation) scheme’ equally prevents the relaying of the postlogism\textsuperscript{77} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic–compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} initiated from the psychopath to its interlocutors, to wrongly imply that the veridicality of its interlocutors narratives induced postlogically as of preconverging-or-dementing\textsuperscript{10}–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 \textsuperscript{49}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-rationalising-or-temporal-endemisation. Finally, the ‘ontological-primemovers-totalitative-framework\textsuperscript{77}-retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as ‘reference-of-thought-scheme’ allows for the possibility of a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory–de-mentativity by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both psychopathic postlogic subknowledging–impulse/compulsive-dementing (notional-
worldview’s/dimension’s uninstitutionalised-threshold. 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 of the positivistic meaningfulness reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of perversion-of reference-of-thought.<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> known as procrypticism preconverging-or-dementing–apriorising-psychologism, requiring futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-contiguity/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), and cannot be made a reference of formal thinking as issues requiring profound treatment invariably are construed based mostly on unordinary formal constructs which, granted, should be able to ultimately by their ontological-primemovers-totalitative-framework demonstrate that such formal constructs are the best ontological and virtue conceptualisation with regards to the issue or domain of concern. That’s why the populace is not asked its opinion about the law or astronomy or medicine, for
instance, as the need for deferential-formalisation-transference arises for the effective ontological/intemporal treatment of domains of reality but for when the issues at stake require a sovereignty exercise requiring individuals informed consent whether political or decisional or rather as social learning/inculcation exercise; but then sovereignty exercises are not pure knowledge/ontological constructs but for the construals/conceptualisations of inherently sovereign choices as knowledge/ontological constructs of the sovereign choices. Thirdly, the conceptualisation of this paper is rather unusual and unordinary as it is transcendent 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\textsuperscript{4}. 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
\textsuperscript{-<in-existential-extrication-as-of-existential-unthought>}
of the
\textsuperscript{-<amplituding/formative–epistemicity>totalising–self-referencing-
syneretising/circularity/interiorising/akrasiatic-drug 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-motif-and-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 secondnaturing 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-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of mental-devising-
representation by which human transcendence-and-sublimity/sublimation/supero-
geratory-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 deprocrypticism-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/supero-
geratory-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 contrasted to temporal/non-veridical-compromised/non-
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/emancipating

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/supererogatory-de-mentativity even if from the very start the human doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive institutionalisation/intemporalisation frame’ only at deprocrypticism; 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-consciousnesses/epistemic-totalising~self-referencing-syncretising/mirage at these successive institutionalisation/intemporalisation levels including the positivisms–procripticisms institutionalisation/intemporalisation, towards intrinsic-reality/ontological-veridicality; that has and will never change, and by way of the-Good/understanding/knowledge-reification/ontological-prime-movers-totalitative-framework inducing of social universal-transparency~(transparency-of-totalising-entailing->amplituding-formative–epistemicity>totalising~in-relative-ontological-completeness) 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/profoundingness 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~self-referencing-syncretising/mirage as metaphysics-of-presence~(implicated~'nondescript/ignorable–void~as-to-presencing—absolutising-identitive-constitutedness)), human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, and registry-worldviews/dimensions (of institutionalisation/intemporalisation, universalisation, positivism, and prospectively deprocrypticisms). Psychopathy points to the psychopath’s postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is equally socially conceptualised. postlogism in hollow-constituting<as-disjointed-misappropriation-of-
the medieval mindset/reference-of-thought (which is subknowledging/miming) 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’ is thus called for, more like we perceive the ‘slantedness of a childhood cinglé’ (in terms–as-of-axiomatic-construct of the mental state of the psychopath as well as its protraction on the psychopath’s interlocutor). In other words, *the mind is actually a mental devising tool* whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality. In other words, the abstract grasp of intrinsic-reality/ontological-veridicality defines mental-devising-representation as the latter is not inherently given (it is a devising tool validated by abstract intrinsic-reality/ontological-veridicality established by ontological-primemovers-totalitative-framework. For instance, while the traditional reflex of the human mental-devising-representation is disposed to think otherwise, Einstein theory-of-relativity abstraction, and likewise with many conceptualisations of a doppler-thinking nature, is more real by its ontological-primemovers-totalitative-framework, thus pointing to the error of the human reflex/impulse thinking). In another light, this explains the transformative evolution of our
and the rest of humanity complied to the formalisms that ensue, by virtue of their proxying-to-intrinsic-reality and the positive-opportunism that led to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (towards human formalisation and internalisation)! As registry-worldview/dimension defects or denaturing^{15} are responsible for the vices-and-impediments^{10} 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 procrysticism as it is the deprocrystic 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-recomposure<as-to-historiality/ontological-eventfulness>/ontological-aesthetic-tracing> (base-institutionalisation-to-universalisation-to-positivism-to-deprocrysticism, 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-recomposure<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-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/’/reference-of-
thought-’develving-as-of-instantiative-context and represents virtue in terms-as-of-axiomatic-
construct of qualification/good-to-bad transience), positivism (principles-rationalism/positivist-
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/’/reference-of-
thought-’develving-as-of-instantiative-context and represents virtue in terms-as-of-axiomatic-
construct of categorisations/kindness-humility-helpfulness-etc. sransience), and prospectively
notional-deprocrypticism (rational-realism de-mentating/structuring/paradigming, which is a
<amplituding/formative-epistemicity>totalising-ratio-contiguity/ratiocontiguation-as-
referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity/’’’s-
reifying/elucidating-of-prospective-relative-ontological-completeness/’/reference-of-
thought-’develving-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-meanning intransience;
<amplituding/formative-epistemicity>totalising-ratio-contiguity/ratiocontiguation-as-

conceptualisation on veridicality established by ontological-primemovers-totalitative-framework validation. The overarching and defining notion is that each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In other words, ‘a registry-worldview/dimension defective 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-recomposuring that enabled such human transformation from a non-positivism/medievalism registry-worldview/dimension; and not the
inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. Basically, human ‘supplanting–conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking—apriorising-psychologism deductive reasoning’ as prelogism is effectively a sound construct for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation and hence virtue; that is, so long as it is adhered to properly.

However, this is not the case on two grounds. It is critical to distinguish a defect in improper processing/operating of supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism or prelogism which is rather construed as a singular/ad-hoc ‘implicitation-of-act-execution defect’ and can be then qualified as a ‘poor or bad supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism’; it being nonetheless a supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism or prelogism as it holds the teleological aim of ‘intemporal preservation with a principled adherence to supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism’ even though it delivered an inappropriate/poor-or-bad logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. On the other hand, a defect of postlogism /psychopathy compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reference-of-thought–categorical-imperatives/axioms/registry-teleology are mere formulaic determinants of human thought and action and is the basis for perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>. Such a defect is
‘registry-worldview’s/dimension’s-uninstitutionalised-threshold <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 <as-Being-or-ontological-or-existential–defect> when these relay postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as of formulaic slanting compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism (whether of the psychopath or not) inducing narratives that are slanted/preconverging-or-dementing—apriorising-psychologism/dialectically-or-contendingly-out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated as in perversion-of-reference-of-thought—<as-effectively-apriorising-innonconviction/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/subknowledging—impulse/compulsive-slanting—
preconverging-or-dementing\textsuperscript{19}-apriorising as of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation additionality with 1 leads to a systematic failure that is ontological and not a mere act defect, and defines an uninstitutionalised-threshold\textsuperscript{102}. It should be noted that at all uninstitutionalised-threshold\textsuperscript{102}, it is de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-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\textsuperscript{102}–defect-as-Being-or-ontological-or-existential–defect\textsuperscript{23} as perversion-of- reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{20} in construing unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought (preconverging-or-dementing–apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) from whence an exercise of ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring with new reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{22}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation initiates a crossgenerational transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Ontologically, the mental-devising-representation of such perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{20} is as strands-of-perverting-temporal-dispositions, involving oblongating/decandoring/distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing\textsuperscript{20}, that defines the dialectical-out-of-phasing (whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and, in the prospective representation, of procrypticism) as perversion-of-reference-of-thought-as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{\textdegree} \>\). For instance, in registry-worldview/dimension terms, medievalism/non-
positivistic mental-disposition is systematically registry-worldview’s/dimension’s-
uninstitutionalised-threshold \textsuperscript{\textdegree}–defect–as-Being-or-ontological-or-existential–defect\textsuperscript{\textdegree} at the
uninstitutionalised-threshold \textsuperscript{\textdegree} where you need a positivisitic mental-disposition for
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise,
procrypticism (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{\textdegree}–preconverging/dementing –apriorising-psychologism/unsoundness-or-
ontological-bad-faith/inauthenticity –of – reference-of-thought/mental-
perversion/subknowledging /mimicking-and-corresponding <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{\textdegree} of positivistic \textsuperscript{\textdegree}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\textdegree},-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is registry-
worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{\textdegree}–defect–as-Being-or-ontological-or-
existential–defect\textsuperscript{\textdegree} at the uninstitutionalised-threshold \textsuperscript{\textdegree} where you need deprocrypticism.
Reality being blunt/incisive as it is rather preceding/superseding and ontological-
ormalcy/postconvergence with respect to us, is in essence of potent operant and deterministic
phenomenality that doesn’t have any place for our thresholding discrete \textsuperscript{\textdegree}incrementalism-in-
relative-ontological-incompleteness\textsuperscript{\textdegree}—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 \textsuperscript{\textdegree}perversion-of\textsuperscript{\textdegree}reference-of-thought–as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as strands-of-
perverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality's
bluntness/incisiveness doesn’t leave room for discretionary judgments about ‘good-

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nated'/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the-Good/understanding/knowledge-reification\textsuperscript{72}/ontological-primemovers-totalitative-framework\textsuperscript{72} reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or $<\text{amplituding/formative-epistemicity}>$totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{72} (attempting to operate logic in a superseding registry-worldview on the basis of the $<\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}>$,\textsuperscript{72},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a superseded registry-worldview; for instance, God of plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments\textsuperscript{105} are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology\textsuperscript{72}$<\text{in-existential-extrication-as-of-existential-unthought}>$ and it is intemporal philosophical development that goes on to liberate/enlighten/moult-out ‘actors of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ who in turn then shine the light across society, i.e. institutionalisation/intemporalisation by skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality’\textsuperscript{51}, 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-primemovers-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 transcendental understanding 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 universalisation, 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-primemovers-totalitative-framework: (i) The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construal/conceptualisation (understanding) which is effectively ontologically operant. (ii) The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework 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 
soprance from an ontological-primemovers-totalitative-framework perspective; which is the 
foundaton for derived-\(\text{perversion-of-} \text{reference-of-thought-}<\text{as-effectively-apriorising-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as of ontological-
incompleteness-of-\(\text{reference-of-thought} \ (iv) \text{ An impression-driven/good-
naturedness/wishfulness conceptualisation involving } \text{perversion-of-} \text{reference-of-thought-}
<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation }}> \text{/mental-perversion or slantedness along } \text{reference-of-thought--}
categorical-
peratives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity-or-
onological-preservation of the-Good conceptualisation; pointing to the fact that impression-
driven/good-naturedness/wishfulness conceptualisations are rather inclined to induce vices-and-
impediments\(^{(v)}\) given that the veridicality of reality (reflected by the-
Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework-
conceptualisation) is all the virtue enabler that there is and other conceptualisations are rather 
distractions that are in effect vice-ridden and an impediment, and more specifically when these 
dundermine the-Good/understanding/knowledge-reification/ontological-primemovers-
totalitative-framework conceptualisation. Impression-driven/good-naturedness/wishfulness 
conceptualisation lack veridical ontological-contiguity\(^{(v)}\). One may query what is the meaning of 
good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic 
society? And invariably the answers will be a vague <amplituding/formative–
epistemcity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{(v)}\)}
as of each registry-worldview/dimension, and it is rather the emanant insight of the-Good/understanding/knowledge-reification\textsuperscript{17}/ontological-primemovers-totalitative-framework\textsuperscript{22} conceptualisation as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{89} that carries the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which are the resolution of the successive prior registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102} vices-and-impediments\textsuperscript{102}; and so by successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{89} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{7} as base-institutionalisation, \textsuperscript{87}universalisation and positivism respectively, and prospectively deprocrypticism., i.e. Increasing knowledge-as-virtue understanding, as of \textsuperscript{”reference-of-thought–categorical-imperatives/axioms/registry-teleology“},{\textsuperscript{99}},-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as of their respective elucidation-of-existential-contextualising-contiguity\textsuperscript{87}’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- 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 as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,\textsuperscript{99}–(as ‘first-level \textsuperscript{79}presencing—absolutising-identitive-constitutedness \textsuperscript{8}of \textsuperscript{”reference-of-thought’} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for base-institutionalisation–ununiversalisation, ununiversalisation failing/not-upholding-<as-of-apriorising/axiomatising/referencing> \textsuperscript{103}universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,\textsuperscript{99}–(as ‘second-level \textsuperscript{‘second-level presencing—}
absolutising-identitive-constitutedness\textsuperscript{13} of \textsuperscript{8}reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
psychologism,\{as ‘third-level presencing—absolutising-identitive-constitutedness\textsuperscript{13} of
reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\} required for
positivism–procryptic or prospectively, positivism failing/not-upholding.<as-of-
apriorising/axiomatising/referencing> ‘notional−deprocrypticism preempting—disjointedness-
as-of- reference-of-thought,-as-to-\textsuperscript{14}＜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 conflation\textsuperscript{12} of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\} required for
perpetuating-deprocrypticism). Practically, however ‘good intentioned or good-natured’ a non-
positivism/medievalism mindset/\textsuperscript{7}reference-of-thought it is bound to rely on medieval
\textsuperscript{8}reference-of-thought−\textsuperscript{9}categorical-imperatives/axioms/registry-teleology of sickness like a
curse or witchcraft rather than a positivist notion like infection, and the virtuous outcome is
fundamentally a question of the-Good/understanding/knowledge-reification/ontological-
primemovers-totalitative-framework of positivistic understanding, and not any vague
impression! Not only is impression-driven/good-naturedness/wishfulness conceptualisation at
best vague, ontologically speaking, it is bound to be extricatory (temporal/circumstantial/self-
interest de-mentating/structuring/paradiming) rather than
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
dementating/structuring/paradigmig. Alignment should rather be in transversality-of-affirmative-
and-unaffective—disambiguated—motif-and-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-drag. A drag is a vague meaningful articulation arising out of veridical
incongruence due to the nonreality of initiating narratives or propositions, and subsequent de-
mentative/structural/paradigmatic contiguity of narratives and propositions thereafter from such
initial miscues and/or intermittent miscues. For instance, supposed going by the example where
a psychopath had wrongly accused someone of being a paedophile (not in terms—as-of-
axiomatic-construct of ‘poor or bad supplanting—conviction-as-to-profound-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 conventoning-rationalising refers to the temporal mental-disposition to use conventoning thinking as alibi for temporal-motivated dispositions (over the inherent sense of ontological meaningfulness). Actually, strands-of-perverting-temporal-dispositions are the characteristic backdrop mental-devising-representations of superseded/transcended registry-worldviews/dimensions when we think from an ontological perspective of the soundness-or-ontological-good-faith/authenticity -of- reference-of-thought projection/representation that captures the meaningful framework of a registry-worldview teleology\(^1\) whether regarding a society at its ununiversalisation whether as recurrent-utter-uninstitutionalisation, ununiversalisation, and medieval/non-positivisitic, and prospectively, we can garnered such strands-of-perverting-temporal-dispositions with respect to procrypticism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of--meaningfulness-and-teleology\(^2\) as of prospective notional–deprocrypticism institutionalisation. Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as we institutionally skew/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with a better grasp of reality and ontological-primemovers-totalitative-framework\(^3\). Memetic-reordering (psychoanalytic-unshackling) inducing institutionalised skewing (‘intemporality’-asymmetric-subsumption-of-temporality\(^4\), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference towards intemporal-disposition involves: articulating a social \(^5\)universal-transparency\(^6\)–(transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^7\) of perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
pedestalled disambiguation of ontologically veridical intemporal-disposition pedestal, slanting/postlogism\(^7\) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as subknowledging\(^4\) impulse by psychopath pedestal and slantedness/postlogic-integration as \(^3\)perversion-of-\(^1\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{\prime\prime}\)> by the temporal-dispositions pedestals. Memetic-reordering (psychoanalytic-unshackling) is thus the central notion of a new and comprehensive human psychology wherein the human psyche is more of a ‘mental devising tool’ involving candoring/prelogism \(^{1/2}\)/organic-comprehension-thinking and decandoring/distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> /threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{\prime\prime}\)—preconverging/dementing –apriorising-psychologism. The former (candoring/prelogism\(^{1/2}\)/organic-comprehension-thinking) mental orientation points to supplanting–conviction-as-to-profound-supererogation\(^{\prime\prime}\)—postconverging/dialectical-thinking –apriorising-psychologism or prelogism \(^1\) within any registry-worldview/dimension at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation basically focussed on operating/processing logic over supposedly sound \(^2\)reference-of-thought–\(^2\)categorical-imperatives/axioms/registry-teleology\(^{\prime\prime}\), for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation while the latter (decandoring/distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> /threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{\prime\prime}\)—preconverging/dementing –apriorising-psychologism mental orientation points to transcending situations of uninstitutionalised-threshold \(^{\prime\prime}\) whereby \(^7\)perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{\prime\prime}\)>/mental-perversions occur, due to the emanant reality of human temporal-to-intemporal nature, (and are relayed onto

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the social construct) and operates 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 >/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-teleology—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 categorical-imperatives/axioms/registry-teleology for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold where there is divergence in reference-of-thought construed meaningfulness-and-teleology construed as transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing. At uninstitutionalised-threshold, given the veridicality of human emanace as temporal-to-intemporal, logic is ridiculous because of the variance and unshared reference-of-thought–categorical-imperatives/axioms/registry-teleology in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology with respect to argumentation, ‘socially-perceived-value as of social-stake-contention-or-confliction’. At which point no articulation is inherently more right, however, the intemporal-disposition being ontological has ontological-primemovers-totalitative-framework veridicality and carries a positive-opportunism 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\(^1\) 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\(^2\) that establishes the substantive/existential-contextualising-contiguity\(^3\) (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 "persion-of→reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation" 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- historiability/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 "persion-of→reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation" result that temporal-dispositions induced manifestations are not accounted for, anticipated and preempted beforehand/as-of-a-priori to prevent their "persion-of→reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > 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-historiality/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 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, and hence remains candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-worldview’s (superseding the uninstitutionalised-threshold) reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption of the afore 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>) with corresponding decandoring/distractive-alignment-to-reference-of-thought<-of-apriorising/axiomatising/referencing> and is what enables memetic-reordering/psychoanalytic-unshackling whereas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/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 involving in a continuum on one side ontologising rationalising though ontological-veridicality is not the sufficient reason for the social acceptance of rightness for rightness sake (as explained previously) and on the other side intemporality /ontology distractive sub-par/formulaic-association/temporal/alibi
prospective-institutionalisation’ as of intemporality, and so on, circularly with the ontological-contiguity—of-the-human-institutionalisation-process.) (ii) limited memetic-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/superaugatory–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/decantered 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-prime movers-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 of–<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing—qualia-schema>/epistemic-totalising —self-referring-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-mentative/structural/paradigmatic decandored/distractive-alignment-to-reference-of-thought-as-of-apriorising/axiomatising/referencing> perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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-drug/unconscionability-drug/subpar-conventioning-rationalising conjugated/inflected/derived/mimicked/in-protration-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-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). The memetic-reordering is in recomposuring, at the uninstitutionalised-threshold as the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism of (registry-worldview) apriorising—registry elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (i.e. reference-of-thought—categorical-imperatives/axioms/registry-teleology) towards the transcending registry-worldview’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (categorical-imperatives/axioms/registry-teleology) for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, in re-institutionalising the uninstitutionalised-threshold. There is no reason for de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding—as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold, as its threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing —apriorising-psychologism provides the dynamic association for psychopathic/postlogic subknowledging/mimicking impulse leading to the vices-and—impediments of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or—ontological-preservation veridicality (as ontological-primemovers-totalitative-framework) is the drive that resolves lack of human mentation-capacity for intemporal—
preservation-entropy-or-contiguity—or–ontological-preservation (at uninstitutionalised-threshold) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation 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 undermine 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–motif-and-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/axiomatising/referencing of mental-devising-representation as to its unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought arising from the perversion-and-derived–perversion-of 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\(^9\) 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 -as-if-of-sound-knowledge) intemporal \(^9\)reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^9\),-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 \(^{10}\)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 \(^{10}\)universal projection to grasp \(^{10}\)universal principles and is not meant to ‘equivocate and idle’ with \(^{10}\)perversion-of-\(^{10}\)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-primemovers-
appropriate recomposured reference-of-thought–categorical-imperatives/axioms/registry-teleology registry-worldview/registry-teleology/registry-teleology; involving rather a crossgenerational collapsing/overriding of the temporal/preconverging-or-dementing–apriorising-psychologism 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–motif-and-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 superstititious 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—dementativeness/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-recomposition—historiality/ontological-eventfulness/ontological-aesthetic-tracing—of the human-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-confatedness/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-confatedness/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—historiality/ontological-eventfulness/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-
dementing—apriorising-psychologism is suppressed by formalism and internalisation involving intemporal meaningfulness social universal-transparency—(transparency-of-totalisation-entailing,-as-to-entailing-\textlangle{}amplituding/formative–epistemicity\textrangle{}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—preconverging/dementing—apriorising-psychologism. At uninstitutionalised-threshold (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—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—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—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\(^{15}\) (and as are conjugated/inflected/derived/mimicked/in-protration-to-psychopathic-preconverging-or-dementing\(^{19}\)–apriorising-psychologism to human temporal defects of postlogism\(^{1}\)-slantedness/’ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^{1}\)reference-of-thought- devolving ontological-performance\(^{71}\)\- <including-virtue-as-ontology>) are a perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{70}\)— preconverging/dementing –apriorising-psychologism to the organic veridicality (deprocrypticism). In the bigger scheme of things, denaturing\(^{15}\) 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\(^{102}\); consider that the non-positivism/medievalism apriorising–registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold\(^{102}\) requiring positivism, that’s the same emanant issue with procrypticism at its uninstitutionalised-threshold\(^{102}\) requiring deprocrypticism) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{102}\)– defect-<as-Being-or-ontological-or-existential–defect>\(^{35}\) about-and-defining the vices-and-impediments\(^{35}\) 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/understanding/knowledge-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-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–
and not logical-contention/contending-articulation. Such ‘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 in effect involves on the part of psychopathic and conscious conjugated-postlogism
minds as with exacerbation-temporal-disposition ‘vice in preconverging-or-dementing’—
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\(^2\). It is bluntly speaking a registry-worldview’s/dimension’s institutionalisation/intemporalisation exercise involving the skewing
(‘intemporality\(^1\)-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 recomposuring/memetic-reordering/psychoanalytic-unshackling towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to explain how-man-can-be/the-nature-of-man at any registry-worldview level, retrospectively or prospectively. Whereas, man, if naively perceived as a whole rather only from the angle of a specific ‘institutionalisation/secondnaturing level’ which is in ‘existential immediacy’ this may seem to indicate that we are talking about ‘different species’ with ‘different ontological determinants’, which is naïve and false. The anthropopsychological approach to psychology is analogical to
the development of physics which is not only on the basis of what is immediately at the conscious operational level of physicists but equally projecting into a physics conceptualisation of the macrocosm (astronomy and cosmology) as well as the microcosm (particle physics) in other to place the subject on a comprehensively sound footing. Central to such a sound footing in the ontological-normalcy/postconvergence conceptualisation of the social domain is the idea of temporal-to-intemporal-dispositions and institutional-cumulation/institutional-recomposure-<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing>. On another note, it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism’ in humans, so that the intellectual exercise doesn’t naively project a philosophical idealism where this doesn’t exist and by so doing undermine its work by naively projecting universal intemporality/longness and failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to articulate a realism that takes account of temporal mental-dispositions (knowledge-notionalisation, i.e. apprehending not only intemporal implications of any knowledge construct, but preempts by transversality-of-affirmative-and-unaffirmative–disambiguated–'motif-and-apriorising/axiomatising/referencing to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad. intemporality /longness points to ‘what generates the greatest universal virtue as ontological which is universally-centered’ (and that this corresponds to reality-referencing and the ontology pedestal) while temporality /shortness points to ‘what generates the non-ontological as shallow interest that may be self-centered, at various pedestals, (and that this corresponds to <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag and metaphysical pedestals’. In fact, why 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—
of temporality/shortness in its various shades, but rather with intemporal purpose and intent, and an ultimate quest for validation only as an ontological-prime movers-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/supraerogatory-de-mentativity wherein aetiologisation/ontological-escalation for prospective transcendental intemporal virtue is the underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting pedestalling) with temporality/shortness in its various shades will imply a knowledge conceptualisation rather from the perspective of the comprehension of human species intemporal potential rather than mere extrication within a temporal inter-individuals-and-social-stake-contention-or-confliction context, wherein for instance the focus of a positivistic-inclined mindset/reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatised 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 or scientism), and is the more scientific notion over ‘individual’ (which is just the receptacle of individuations). By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals (ignorance-temporal-disposition individuation-pedestal, affordability-temporal-disposition individuation-pedestal, opportunism-temporal-disposition individuation-pedestal, exacerbation-temporal-disposition individuation-pedestal, social-chainism/social-discomfiture/negative-social-aggregation-temporal-disposition individuation-pedestal or temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal).

The intemporal and temporal-dispositions-registries individuations-pedestals imply and point to the underlying ontological-primemovers-totalitative-framework basis of ‘the specific temporal-disposition meaningfulness-and-teleology’. Further, by psychopathic or other postlogic subknowledging/mimicking-and-mimicking-protraction, the ‘temporal-dispositions individuations-pedestals’ wrongly conjugate/inflect/protract their apriorising—registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
over-shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{9} 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\textsuperscript{9} (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{9}), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity—or—ontological-preservation teleology\textsuperscript{9} (ontological-veridicality/ontological-contiguity\textsuperscript{6} of reference-of-thought) at a registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{2}, which should definitely be resisted by ‘intellectual responsibility’ which for the positivistic registry-worldview/dimension holds that the intellectual disposition is all too willing to be ‘romantic’ about the idea of human firstnature cross-sectional inclination for the intemporal-disposition and that intellectual responsibility is to acknowledge the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor and be preemptive of the ‘non-ontological/non-knowledge/non-virtue temporal-dispositions threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing\textsuperscript{8}—apriorising-psychologism’ by 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 institutionalisation based on absolute ontological-contiguity and taking account of temporal-dispositions perversions-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-possibility narratives which are as dialectically-or-contendingly-out-of-phase or hollow-mimicking) inducing temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity\textsuperscript{\textemdash}<shallow-supererogation\textsuperscript{\textemdash}-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<iterative-looping–set-of-dereifying-hollow-narratives-and-acts'>\textsuperscript{\textsuperscript{\textemdash}-contiguity-as-absolving/fleeting/escaping-reflex–logic or hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex-of-the-in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<iterative-looping–set-of-dereifying-hollow-narratives-and-acts'>\textsuperscript{\textsuperscript{\textemdash}-which-is-not-of-ontological-reference/not-of-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing\textsuperscript{\textemdash}–apriorising-psychologism/not-of-veridical-thinking-reference-but-rather-preconverging-or-dementing -reference/ perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–and-not-of-logical-contention) as these are wrongly aligned prelogically/by-prelogism\textsuperscript{\textemdash} to the
initiated postlogism”. In which case the temporal-dispositions are ‘technically psychopathic’ with corresponding conjugated/inflected/derived/mimicked-protraction-to-psychopathic compulsive-dementing (temporal unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought-teleologies/registries-perversion-teleologies/mental-perversions-teleologies, with corresponding groundless implied—logical-dueness-or-scape, profile- or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology); and are rather the subject of contention and aetiologisation/ontological-escalation reflected/perspectivated as manifestations of ‘perversion-of-reference-of-thought’<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and not logical contention. And so, in distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing in a temporal contiguity (procrypticism) allowing for the conceptualisation of the registry-worldview’s/dimension’s as dialectically-out-of-phasing (dialectically-primitive) over which new recomposing reference-of-thought—categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is construed to reflect/preempt the ‘perversion-of-reference-of-thought—categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation while keeping the temporal-dispositions downgraded/oblongated/decandored alignment as to threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism, and so precedingly to avoid
<amplituding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag’/circularity
induced
straightening/candoring/elevation/prelogism’ alignment. Given that at ‘uninstitutionalised-
threshold’ human learned behaviour is primarily geared towards what is ‘perceived as
succeeding as of positive-opportunism’, whether intemporal (the-Good as longness-of-
register-of–meaningfulness-and-teleology”) or temporal (shortness-of-register-of–
meaningfulness-and-teleology”); it is this mental-devising-representation as the
‘unconscionability-drag’ that provides the backdrop for skewing (‘intemporality’-asymmetric-
subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory–de-mentativity)/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 distractive-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-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > requiring distractive-
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 distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing which will explain a dialectically-or-contendingly-out-of-phase or dialectically-primitive alignment by oblongating/decandoring/downgrading. *, i.e. Remember ‘mental-devising-representation’ is a devising construct of preceding/superseding abstract reality/veridicality (postconvergence) as the latter never changes, and it is mental devising that adjusts to the illumination/insight we get about abstract reality/veridicality as validated by ontological-primemovers-totalitative-framework ! In the bigger scheme of things, ‘unconscionability-drag’ as a notion points to ‘ontological abstraction and mental-devising-representation of reality/veridicality defect’ whether dealing with psychopathic postlogism 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 postlogism 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 universal-transparency\textsuperscript{103}-(transparency-of-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity\textsuperscript{83}>totalising–in-relative-ontological-
completeness\textsuperscript{87}) of temporal-dispositions prior relative-ontological-incompleteness\textsuperscript{88}-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing\textsuperscript{10}–apriorising-psychologism’. However as articulated above, the
‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought in the
ontological social construction of meaning as it is fully aligned or ‘in ratio alignment’ to ‘an
emanant transdimensional (across registry-worldviews) point-referencing of intemporal-
preservation-entropy’ while reflecting a social \textsuperscript{103}universal-transparency\textsuperscript{103}-(transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity\textsuperscript{83}>totalising–in-relative-
ontological-completeness \textsuperscript{87}) that shows the fallibility of temporal dimensions
<amplituding/formative–epistemicity\textsuperscript{83}>totalising–intervalist-as-categorising-phenomenal-
abstactiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{11}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of reference-of-
thought– devolving-as-of-instantiative-context point-referencing and as this further
discomfits in the social-construct of meaning, and hence the perversion-and-derived-
perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and elicits an
ordered construct of meaning \textsuperscript{83}reference-of-thought (in terms–as-of-axiomatic-construct of
implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
conjugations/inflections/derivations to the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/slantedness/unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought narratives, whether they are ignorant, affordable, opportunistic, exacerbating, social-chainism/social-discomfiture/negative-social-aggregation or temporal-enculturation/temporal-endemisation (iii) the dialectically-or-contendingly-in-phase/transcendent/deprocryptic ‘disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation’ reflecting the psychopath’s and other temporal-dispositions veridical mental/’perversion-of-’reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental-perversions/unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought dispositions. 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 can be demonstrated below elaborating on the example highlighted before. Of course, this is just a most basic demonstration as ideally one can imagine a creative storied narrative should articulate the phenomenon to its utmost evolving complexities –a storying construal involving an underlying-and-superseding intemporal/ontologising emanant ‘reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness as of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing as of the notional~conflatedness of notional~deprocrypticism’ for ‘postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation longness-of-register-of–’meaningfulness-and-teleology’ as of notional–deprocrypticism teleology’ putting into perspective ‘temporal emanant conjugations/inflections shortness-of-register-of–’meaningfulness-and-teleology’ as of procrypticism teleologies’. For instance, the storying construal ‘ontological/intemporal
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-protracion-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-protracion-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-protracion-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
about the ‘generation of ontological preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>’ of such temporal-dispositions denaturing to be reflected/perspectivated and ontologised by the intemporal mind as procrypticism as validated by ‘unconscionability-drag’ such that the temporal-dispositions, which are ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism slantedness’ as these are protractions of the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/postlogism—slantedness, and hence are in transversality-of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing and should not be represented mentally going by the ‘unconscionability-drag’ as ‘logically/in-prelogic supplanting—conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking—apriorising-psychologismly articulating/composing, i.e. not contending’ but rather as ‘a mentally-conjugated/inflected/derived/mimicked/subknowledging /in-protraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism—oblongated, i.e. a manifestation of perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/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-primemovers-totalitative-
framework social universal-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/supercerogatory–de-mentativity with its new recomposing 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-recomposing 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/supercerogatory–de-mentativity as it doesn’t project of itself as being superseded by a prospective registry-worldview with its new recomposing reference-of-thought–categorical-imperatives/axioms/registry-teleology (as of supplanting–conviction-as-to-profound-supercerogation—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-supercerogation⟩ its own reference-of-thought–categorical-imperatives/axioms/registry-teleology, and does not tend to represent itself as oblongated/decandored/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing—apriorising-psychologism from a prospective dimension perspective in the sense that the decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase insight we think of non-positivism/medievalism with corresponding phenomena like superstitions, witch-hunts, etc. has never been the way they represented themselves as they are candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase in their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present mental-devising-representation of themselves. Rather it is the more profound grasp of reality from positivism that initiates that decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase mental-devising-representation of non-positivism/medievalism in the positivistic mind, and this is the case as well with all other dialectic institutionalisations across the institutional-cumulation/institutional-recomposure-<as-astro-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 procrypticism—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–deprocrypticism 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 (procrypticism) including psychopathy-and-its-social-psychopathy-corollary subknowledging /mimicking! (iii) For deprocrypticism, ‘temporal-to-intemporal-dispositions ontological-escalation/aetiologisation’ teleology: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > dynamism 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-ofreference-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 > perversion-of-
<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 rejoining 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/unsound reference-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 -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). 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 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) while projecting intemporally/ontologically. The notion of ‘unconscionability-drag’ also explain how and why banal temporal-dispositions are not readily ‘integrative of psychopathic postlogism–slantedness as conjugated-
postlogism /preconverging-or-dementing-integration’ (hence no distractive-alignment-to-
reference-of-thought<-of-apriorising/axiomatising/referencing>) to the childhood and early
adolescent psychopaths but come to develop a ‘mental-unconsciousness’ (unconscionability) to
be ‘integrative of psychopathic postlogism’-slantedness’ during the stage of late adolescence
and adult psychopath. Antipodal to the idea of ‘unconscionability-drag’ is the idea of
‘conventioning’/social-temporal-thresholding. ‘Unconscionability-drag’ points to an abstract
but more veridical ontological construct of the ‘social construction of meaning’ that is
ontological-normalcy/postconvergence, based on intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation by using categorical-imperatives of the prospective
superseding/transcendental registry-worldview/dimension whether such a representation is
aligned or not with the society’s collective-social-psyche or present-consciousness. (For
instance, we can generate an unconscionability-drag of a medieval society on the basis of a
positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic
mental-dispositions of individuations in such a society. While such a representation, with its
corresponding subknowledging/mimicking, is ontologically more accurate about such a
society, however, the collective-social-psyche/present-consciousness of individuations in the
said society will not recognise any such decandored/oblongated/logical-incongruence-or-
transversality/dialectically-or-contendingly-out-of-phase representation of themselves, rather
the medieval society will represent itself as candored/straight/integratively-
aligned/dialectically-or-contendingly-in-phase which is then the ‘conventioning/social-
temporal-thresholding representation of the social construction of meaning’).
Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction
of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from
superseding/transcendental categorical-imperatives preserving intemporality) is not
necessarily the deterministic basis for human social adherence to it. Transcended and
ontological meaningfulness of reality (contrary to conventioning/social-temporal-thresholding meaningfulness of reality which is rather towards <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-opportunism75 elicited). Institutionalisation/Intemporalisation percolation-channelling are the institutionalised relays for human survival-and-flourishing-teleology39, 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-recomposure-<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-opportunism75 for human survival-and-flourishing imbued in institutionalisation/intemporalisation percolation-channelling. This implies that an exercise in
institutionalisation/intemporisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality de-mentating/structuring/paradigming (the latter being any notion that put in question informal or formal conventioning/social-temporal-thresholding ways of perceiving and doing things for supposedly prospective better ways). Correspondingly, the social-construct cannot be and should not be related to as a philosophical construct since it is rather ‘conventionalised from institutionalisation/intemporisation (secondnatured), and has not evolved as of dimensionality-of-sublimating’ —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-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—dementativeness/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 dementating/structuring/paradigming rather than a temporal extricatory dementating/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-
onologising-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-

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supererogation > dynamics of procrysticism’ are by themselves a sufficient basis for the direct and immediate social integration of notional~deprocrysticism 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/supererogation/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/supererogation/de-mentativity. However, it should be noted that the conceptualisation of ‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former; ‘conventioning’ is thus a dynamic conceptualisation articulating, on the one hand, how prospective temporality/shortness undermines/subknowledges-or-mimics the intemporal/ontological construction of meaning (like postlogism/slantedness, miscues, logical-drag, unconscionability-drag, sub-par-conventioning-rationalising, and temporal-enculturation, with respect to reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the intemporal meaning), and on the other hand, how prospective intemporality/longness is regenerated to supersede/transcend such perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and bring about new recomposuring reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Organic-comprehension-thinking (as to supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—apriorising-psychologism) as highlighted above contrasts with threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism which is rather temporal-driven (whether ignorance at best, slantedness/psychopathy, affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Organic-comprehension-thinking (organicalism/*intemporal-prioritisation-of- reference-of-thought’–as-conflatedness ‘-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology”), being intemporal-driven, with respect to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity points to the fact that the articulation of meaning referenced/registered/decisioned differently in two registry-worldviews/dimensions, the perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as retrospective and transcendental as prospective, is/should be wholly referenced/registered/decisioned intemporally from the superseding transcendence-and-sublimity/sublimation/supererogatory–de-mentativity that upholds intemporal-preservation-entropy-or-contiguity—or–ontological-preservation; as the ‘intemporal mind’ can’t go after the value reference of both registry-worldviews/dimensions since transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is about ‘subverting’ perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation” > by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, the non-positivism/medievalism value references of aristocracy/class are contrarian to positivistic value references for the possibility of equal opportunities; and the intemporal projecting positivistic mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to ‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the dominant and encultured collective mental-disposition. Likewise, such logic will apply regarding notional–deprocrypticism and procrypticism requiring a reasoning that goes beyond the
involving temporality\textsuperscript{1}, ‘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\textsuperscript{2}—\textless{amplituding/formative}\textgreater{}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{3}/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{4}—preconverging/dementing –apriorising-psychologism points to the fundamental processes of ‘social temporal miscuing of meaning’ and the effective temporal consequences whether regarding defective enculturation or defective social ontologisation/ontological-veracity/aestheticisation-towards-ontology. This thus requires ‘deconventioning-for-ontologising involving the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise of undermining conventioning at uninstitutionalised-threshold\textsuperscript{5} (due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces \textsuperscript{7}perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{6} > at uninstitutionalised-threshold\textsuperscript{8}); deconventioning as such skews (‘intemporality\textsuperscript{9}-asymmetric-subsumption-of-temporality\textsuperscript{10}, 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/prelogicly even if these are hollow mimicking non-
veridical narratives, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-
projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging (meaning-by-the-
mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism-as-of-conviction,-as-to-profound-supererogation—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 profundness, given that these involve postlogism-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset,
requiring decandoring/oblongating/distractive-alignment-to-reference-of-thought<of-
apriorising/axiomatising/referencing>. Ontologically speaking, meaning is an essential
construct of human mental-devising-representation meant to allow for human intemporal
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 tend to be integrated at uninstitutionalised-threshold 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 preceding 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), by prelogism as-of-conviction,-as-to-profound-supererogation reflex, prelogic/conviction-as-to-profound-supererogation and postlogism -formulaic slanting narratives as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism will be analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-supererogation mental-disposition will rather re-accentuate prelogic/conviction-as-to-profound-supererogation constructs in contention situations whereas the characteristic of postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism -formulaic slanting elicited threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing –apriorising-psychologism, whether direct as with the psychopath postlogic-backtracking-<iterative-looping-‘set-of-dereifying-

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threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity as to fundamentally undermine procrypticism—or-disjoinedness-as-of-reference-of-thought and bring about deprocrypticism, and so crossgenerationally, and not instant argumentation convincing intradimensionally in a registry-worldview/dimension that is defective or perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in the first place). Ontology being the intemporal-disposition, the exercise of ‘directing convincing’ to temporal-dispositions is inherently unwarranted and is rather <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. By ‘uninstitutionalised-threshold’ (where there is no ‘intemporal social universal-transparency–(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) as well as no temporal-to-intemporal-dispositions disambiguation/unequivalences/alienative-hierarchisation’) is meant, the possibilities of human dispositions and acts beyond frameworks that have not been institutionalised; manifesting as (uninstitutionalisation) ‘temporal-threshold logic’ or ‘discomfiture’. So the uninstitutionalised-threshold 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
priorising–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-de-mentativity)/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 depocryptic 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 emanation 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-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. Our mental-devising-representation of the world in 5000 BC, 2000 AD and possibly 100 AD might be worlds apart, but the intrinsic nature of reality never
changed and will never change an iota. So our knowledge construct is more of a proxying to intrinsic reality to grasp the possibilities of the Good/understanding/knowledge-reification\textsuperscript{7}/ontological-primemovers-totalitative-framework\textsuperscript{7} for ontological-primemovers-totalitative-framework\textsuperscript{7} and thus a better grasp of the world; hence proxying mentation-capacity level as the various institutional-cumulation/institutional-recomposure-<as-to-\textsuperscript{4}historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing>\textsuperscript{7}. That idea that intrinsic reality is preceding/superseding is known as ‘postconvergence’ (we are converging to reality and not adding or taking away anything from it, it is us being illuminated as reality is already given). In the exercise of construing ontological veridicality what gives in when the pertinence of ontological-primemovers-totalitative-framework\textsuperscript{7} is known is the human psyche (whether by candoring/straightness/prelogism\textsuperscript{8} when pertinent or decandoring/slantedness/distractive-alignment-to-\textsuperscript{8} reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{8} when impertinent), intrinsic reality never gives in (that’s why we are mortals and our hope is to always give-in to intrinsic reality for the possibilities of the future). This latter point is important as by reflex an epistemic-totalising\textsuperscript{3}-self-referencing-syncretising/temporal-human-centered dimension in its flaws will strive to preserve itself by <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} 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\textsuperscript{9},-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation. By ‘intemporal transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{9} 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-unaaffirmative–disambiguated–motif-and-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-unaaffirmative–disambiguated–motif-and-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 secondnaturising level out of ontological-primemovers-totalitative-framework); noting that ‘temporal perverted-transversality-of-affirmative-and-unaaffirmative–disambiguated–motif-and-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–of-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 amplituding/formative–epistemicity totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards ontological-prime movers-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/superrogatory-de-mentativity notion while often obscured in the social amplituding/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 amplituding/formative–epistemicity totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag 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-
attrition-of-thought recurrent in uninstitutionalised-threshold in the extended-informality-
{susceptible-to-effecting-parsonomy-as-of-shoddiness-and-incompleteness-to—
meaningfulness-and-teleology}, allowing for the possibility of transcendental meaning,
institutionalisation/intemporalisation (skewing (‘intemporal’-asymmetric-subsumption-of-
temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory—de-mentativity) 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

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-motif-and-apriorising/axiomatising/referencing101 at-a-superseding-pedestal, and represented as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation — preconverging/dementing—apriorising-psychologism as oblongated/decandored or failing-intemporal-preservation-or-misappropriation-of-meaningfulness or transversality-of-affirmative-and-unaffirmative–disambiguated-motif-and-apriorising/axiomatising/referencing101, 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—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection irrespective of the uninstitutionalised-threshold, and calls for PEDESTALLED CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/deferential-formalisation-transference meaning towards the intemporal/longness disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation,
institutionalisation/intemporalisation. Pedestalled construal/pedestalled disambiguation thus involves at a given uninstitutionalised-threshold translating the ‘apparently prelogism-as-of-conviction,-as-to-profound-supererogation’ or prelogic teleological finality of a temporal-disposition into its veridical preconverging-or-dementing-apriorising-psychologism as postlogic perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation teleological finality, and so successively in reflecting the notional-discontiguity/epistemic-discontiguity-<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema> of temporal-dispositions registries (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as rather referenced/registered/decisioned from the prospective intemporal-disposition in postconverging-or-dialectical-thinking-apriorising-psychologism to reconstrue new recomposuring-reference-of-thought-categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation while superseding the prior registry-worldview/dimension as backdrop of temporal perversion of the prior reference-of-thought-categorical-imperatives/axioms/registry-teleology. Technically, pedestalled construal/pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology finality/questioning mental-profundness (deep candor) the relative longness/shortness-of-teleology of temporal-dispositions teleologies finalities/questioning mental-triteness (light candor), starting with slantedness pedestal finality/questioning (which is the psychopath’s insane/slantedness-fitment-roaming/drifting-cycle), and as it conjugates/inflects across other temporal pedestals teleology 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\(^2\) 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\(^7\>) whether psychopathic or not, and pedestalled construal/pedestalled disambiguation is then required using distractive-alignment-to reference-of-thought—\^of-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\(^7\>) rather point to uninstitutionalised-threshold\(^2\), 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\(^7\>) 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—
disambiguation, into the intemporal and various conjugating temporal-dispositions of postlogism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \( \text{reference-of-thought-} \) devolving ontological-performance-<including-virtue-as-ontology>, allows for the establishment of contextualisation in articulating the contrast of the intemporal-disposition’s organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of- reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology ) and temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing –apriorising-psychologism involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising – with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ontological-primemovers-totalitative-framework dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing (‘intemporality-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity), by way of institutionalisation/intemporalisation percolation-channelling, towards the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). For instance, a 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 \(^{10}\) 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-conflicatedness—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-conflicatedness>/transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation projection induced deference’; whether deference
with regards to a superstition/belief system/religion, essences/universal-notions, positivist
idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism),
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-conflicatedness>/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-
conflicatedness>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation projection induced deference’ explains why
institutionalisation/intemporalisation has been happening across human history; whether
deerence 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-confledness-or-ontological-reprojecting pedealling. 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-confledness-or-ontological-reprojecting pedealling 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 dementating/structuring/paradigming of reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but rather as perversion-of- reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of subpar reference-of-thought–categorical-imperatives/axioms/registry-teleology, of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold is ‘perverted reference-of-thought and meaningfulness’ (<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasic-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–deprocrypticism institutionalisation/intemporalisation ‘dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-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-recomposure-<as-to-‘historiality/ontological-
eventfulness /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-conflatedness /transvaluation-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection induced deference’) of the cross-section of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. Where, and if, intemporal-disposition was to possibly end or be upended (either because of lack of further human intemporal-disposition mentation-capacity for higher levels-of-transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, in the dynamism of individual potential, i.e. the solipsistic disposition of individuals’ individuations to assume "universal projection of longness-of-thought-and-meaning, or social-construct potential, i.e. where grander institutionalisation/intemporalisation is not confused and implied on the naivety that the institutionalised social-construct is of intemporal-disposition rather than a temporal-to-intemporal-dispositions construct requiring ‘transcending any perversion-of’ reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”> of the <amplituding/formative> wooden-language—(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—“meaningfulness-and-teleology”“-as-of-‘nondescript/ignorable—void ’-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-supererogation 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>supererogatory—de-mentativeness/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 de-mentating/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-primesmovers-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-primesmovers-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/akrasiac-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-discomfite-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 /ontology/intrinsic-reality-as-providing-future-/universal-possibilities-for-the-human-species are the ‘very tip of the possibility of human civilisation’ and their moral/intellectual posture is to ‘bluntly look down’ to the ‘little mortal creatures of temporality’ 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/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortals’ 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 secondnaturing exercise’, and ‘not human
temporal-dispositions transformation exercise’ into intemporality\^! Ultimately, like all
institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating —
\textless\textit{amplituding/formative}\textgreater\textit{supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness }\textsl{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation projection induced deference’ to such an ontological construal by way
of formalism-and-officialdom as the temporality\^/averageness/banality-of-thought is not
allowed to imply an dimensionality-of-sublimating —
\textless\textit{amplituding/formative}\textgreater\textit{supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness }\textsl{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation projection depth with respect to such ontological construal (due to the
reality of the mediocrity principle that we are not as of intemporal-disposition but temporal-to-
temporal-dispositions, and hence the need for the artifice to skew/deferential-formalisation-
transference for intemporality’ as enabling ontologisation and re-ontologisation) otherwise we
would be working with moral philosophy and not law, subject-matter informalities and not
formalisms, etc. There is no such thing as ‘intemporal temporality\^’ as mental-dispositions
‘geared to accommodate temporality\^’ (as to incrementalism-in-relative-ontological-
incompleteness —enframed-conceptualisation) are doing nothing but providing the anchoring
for the endemisation and enculturation of the vices-and-impediments\cite{5} associated with such
temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold\cite{132—defect—thedefect—\textit{as-Being-
or-ontological-or-existential—defect}>\textsl{perversion-of—reference-of-thought—\textit{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation}>}, and hence are doing nothing but \textless\textit{amplituding/formative—
epistemicity}\textsl{totalising—self-referencing-syncretising}; as the state of inherent relative-
ontological-incompleteness’—induced,‘threshold-of—nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for- perversion-of- reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —,—or-temporal-preservation-as-pseu diointemporal/ —preservation, in temporal-preservation-as-pseu diointemporal/—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> in want for prospective transcendence-and—sublimity/sublimation/supererogatory—de-mentativity (notwithstanding that the defect-in-temporal-preservation is instigated from postlogism as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness mental-disposition eliciting temporal inclinations of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfui re-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in upholding its temporal-preservation-as-pseu diointemporal/—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-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > but rather the ‘distortional effect on analysis’ arising from ‘postlogic/psychopathic elevation wittingly or unwittingly’ by prelogism—<as-of-conviction,—as-to-profound-supererogation 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

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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-as-to-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—as-of—compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation is associated with all the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing by its eliciting of ‘protracted slantedness in temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), and so given the de-mentative/structural/paradigmatic relative-ontological-incompleteness reference-of-thought induced threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism. Hence, the need for ‘dimensionality-of-sublimating’—amplituding/formative—supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ratnalising/transepistemicity/anamnestic-residuality/sprit-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/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
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{23} dispositions of
\textsuperscript{2} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-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{102} de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} a medieval mindset/ reference-of-thought with respect to a superstitious-disposition or \textsuperscript{1} perversion-of- reference-of-thought\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>} of \textsuperscript{1} universalisation categorical-imperatives’ and likewise \textsuperscript{1} de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} a procryptic mindset/ reference-of-thought with respect to \textsuperscript{1} 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{29} as intemporal/\textsuperscript{29} 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\textsuperscript{/candoring/straightness reflex’, ‘distractive-alignment-to- reference-of-thought\textsuperscript{<of-apriorising/axiomatising/referencing>} (as decandored/oblongated) is always the mental apriorising–registry alignment with regards to the \textsuperscript{1} perversion-of- reference-of-thought\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}
supererogation\textsuperscript{*} registry-worldview, as positivism by \textsuperscript{1} de-mentation-
(supererogatory\textsuperscript{*} 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\textsuperscript{*}—
preconverging/dementing \textsuperscript{19}–apriorising-psychologism, \textsuperscript{10} universalisation by \textsuperscript{1} de-mentation-
(supererogatory\textsuperscript{*} 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\textsuperscript{*}—
preconverging/dementing \textsuperscript{19}–apriorising-psychologism, base-institutionalisation by \textsuperscript{1} de-
mentation-(supererogatory\textsuperscript{*} 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\textsuperscript{*}—
preconverging/dementing \textsuperscript{19}–apriorising-psychologism, and
prospectively (though counterintuitive, as well) notional–deprocrypticism by \textsuperscript{1} de-mentation-
(supererogatory\textsuperscript{*} 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\textsuperscript{*}—
preconverging/dementing \textsuperscript{19}–apriorising-psychologism; (v) in the bigger scheme of things,
distinctive-alignment-to\textsuperscript{*} reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{*} at
‘uninstitutionalised-threshold\textsuperscript{*}’ 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,
distinctive-alignment-to\textsuperscript{*} reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{*} 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 mathematics) in ‘unwinding’ applicative ‘colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation’ of manifest teleologic-articulations as ‘subexistence-in-existence/existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness

(deconstruction/ontological-reconstituting–as-to-conflatedness 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 maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation about evasive atomic-level physical reality, more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence possibilities or existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
thought, in supererogatory–epistemic-confoundedness/existential-potency for ontologically-veridical ontological-normalcy/postconvergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-normalcy/postconvergence (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as ‘an ontologically-veridical abstract and infallible referencing/correction-tool’ enabling dynamic recomposuring projecting-and-reflecting: on the one hand, candoring/prelogism/organic-comprehension-thinking ontologising, or on the other hand, decandoring/distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>/threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism, even as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation implies a continually-evasive/ephemeral social world dynamics but that is graspable in referential terms. This allows for a truly universal and dynamic psychological science (and sound foundation for grasping ‘the veridicality of meaning’). The tools for such an ontological entrapment is basically about ‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications ‘transdimensional-meaningfulness/memetic refinements’ as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-confoundedness as dialectical transformation as prospective reference-of-thought involving fundamentally the organic harnessing of the notions of candoring/prelogism, dialectically-or-contendingly-in-phase, organic-comprehension-thinking, prelogism-as-of-conviction, as-to-profound-supererogation on the one hand and on the other hand decandoring, distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>, dialectically-or-contendingly-out-of-phase, 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, perversion-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’>, and not-of-logical-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-referencing-syncretising/mirage, and truly have a fulsome picture of universals. Postdication (as an abstract and infallible referencing/correction-tool) allows for the ‘ontological liberation of human mental-devising-representation (of meaning) from any present (recomposured)-consciousness-awareness-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-
(supercreryogory—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 (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-recomposing implied by postdication places the prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposing (in this case positivistic institutionalisation/intemporalisation) existentialism/full-existential-depth-implications personhoods-and-socialhood-formation in
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 consummated/forfeiting posture in transversality-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing 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 (deprocryptism), for instance, medieval intellectuals like Galileo and Rousseau have to be of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ in transversality-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ 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-mentionation-(supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics) of temporal-dispositions-postlogic-backtracking-<iterative-looping–set-of-dereifying-hollow-narratives-and Acts’>–subknowledgeing /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-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing\textsuperscript{103} (not nested-congruence) by the intemporal-disposition intemporalisation skewing (‘intemporality\textsuperscript{-asymmetric-subsumption-of-temporality’}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{-de-mentativity) as deferential-formalisation-transference, going from base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. Such a ‘postconvergence referentialism’ skewed (‘intemporality\textsuperscript{-asymmetric-subsumption-of-temporality’}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{-de-mentativity) hermeneutic-circle goes beyond a traditional hermeneutics exercise of subjective interpretation and rather arrives at an exercise in ‘\textsuperscript{103}universal objective (ontological-primumovers-totalitative-framework\textsuperscript{2})’ 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–‘motif-and-apriorising/axiomatising/referencing\textsuperscript{103} / dialectically-or-contendingly-out-of-phase colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation), and so, as coming from an intemporal-disposition/ontological skewed (‘intemporality\textsuperscript{-asymmetric-subsumption-of-temporality’}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{-de-mentativity) 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 \( ^{15} \) with respect to ‘socially-perceived-value
as of social-stake-contention-or-confliction’, rather than how do we over-idealise ourselves and
thus fail to be preemptive (as the ‘human cross-sectional mental equilibrium disposition’, at any
successive transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity/institutionalisation in the ‘human essential temporal-to-intemporal-dispositions
equilibrium nature which is ontologically true’, under-accounts for ‘temporal-nature which is
not ontologically true’, and over-accounts for ‘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 \( ^{1} \) \( \rightarrow \) \( ^{<amplituding/formative>} \) supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationaising/transepistemic/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 \( ^{16} \), for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
mentativity)/deferential-formalisation-transference towards intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation), hence the need to refer analytically to human
temporal-to-intemporal-dispositions s 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 \( ^{19} \) by \( ^{34} \) maximalising-
recomposing-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/supererrogatory-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 recomposing/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
transcendentally/transdimensionally/interdimensionally/across-all-institutional-
cumulation/institutional-recomposure-as to historiality/ontological-
eventfulness/ontological-aesthetic-tracing> entropy as ontological-normalcy/postconvergence
recomposuring/memetic-reordering/psychoanalytic-unshackling ontological-reconstituting–as-to-conflicatedness /deconstruction); involving avoiding making an intemporal-disposition representation (with the implication of a purely logical operation/processing/contention) instead
of a temporal-to-intemporal-dispositions representation (with the implication of temporal-to-
temporal-dispositions disambiguation before logical operation/processing/contention; as
apriorising–registry disambiguation, into the intemporal-disposition and conjugating temporal-
dispositions as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
allowing for contextualisation in articulating the contrast of the intemporal-disposition’s
organic-comprehension-thinking (organicalism/intemporal-prioritisation-of reference-of-
thought–as-conflicatedness or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology) and temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-as to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism –involving slanting by psychopath,
miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-
association-or-temporal-or-alibi conventioning-rationalising –with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as ontological-primemovers-totalitative-framework dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory-dementativity), by way of institutionalisation/intemporalisation percolation-channelling, towards the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Thus the ontological veridicality of the registry-worldview’s/dimension’s perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation at it uninstitutionalised-threshold 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-conflicatedness 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing–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-supерerogation — preconverging/dementing–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 (organicism/’intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness -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\(^9\); 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\(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating\(\ulcorner\)–amplituding/formative\(\urcorner\)supererogatory–dem- 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\(^9\)) – equivocates as of profound-supererogation\(^6\) to the highest teleologies of universalisation (as percolation-channelling undermining of ununiversalisation and its vices-and-impediments\(^5\)) – equivocates as of profound-supererogation\(^6\) to the highest teleologies of Positivism (as percolation-channelling undermining of non-positivism/medievalism and its vices-and-impediments\(^5\)) –and prospectively, equivocates as of profound-supererogation\(^6\) 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\(^\text{19}\). 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-vices-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\(^{101}\) ‘over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality\(^{51}\)) need for prospective institutionalisation/intemporalisation/transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation necessarily calls upon the (intemporal)-kind that articulated-and-upheld-for-percolation-channelling the superseding institutionalisation/intemporalisation/transcendence; and the condition of mere-institutionalised-being-and-craft in the untranscended registry-worldview/dimension doesn’t speak of a disposition to prospectively articulate-and-uphold-for-percolation-channelling an intemporally requisite prospective registry-worldview/dimension institutionalisation/intemporalisation that is intemporally preserving (in ontological-normalcy/postconvergence), highlighting the veridicality and need for ‘human registries-disambiguation at uninstitutionalised-threshold\(^{102}\)’, and as being temporal-to-intemporal-dispositions. The notion of higher teleologies as such is specific to the human species in holding that beyond just ‘a physical animal passing of specie generational succession’ for survival and optimising-specie-flourishing, with higher teleologies there is ‘an even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-cultural optimising of possibilities of the species towards intemporal virtue as civilisational over temporal vices-and-impediments\(^{105}\) (philo-cultural and not cultural, because philosophy notionally 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-asymmetric-subsumption-of-temporality\(^{98}\)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity)/memetic-reordering with respect to the base physical animal selectivity process (genetics) of the human species generational succession. On other issues of pertinence in the
bigger scheme of things: (i) Meaningfulness of temporal-to-intemporal-dispositions as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions. Going by the human ‘institutional-cumulation/institutional-recomposurer-as-to-‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing’ process involving variously candored/straightness/prelogism and decandored/oblongated/distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> 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’> 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-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’> or transcending/superseding, and not necessarily by its veracity/ontological-pertinence. But then given that what allows for the institutional-cumulation/institutional-recomposition-<as-to-‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing>-

process transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to take us from an uninstitutionalised animal to now a positivistic one and prospectively a deprocryptic one; it is difficult to contemplate ‘existential success/idealism’ from a knowledge/ontological perspective (in contrast to a temporal <amplituding/formative> wooden-language-<imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—‘meaningfulness-and-teleology-as-of—‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications> perspective) without identifying that intemporal-disposition in contrast to temporal mental-dispositions is what is ‘truly existential success’ as the intemporal-disposition
is very much what allows for human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and subsequent institutionalisation/intemporalisation, much as the distilling process allows for the lightness of hydrocarbons, ‘where lightness is virtue’. Basically, it can be said that without the human quality of the ‘aetiologisation/ontological-escalation individuation of the intemporal’ we’ll still be probably in caves. Of course, such a depth-and-projecting-scale-of-thought requires an appreciation of the ‘percolative impact’ of the ‘firstnature/intemporal’ (which is not readily available to the immediacy/shortness-of-register-of—meaningfulness-and-teleology of minds of temporal-dispositions). For instance, men did not ‘by magic’ develop the possibilities of civilisations whether the stone, bronze, copper, iron ages, the antiquities, the medieval and today modern positivism; without a corresponding ‘psychoanalytic liberation’ that allowed for such a development induced by philosophical revolution, however, prosaic the philosophy. For instance, it is not by magic that science and vaccines were not developed in antiquities but were developed in early industrial Europe, as the ‘psychoanalytic liberation’ of the ideas expressed by the Descartes and Galileos ‘shaped subsequent common minds’ to be inclined to rationalise profoundly their grasp of physical phenomena like Pasteur and others. Likewise, the philosophical development in antiquities not being ‘profundamente 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’

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 conceptualisation’ leading up to our positivism–
procrypticism registry-worldview/dimension mental-disposition. In other words in the 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>) finitude of the recurrent-utter-uninstitutionalisation registry-
worldview/dimension, we may be forgiven going by human limited-mentation-capacity by its
‘non-rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-
or-random-mental-disposition’ to be unable to grasp greater emancipatory ‘(re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking ‘-projective-insights’/’epistemic-projection-in-conflatedness ‘-of-
notional–deprocrypticism-prospective-sublimation)’
originary/event ‘-of-prospective-
ontology-origination psyche rules of intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity as of phenomenal-abstractiveness-of-
presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
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 conceptualisation’ successively as of base-
institutionalisation–ununiversalisation apriorising/axiomatising/referencing–psychologism,
rulemaking-over-non-rules—universalisation–non-positivism/medievalism
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism, positivism–procrypticism positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism, and notional—deprocrypticism preempting—disjointedness-as-of-‘reference-of-

thought, -as-to-’<amplituding/formative-epistemicity>growth-or-
conflatedness’/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mer-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism. This highlights that our own location at the backend in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process doesn’t dispense us from our own 1 de-mentation-
(supercerogatory—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- historiality/ontological-
eventfulness'/ontological-aesthetic-tracing> could be summed up this way: - a human-
philosophical-conceptualisation of mythologies (of superstitious causations with respect to
human and existential destiny/teleology—‘inducing a human psychoanalytic-unshackling or
registry-worldview memetic-reordering’ which has the merit of introducing comprehensive
social institutionalisation/intemporalisation suprastructurally based around such mythologies
(underlying suprastructurally the creation of superstitious practices, religions and belief
systems, and practically ‘institutionalised living’ whether with respect to nature or among
humans); - a human-philosophical-conceptualisation of mystical-principles (a system of the
appropriate relations humans need to have with such superstitious causations with respect to
human and existential destiny/teleology—’renewing the human psychoanalytic-unshackling or
registry-worldview memetic-reordering’ which has the merit of redefining comprehensive social institutionalisation/intemporalisation as rules/principles-driven though still based on mythological systems (underlying the suprastructural introduction of rules/principles in superstitious practices, religions and belief systems, and practically ‘universal rules of institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of principles-rationalism (of principles/rules of causation-in-reflecting-ontology as not superstitious with respect to human and existential destiny/teleology) ‘redefining the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of universalisation, positivism and science (underlying the suprastructural introduction of intemporal principles in the operation of social endeavours including social rules and science, and practically ‘the categorical-positivising/rational-empiricism of institutionalised living’ whether with respect to nature or among humans); and prospectively - a human-philosophical-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-totalitative-framework\(^2\) 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\(^2\)–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-\(^2\)historiality/ontological-eventfulness\(^2\)/ontological-aesthetic-tracing> that successive introduction of more and more ‘realistic’ conceptualisations enable a grander ontological-primemovers-totalitative-framework\(^2\) 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 subknowledging\(^2\)-impulse/compulsive-dementing/slantedness/psychopath, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). This is the peculiarity of notional–deprocrypticism dialectical-thinking-or-postconverging–apriorising-

notional–deprocrypticism is particular, as imbued/recomposuring with the other institutionalisations and across all the successive institutional-cumulation/institutional-recompose—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-supererogation > defect by recognising the reality of human temporal-to-intemporal-dispositions in principle and preempting this in principle in its operant conceptualisation, i.e. in principle the deprocryptic reflex is not to simply operate/process logic, it anticipates the verification of soundness of apriorising–registry to establish that this isn’t subknowledging-impulse/compulsive-dementing/slanted/psychopathy as well as the
conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing—apriorising-psychologism—perversion-of—reference-of-thought—<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > by the
temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation. Such ‘notional—deprocrypticism institutionalisation/intemporalisation
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ (as with any other
institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity) involves the development of preemptive
and prospective categorical-imperatives/axiomatic-construct/registry-teleology—for-
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation over the prior now
dialectically—or-contendingly-out-of-phase/dialectically-primitive) perversion-of—reference-
of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > 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-
recomposure—<as-to—historiality/ontological-eventfulness—/ontological-aesthetic-tracing>
imply higher perversion of reference-of-thought—categorical-imperatives/axioms/registry-
phenomenological-and-hermeneutic-insights, as with this research paper, and extending into a ‘creative existentialism (full-existential-depth-implications) storying construal’ as the ‘ontologically effective, applicative and operant articulation insight’ to this background phenomenological-and-hermeneutic-insights. Its highlighting of such a transcendence-and-sublimity/sublimation/supererogatory-de-mentativity should be similar to say a literary work like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural-diffusion-from-Western-philosophical-transcendence which positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity integration into the society’s institutionalisation/intemporalisation percolation-channelling undermines-psychoanalytically/psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring the society’s existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation allowing for positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. But then unlike Things Fall Apart, such a perpetuation-of-notional-deprocripticism 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


reference and teleology\(^{\text{102}}\) reflection/perspectivation of the two prior pedestals in ontological-escalation as a registry-worldview/dimension defect at this uninstitutionalised-threshold\(^{\text{20}}\) as backdrop for ‘postconverging-or-dialectical-thinking\(^{\text{73}}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the construal of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{\text{99}}\) as of prospective notional–deprocrypticism reference-of-thought\(^{\text{83}}\) categorical-imperatives/axioms/registry-teleology\(^{\text{99}}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preempting procrypticism, so construed by ‘notional–deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\(^{\text{20}}\)-differentiation-as-of-supratransversality—apriorising/axiomatising/referencing’. And so, based on the fundamental psychological de-mentating/structuring/paradigming of ‘mental-devising-representation devising’ giving-in to veridicality/intrinsic-reality when shown to be perversion-of-reference-of-thought\(^{\text{83}}\)–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{\text{96}}\). This fundamental psychological de-mentating/structuring/paradigming operates by way of candoring/prelogism \(^{\text{20}}\)/dialectically-or-contendingly-in-phase or in preconverging-or-dementing\(^{\text{83}}\)–apriorising-psychologism/decandoring/distractive-alignment-to–reference-of-thought\(^{\text{83}}\)–of-apriorising/axiomatising/referencing> \(^{\text{20}}\)/dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimension ontological-veridicality ‘as thinking’ or perversion-of-reference-of-thought\(^{\text{83}}\)–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{\text{96}}\) ‘as preconverging-or-dementing\(^{\text{83}}\)–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 uninstiituionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ‘procryptism–or–disjointedness-as-of– reference-of-thought so reflected/perspectivated from notional–deprocrypticism is more veridical than its illusion-of-the-present/present-consciousnessas mental ‘postconverging-or-dialectical-thinking”–apriorising-psychologism’ representation. In the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-notional–deprocrypticism re-elaborated to a ‘creative existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity provides an even more profound and emanant-insight understanding of the anthropological continuity/anthropopsychology and the proper place of the present positivistic mind in the bigger scheme, and what is prospectively implied, as a perpetuation-of-notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). Another ontological element of the perpetuation-of-notional–deprocrypticism 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of: ‘organising rules/principles’/base-institutionalisation are opportunistically critical for temporal direct/immediate survival itself, i.e. such an uninstitutionalised state with uncertainty, lack-of-knowledge about the environment and relative lawlessness ‘focuses the individual’s mind’ to adhere to any dependable organised rules/principles/laws, even where such organising rules/principles/laws are bad so long as they are predictable, be it circumstantially (and effectively, base-institutionalisation is a state where such organising/rules/principles/laws are constantly being remade competitively with respect to survival-possibilities and power-relations, but on the other hand base-institutionalisation tends to have weak institutionalisation/intemporalisation percolation-channelling for intemporal transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in the long run due to ‘holding-on-to-the-initial-proven-survival-and-flourishing-assets/tradition’ and ‘a question of power relations’, and more likely than not, in such human society in ‘clanic turbulence’ base-psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is a highly-diffusionary-juggling-and-reconstituting-transcending-across-clans rather than oriented towards just a singular intra-social intemporal-philosophical transcending, but also involving on the rare occasion a lopsided diffusion from an altogether different and dominant cultural grouping); those of ‘projecting rules/principles’ or universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambits of the former; while those of ‘empirical rules/principles’/positivism are even less positive-opportunistically critical for temporal direct/immediate 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/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming rather than a temporal extricatory de-mentating/structuring/paradigming in their cross-section of the social-construct. However, it will probably be more facile for such a cross-section of the social-construct to be strongly disposed to adopt an extricatory/temporality de-mentating/structuring/paradigming rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming regarding the reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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 transcendance-and-sublimity/sublimation/supererogatory–de-mentativity which temporal directness/immediacy for ‘individuals sense of survival-and-flourishing’ is not so obvious but for its abstract ontological veridicality and abstract intemporal transformation implications as is the case with deprocrypticism; but is rendered possible because of the relatively ‘strong preset institutionalisation/intemporalisation percolation-channelling for transcendance-and-
sublimity/sublimation/supererogatory~de-mentativity’ (on the basis of its untenability/internal-contradiction/internal-incoherence/institutional-constraining generation capacity); more like it would be fair to say that many an abstract and boring scientific efforts do not necessarily appeal temporarily but for the strongly preset institutionalisation/intemporalisation percolation-channelling for their social integration. Basically, with transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as temporal directness/immediacy weaken on the one hand, the element of untenability/internal-contradiction/internal-incoherence/institutional-constraining (with institutional percolation-channelling for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity) in assuring prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity strengthens. To sum up, this highlights the ‘temporal existentialism/full-existential-depth-implications practicality aspect’ involved in all human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. That is, transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive). To the extent that transcendence-and-sublimity/sublimation/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-prime-movers-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 categorical-imperatives/axioms/registry-teleology’; requiring a referential ‘memetic reordering/psychoanalytic-unshackling’ for the entropic preservation of intemporality/intrinsic-reality as validated by ontological-prime-movers-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-prime-movers-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 procrpticism to deprocrpticism. More than just an exercise of grasping the possibilities of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, it is critical that for future transcendence-and-sublimity/sublimation/supererogatory–de-mentativity we don’t confuse the development of a ‘banal/temporal/averaging-of-temporal-thoughts’ notion in ‘our shortness of the lives of mortals’ (80 or 100 years or so) as defining what is ‘existential idealism/success’ on the basis of such ‘mental shortness’ (which isn’t even solipsistically/emanantly/becomingly the intemporal responsibility for the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather ‘institutionalised and secondnatured there’, and so is ‘philosophically irresponsible’ prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/prospective-institutionalisation, necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of ‘existential idealism/success’ must be the exclusive purview of the aetiological individuation of the intemporal-disposition whose organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought–as-conflatedness–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology/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–deprocrpticism (to thwart procrpticism–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-referenc-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 stigmatise, as reality works on the basis that ‘what is, is what is!’ That then being the case, what then is the relevant question is how do we ensure by institutionalisation/intemporalisation (based on the Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework and not impression/good-naturedness/wishfulness vagueness) the supersedingness of the intemporal-disposition-worldview (as ontological and upholding virtue in the medium to long perspective) over the cross-section of human mental temporal-to-intemporal-dispositions s, i.e. secondnaturing as formalisation and internalisation. For instance, if men were of an intemporal-disposition we will only need ‘moral philosophy’ and ‘no law’ as the institutionalising principle of the law is a tacit recognition that realistically we need ‘dominating/superseding artifices’ or ‘institutions and their rules and narratives’ whether the human subjects have a grasp of the ‘philosophical’ universal end purpose or not). This is the attitude that preserves the virtue inherent in the intemporal conceptualisation of meaning and ‘not any temporal romantic idealism’ which only leads to perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation that goes on to undermine directly or by sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugations the virtue in knowledge, and so in particular in the
‘extended-informality-(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology’)’ (informal settings) where the constraining social universal-transparency (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 secondnaturings 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–deprocripticism and as procrypticism (‘perversion-of’ reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation > of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivism/medievalism meaningfulness. This mutual unintelligibility should not be ‘addressed logically’ actually by the intemporal-disposition or prospective-memetism or prospective/transcending registry-worldview/dimension as this naively implies both registry-worldviews share the same ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-suprastructural positivism and non-positivism/medievalism ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); wherein it is transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing that plays out to enable the utter superseding/transcendence of the intemporal-disposition or prospective memetism or prospective/transcendental superseding registry-worldview/dimension over the prior/transcended/superseded intradimensional meaningfulness. For the simple reason that
intrinsic-reality being preceding as ontological-normalcy/postconvergence it won’t let the positivistic mindset/\textsuperscript{83} reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology\textsuperscript{83} of the mortals that we are, in the sense that a cholera epidemic that was to occur say in \textsuperscript{100} b.c. Will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; thus naivety will be to strive to syncretise in temporal-and-social-trading our discomfort/unpalatability in construing intrinsic-reality/ontology) to be involved in social-and-temporal-trading with the non-positivism/medievalism mindset/\textsuperscript{83} 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\textsuperscript{19}–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 institutionalisation percolation-channelling mechanism. This ontological insight (transversality-of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing\textsuperscript{101} that plays out to enable the utter prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension) also informs, as with all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-
worldview/dimension as notional–deprocrypticism 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^{-19}–apriorising-psychologism in line with the preceding ontological-normalcy/postconvergence nature of intrinsic-reality/ontology, likewise with the idea that notional–deprocrypticism validation will arise from the untenability/internal-contradiction/internal-incoherence/institutional-constraining of procrypticism as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism takes hold in the the-Good/understanding/knowledge-reification^{\#}/ontological-primemovers-totalitative-framework^{72} institutionalisation percolation-channelling mechanism. So deterministically and operantly, without any discretion allowed, from the intemporal/ontological perspective, it is a crossgenerational collapsing/overriding-and-superseding of temporal-dispositions and a registry-worldview/dimension-intradimensional-meaningfulness that is ^{73}perversion-of-\textgreater \text{reference-of-thought}-<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\text{ construed in transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing}^{101} involving reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the ^{102}de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as the backdrop of new ^{3}reference-of-thought–categorical-imperatives/axioms/registry-teleology^{99},-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^{19}–apriorising-psychologism arises simply by a shift of
reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein the latter 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 reference-of-thought (of postconverging/dialectical-thinking—apriorising-psychologism) about the prior transcended/superseded reference-of-thought (and so, beyond the latter’s registry-worldview/dimension wrongful reflex to set-aside/ignore the implications of its demonstrated ontological-impertinence as of notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> and go on to be of <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag this now shown-to-be-wrong 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—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—apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own reference-of-thought is superseded/transcended by a prospective 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~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{\circ} reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity\textsuperscript{\circ}, and go on to self-reference-syncretise its transcended/superseded reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/reference-of-thought will likely shift the 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/reference-of-thought will be that A is preconverging-or-dementing\textsuperscript{\circ}–apriorising-psychologism and that a germ and biological functioning theory of the human body is the 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\circ},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that uphold the prior/transcended/superseded 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\textsuperscript{\circ}–de-mentativity given the relative abruptness of cultural diffusions compared to an intra-society philosophical transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{\circ}–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 \textsuperscript{\circ}reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension (in this instance the positivistic registry-worldview/dimension) that will
logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation effect; as successive circular postlogic-backtracking-/iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’—preconverging-or-dementing—apriorising-psychologism constructs, and not as may wrongly be reflected by the natural reflex to be prelogic supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism, as supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism (existential-contextualising-contiguity/meaningful-projection-of-intrinsicness/authentic-vocalisation/prelogism) constructs. And likewise, it is a crossgenerational habituation of notional–deprocrypticism reference-of-thought and reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that will ultimately lead to a shift in reference-of-thought and the correspondingly more profound and grander notional–deprocrypticism ontological-veridicality/ontological-contiguity thereof. Another validation for the preconverging-or-dementing—apriorising-psychologism mental-devising-representation of retrospective/transcended/superseded registry-worldviews/dimensions has to do with the implications of the notions of impression-driven/good-naturedness/wishfulness and the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework with respect to the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality. A prospective/transcending/superseding registry-worldview the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework mental-devising-representation of a retrospective/transcended/superseded impression-driven/good-naturedness/wishfulness construct is always a preconverging-or-dementing—apriorising-psychologism construct, and so across all institutionalisations indicating that the ontological-normalcy/postconvergence and
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 a 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-motif-and-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 procrypticism inclination to stick to the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-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 /akrasiatic-drag/denatured/preconverging-or-dementing\}—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology as-to-how-others-act-in-hollow-constituting—\{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\} requiring the-Good/understanding/knowledge-reification^7/ontological-primemovers-totalitative-framework\^2 appreciation that an ontological-primemovers-totalitative-framework as to existence-potency—sublimating—nascent, disclosed-from-prospective-epistemic-digression-as-of—\{amplituding/formative—epistemicity\} totalising—renewing-realisation/re-perception/re-thought,—in-supercerogatory—epistemic-conflicatedness\^2 indicating such a perversion-of reference-of-thought\{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supercerogation\} implies a prospective/transcending/superseding registry-worldview’s/dimension’s new—reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to ensure intemporal-preservation as deprocrypticism. Thus it is the-Good/understanding/knowledge-reification^7/ontological-primemovers-totalitative-framework\^2 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\^3 with the wrong implications of inherently representing the reference-of-thought—categorical-imperatives/axioms/registry-teleology\^3, 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-referring-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-supererogation> as to preconverging-or-dementing—apriorising-psychologism arise, due to sub-par reference-of-thought—categorical-imperatives/axioms/registry-teleology in misconstruing ontological-normalcy/postconvergence reflection of intrinsic-reality, and so by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-
association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect); but rather the notion of a ‘requisite and grander and grander sense of the-Good/understanding/knowledge-reification’/ontological-prime movers-totalitative-framework illuminating reflecting/perspectivating/highlighting (which is ‘more or less ontologically-reconstituting/deconstructional’, in the sense that in the bigger scheme to absolutely grasp intrinsic-reality/ontology in cumulation/recomposuring from recurrent-utter-institutionalisation-to-deprocrypticism, reference-of-thought–categorical-imperatives/axioms/registry-teleology , for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> are, strictly speaking, of a more-and-more-precise-heuristic-nature in their strive to grasp intrinsic-reality/ontology as-we-predicate-better-and-more-about-the-world, notwithstanding the fact that a registry-worldview/dimension acts more-or-less-in-utter-trust to its given reference-of-thought–categorical-imperatives/axioms/registry-teleology , for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation mainly for the compromising sake of ‘effective functioning’, and so at one dialectical moment till a better one arises at another dialectical moment, as a transcending/superseding reference/registry/registry-worldview/dimension) that simply ‘open-up’/‘throw-up’/‘reveal’ in ontological-normalcy/postconvergence successive existentialisms/full-depths-of-existential-implications of the notion of what is meant by intrinsic-reality; more precisely and effectively, as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as (prospective) transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument or (prospective) existentialism/full-depth-of-existential-implications, i.e. the overall enterprise is about
deconstruction/ontological-reconstituting–as-to-conflatedness  

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 dementation-⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. The institutional-cumulation/institutional-recompose-⟨as-to-historiality/ontological-eventfulness/ontological-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 dementation-⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ wherein the dementation-⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ sets prior/transcended/superseded institutional-cumulation/institutional-recompose-⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⟩ as ‘dialectically-preconverging-or-dementing–apriorising-psychologism’ (mentally-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) and the prospective/transcending/superseding institutional-cumulation/institutional-recompose-⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⟩ as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’/soundness-or-ontological-good-
faith/authenticity\[^2\] reference-of-thought (mentally-straight/candored-and-dialectically-or-contendingly-in-phase), in their successive existentialisms/full-depths-of-existential-implications ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\[^3\] as dialectical transformation. However from their intradimensional perspectives as perversion-of-reference-of-thought\[^2\] as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\[^1\]>, the preconverging-or-dementing --apriorising-psychologism institutional-cumulation/institutional-recomposure<-as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing> wrongful placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\[^1\] is a ‘synchronising registry-teleology’ -mentation that articulates the ‘intradimensional perversion-of-reference-of-thought\[^1\] as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\[^1\] as to preconverging-or-dementing --apriorising-psychologism’ successive existentialisms/full-depths-implications disposition’ with the false implication of non-transcendability of these respective institutional-cumulation/institutional-recomposure<-as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing> (given their wrong circular-upholding of the hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of their same \[^1\]reference-of-thought--categorical-imperatives/axioms/registry-teleology\[^1\],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in lieu of upholding as ‘ontological-reconstituting–as-to-conflatedness’ the prospective ones that should carry the mantle for intemporal-preservation-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-
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-of-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>’ 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-existential-implications/existentialism of transcendental-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, given the need to boldly overcome intellectual dead-ends and introduce de-mentating/structuring/paradigming shifts often with inconvenient and unpalatable implications to the given registry-
worldview/dimension personhoods-and-socialhood-formation. It requires more than just a sense of professional and technical craft but often more critically a profound sense of intemporal/firstnature emanant commitment, an attribute that is by definition of dimensionality-of-sublimating—supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection nature and hardly just secondnatured, 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—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. Within all registry-worldviews as institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing, there is a convergence that ensures intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by selecting as appropriate the ‘relatively ontologically/intemporally veridical’ among myriad possibilities and contradictions of human reference-of-thought and meaningfulness, turning away from human shallow-limited-mentation-capacity/shortness-of-register-of—meaningfulness-and-teleology/temporality-potency/perversion-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-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, inducing corresponding denaturing of the ‘ontological/intemporal reference-of-thought and meaningfulness’ by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag,
unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect) towards profound-limited-mentation-capacity/longness-of-register-of-meaningfulness/intemporality-potency/registry-soundness which is behind the generation of ‘ontological/intemporal reference-of-thought and meaningfulness’ and the institutionalisation/intemporalisation process. This convergent selectivity is perpetually directed by ‘the-Good/understanding/knowledge-reification/ontological-prime-movers-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-nonconvictionemadeupness/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-

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 —as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’.

Intradimensionally within a registry-worldview like positivism, this could be construed as there
is no basis for a mindset/reference-of-thought advocating for scientific medicine as practised in hospitals to ‘logically convince’ another mindset/reference-of-thought advocating rather for traditional medicine (involving a mix of herbalism, incantations, spirits, etc.) that the former is more ontologically-veridical on purely logical terms (as the traditional medicine interlocutor operates logic according to the apriorising-registry or reference-of-thought–categorical-imperatives/axioms/registry-teleology behind its traditional medicine meaningful-frame while the scientific medicine interlocutor operates logic according to the apriorising-registry or reference-of-thought–categorical-imperatives/axioms/registry-teleology of a positivistic meaningful-frame), and it is purely the ontological-primemovers-totalitative-framework fact in that by and large more patients survive/get-cured by going to hospitals which then collapses the traditional medicine interlocutor’s reference-of-thought in the middle to long-run to impose the scientific medicine interlocutor’s reference-of-thought as a common one, and it is only when this common reference arises that the ‘notion of agreement-disagreement’ with regards to logical processing is now relevant, and it is irrelevant and non-applicable before that. The implication is that a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated temporal-to-intemporal-dispositions (aetiological ontological-primemovers-totalitative-framework construct), and so whether with regards to the epiphenomenon of psychopathy and social psychopathy (or with respect to ontological-veridicality or issues of reference-of-thought and meaningfulness generally): - As the ‘intemporal-disposition’ disposition which is prelogism–as-of-conviction,–as-to-profound
supererogation\textsuperscript{96}-or-existential-contextualising-contiguity\textsuperscript{96} with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically-veridical reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{96},-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\textsuperscript{99} 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\textsuperscript{96}-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\textsuperscript{19}–apriorising-psychologism or formulaic-projection/postlogism\textsuperscript{19} 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\textsuperscript{96},-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\textsuperscript{99} 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\textsuperscript{96}), and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing–apriorising-psychologism. - As conjugating by interlocutors deriving directly-or-indirectly/unconsciously-or-consciously from the consciously-slanting-as-psychopathic/postlogic-temporal-disposition as ‘derived-slanted
institutionalisation/supratransversality—apriorising/axiomatising/referencing’ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{1}—reification\textsuperscript{2}/superseding—oneness-of-ontology\textsuperscript{3} by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{4}—unenframed-conceptualisation insight, the psychopath/postlogic-character is contextually in vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{5} as of in—compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{6} or postlogically from social occasions and experiences it witnesses, and wrongly reproduces this from a 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—reification/superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight, in postlogic-backtracking—<iterative-looping—'set-of-dereifying-hollow-narratives-and-acts’ by its slantedness-of-meaningfulness as ‘relevant-occasions-of-opportune’ (of social-stake-contention-or-confliction) arise on the basis that the ‘copied-hollow-form-of-meaningfulness’ is mechanically deterministic of others behaviours such that they can so be swayed, and by following a teleological disposition of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing—amplituding/formative—epistemicity>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-supererogation”>=as-to-uninstitutionalised-threshold”}-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-’corresponding-ontological-reconstituting–as-to-conflatedness-of-veridical-reference-of-thought-as-prospective-institutionalisation/supratransversality—apriorising/axiomatising/referencing’) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity’/-reification/superseding–oneness-of-ontology’ by maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation insight, on the other hand how circumstantially it’s interlocutors unconsciously-or-consciously/wittingly-or-unwittingly by temporal-accommodation-or-interest seemingly in-prelogic supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking”—apriorising-psychologismly alignment (as conjoining) to this formulaic slanting” compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation” or postlogic meaningfulness, and so recurrently in”conjoining-looping-set-of-narratives to the psychopathic/postlogic-character slantedness-of-meaningfulness postlogic-backtracking,<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’>”; wherein this rather requires from an ontological/intemporal perspective of threshold-of—preconverging/dementing”–apriorising-psychologism reflection of both the (postlogic-backtracking-<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’>”)}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–as-to-uninstitutionalised-threshold –self-referencing-and-subtransversality-of— apriorising/axiomatising/referencing’-and-’corresponding-ontological-reconstituting–as-to-conflatedness‘-of-veridical-’reference-of-thought-as-prospective-institutionalisation/supratransversality—apriorising/axiomatising/referencing’ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity’-reification /superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation insight 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> ) hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
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 reference-of-thought–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–reification /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(10) (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(11) but none to do with logic, but everything to do with the denaturing(9) 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(7) (whether conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed by ‘distractive-alignment-to-reference-of-thought-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-⟨amplituding-formative–epistemicity⟩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-motif-and-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—to-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 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 intemporal-disposition as ‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect—as-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—as-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>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 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 to the postlogic compulsing-
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation )
conjugating with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
and leading to their registry-worldview’s/dimension’s-uninstitutionalised-threshold –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 ), 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. By ‘dynamic-cumulative-aftereffect of subontologisation’ this defines the given
registry-worldview’s ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing—apriorising-psychologism’ (uninstitutionalised-
threshold 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
(defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-
as-to-profound-supererogation ), 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>
reference-of-thought/prospective-registry-worldview established in the middle to long run construed as of de-mentation-(supererogatory-ontological-de-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 transcendentenable/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 \(<\text{amplituding–formative–epistemicity}>\text{totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag}\) 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 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-
reservation-as-pseudointemporality\(^{-1}\)-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 \(^{-2}\)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–‘motif-and-
apriorising/axiomatising/referencing\(^{13}\) wherein the ontological-primemovers-totalitative-
framework of positivistic meaningfulness over non-positivism/medievalism ontologically
imposed the positivistic \(^{-1}\)reference-of-thought, as the former elicits untenability/internal-
contradiction/internal-incoherence/institutional-constraining in the latter as well as its relative
positive-opportunism \(^{-1}\) from its relative ontological effectiveeness such that it ends up being
secondnatured further by percolation-channelling. Insightfully, in an intellectual
conceptualisation exercise which, though conceptually contiguous, and while not necessarily
implying similar dramatisation, in addition to its relatively diffuse implications in the sense of
the contention being rather about human-mentation-capacity-furtherance and the fact that as a
latter institutionalisation it is apparently less dramatic, at least as of its apparent negative social
consequence given it is so focussed on human individuations as atomic-level point-of-departure
of transformation but rather finding its radicalness more in the boldly implied
décomplexing/uninhibitedness (suprastructuring/metaphysics-of-absence–(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 \( ^{10} \)–defect\( ^{10} \)-<as-Being-or-ontological-or-existential–defect>\( ^{10} \) reflected/perspectivated as the \( ^{74} \)perversion-of\( ^{74} \) reference-of-thought\( ^{74} \)-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\( ^{83} \)\> <amplituding/formative> wooden-language\( ^{83} \)-〈imbued—averaging-of-thought\( ^{83} \)-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\( ^{99} \)-as-of\( ^{99} \)‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications〉 of a given dialectically-out-of-phase/dialectically-primitive registry-worldview in its ‘dynamic-cumulative-aftereffect of subontologisation’ as the subontologisation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect; superseded/resolved not by logical-processing but as apriorising–registry (reference-of-thought) perversion, by the ontological-primemovers-totalitative-framework\( ^{72} \) of the prospective apriorising–registry as it elicits by its positive-opportunism\( ^{75} \) its untenability/internal-contradiction/internal-incoherence/institutional-constraining with respect to the prior one, going by ontological-normalcy/postconvergence. This articulation of the ‘given dialectically-out-of-phase/dialectically-primitive registry-worldview as a ‘dynamic-cumulative-aftereffect of subontologisation’’ can be construed going by an ontologically-veridical insight from a ‘Différance-existential-transitory-articulation-of-the-protraction-of- perversion-of\( ^{74} \)reference-of-thought\( ^{74} \)-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\( ^{83} \)>, of-meaningfulness’ technique which allows essence-of-
wait’-for- ‘perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,-‘or-temporal-
preservation-as-pseudointemporality’-preservation, intradimensionally and need for
prospective institutionalisation to resolve the given 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, and
transcendentally/transdimensionally/interdimensionally this further explains ontological-
normalcy/postconvergence as being about representing successive institutional-
cumulation/institutional-recomposure-<as-to- historicity/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-
unprimitivivable and dialectically-un-out-of-phaseable’ while intuitively it appreciates that prior
registry-worldviews had been thus-construed in succession to deliver its own; thus speaking of
an ‘ontological-bad-faith/inauthenticity’ for the prospective possibilities of the future. - As it
is important to grasp that the postlogic/psychopathic characters instigation of conjugated-
postlogism /preconverging-or-dementing -integration in the other temporal-dispositions
doesn’t mean postlogism’’ characters are the causation of the ‘dynamic-cumulative-aftereffect
of subontologisation’ that induces the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology of a dialectically-out-of-phase/dialectically-primitive registry-worldview as preconverging-or-dementing—apriorising-psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to human limited-mentation-capacity-deepening at that registry-worldview/dimension-level or registry-worldview/dimension as the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism (or uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation), which is ‘in wait’ to be revealed by the registry-worldview’s/dimension’s corresponding postlogism 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 perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation instigation in non-positivism/medievalism instigating say of notions of sorcery and accusations of the type while effective in inducing perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in a non-positivism/medievalism setup will not be effective in a positivistic social-setup, as the non-positivism/medievalism condition of being superstitious and non-empirical is by itself a condition ‘in wait’ for accusations and notions of sorcery to arise and be endemised/enculturated. Likewise, from ontological-normalcy/postconvergence insight, with regards to our positivistic registry-worldview reflected/perspectivated as being dialectically-out-of-phase/dialectically-primitive as procrypticism at its human limited-mentation-capacity-deepening registry-worldview/dimension-level as the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
summative human mental-disposition’ with respect to social-stake-contention-or-confliction as ‘extrinsic-attribution’ over a ‘validation by inherent-veridicality/intrinsic-reality’ of meaningfulness as ‘intrinsic-attribution’ leading to social-and-temporal-trading, and so whether consciously-or-unconsciously/wittingly-or-unwittingly’, and thus inducing notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing—qualia-schema> speaking of epistemic-decadence (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/shortness with human temporality. Intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—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 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/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, and this invariably means that its on-occasion/incidental insight about temporal-dispositions defects
(temporality[^1]) is ‘necessarily escalated ontologically at a humanity-at-large scale of
what is its relevance and pertinence? The fact is with or without postlogism\textsuperscript{77} including psychopathic individuations, human limited-mentation-capacity-deepening \textsuperscript{7} warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation at the registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{102} that correspondingly mark the successive uninstitutionalised-threshold\textsuperscript{102} states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, just by the mere fact of relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—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{71}-preservation, (ontological-completeness-of–reference-of-thought involving institutionalising, \textsuperscript{107}universalising, positivising and deprocrypticising, with notional–deprocrypticism ‘conceptually’ marking ontological-completeness as it subsumes-as-supplant–as-of-the-more-profound-construal-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness	extsuperscript{83}-of-reference-of-thought\textsuperscript{84}–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–de-mentativity 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\textsuperscript{71}-preservation once social \textsuperscript{107}universal-transparency\textsuperscript{104}–⟨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 is established together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating the referencing/registering/decisioning or stranding of the implied dialecticism in the social-psyche/collective-consciousness of what is effectively ‘postconverging-or-dialectical-thinking–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,
meaningfulness-and-failing-intemporal-preservation> in-iterating alterations or slanting) the
notion that a "reference-of-thought is preconverging-or-dementing"—apriorising-psychologism
given it 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, postlogism induces temporal-preservation
by circularity/recurrence/repetition/repeatability 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 —defect—
<as-Being-or-ontological-or-existential—defect> by temporal-preservation 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—of-recurrence/repeatability in principle. postlogism—as-of
compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation as to ‘compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-
of-shallow-supererogation’ and conjugated-postlogism can possibly be explained by the
notion of pseudointemporality wherein under social-and-confliction-stake temporal-
dispositions individuation ‘mental-dispositional incapacity for intemporality’ induces
‘notional—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 —apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-
perversion-
of-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,-or-temporal-preservation-as-pseudointemporality-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—postconverging/dialectical-thinking—apriorising-psychologism reflex to meaningfulness-and-teleology as of its intrinsisness/essence/ontological-veridicality’ and so directly engages in its kind of pseudointemporality, for pathological reasons, as it takes a faulty-mentation-procedure-shortcut to meaningfulness towards its naively sought-outcome/end-purpose as ‘meaning by its mere form as being deterministic of how others will act’, such that this is actually part and parcel of its developmental psychology. While other temporal-dispositions individuations come to pseudointemporality by ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, whether-consciously-expediently-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology <-in-existential-extrication-as-of-existential-unthought>-manifestation.

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), such that equally temporal-dispositions
are effectively in threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation —preconverging/dementing —apriorising-psychologism (whether-consciously-
or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology —<in-existential-
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’—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 superstition. 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/\(^\dagger\) reference-of-thought wherein obviously the latter’s more ontological-completude 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\(^\dagger\) induced,\(’\)threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^\dagger\)—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) the human mindset/\(^\dagger\) reference-of-thought (medieval in this instance) with respect to social-and-confliction-stake is just as well, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology \(<in-existential-extrication-as-of-existential-unthought>-manifestation intradimensionally, inclined to engaged in what is in reality preconverging-or-dementing\(^\dagger\)—apriorising-psychologism (as notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-threshold\(^\dagger\) or relative-ontological-incompleteness\(^\dagger\) induced,\(’\)threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^\dagger\)—preconverging/dementing\(^\dagger\)—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), its disposition for temporal-preservation-as-pseudointemporality/-preservation (whether instigated postlogically or arising from enculturated-postlogism\(^\dagger\)) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing\(^\dagger\)—apriorising-psychologism that speaks
fundamentally 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, whether-consciously-or-unconsciously-
and-so-beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-
existential-unthought>-manifestation intradimensionally); and equally so, as the successive
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
incompleteness\textsuperscript{88}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’, as-it-is-thus–in-wait’-for-‘perversion-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’>,–or-temporal-
preservation-as-pseudointemporality\textsuperscript{14}-preservation, there is an eliciting of hollow-constituting-
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of its
reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} by temporal-
dispositions (as temporal-preservation-as-pseudointemporality\textsuperscript{14}-preservation instigated by
postlogism and enculturated-postlogism) manifested in various social constructions of
meaningfulness such that these are in effect derived–‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
—
preconverging/dementing –apriorising-psychologism’ and whose ontologically-veridical-
meaningfulness is defective (as intradimensional existential-decontextualised-transposition),
requiring prospective transcending/superseding institutionalisation by ontological-
reconstituting–as-to-conflatedness\textsuperscript{7}/deconstruction/(engaged)-destruktion, with temporal-
dispositions further in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-
and-failing-intemporal-preservation> of the latter transcending/superseding
institutionalisation at its point of 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-‘perversion-of-
reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’,–or-temporal-
preservation-as-pseudointemporality\textsuperscript{14}-preservation, inducing new derived–‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
—
preconverging/dementing –apriorising-psychologism’ social constructions of meaningfulness, and the cycle carries on this way till the attainment of ontological-normalcy/postconvergence (deprocrypticism) as ontological-completeness brings an end to derived-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—
preconverging/dementing –apriorising-psychologism’ social constructions of meaningfulness that are veridically-unreal. These 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 (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> -manifestation intradimensionally); and it is important to grasp that uninstitutionalised-threshold (however nefarious the consequences from an ontological-normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/supererogatory–dementativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure<-as-to-<historiality/ontological-eventfulness>/ontological-aesthetic-tracing>. It is more likely that in this regard, more likely than not perversion-of- reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomena as postlogic effect including psychopathic may actually have
been a boost for more rapid human registry-worldview’s/dimension’s institutionalisation/intemporalisation as our intemporal-disposition going by its own intemporal preservational individuation disposition (in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is rather prone to apprehend and deal with "perversion-of" reference-of-thought,<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation" issue at the humanity-at-large scale for the need of human registry-worldview’s/dimension’s institutionalisation as secondnaturing given that with human limited-mentation-capacity-deepening it is naïve to operate on the basis of a ‘human transformation on the wrong dependence of our intemporal-disposition as firstnatureness’, thus the reason why we institutionalise as secondnaturing taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing (‘intemporality’-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 trascendental 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,
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-existent-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-confledness—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 maximalising-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 maximalising-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 — unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation construct of medicine of humans as likely to be diseased doesn’t necessarily mean that everything about humans is how they will get an ailment but is a human transcendental potential as a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation the possibility of human health. The reason for this deferential-formalisation-transference disposition is simple, as formal constructs ‘reason’ on the basis of intemporality /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-suppererogation 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 approximate in their success given the pervasiveness of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) even in formal setups, with its susceptibility to undermine or overlook ‘formal effectiveness’ (which can sometimes be naively construed as weakness of formalism rather than insufficiently effective formalism or extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) disruption of formal effectiveness).

Abstractly maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of-meaningfulness-and-teleology and universal coherence that incremental meaningfulness doesn’t, and thus maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation is actually the drive for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-
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-shallow-and-non-veridical-existential-reference) terms, whether unconsciously (ignorance), expediently (affordability) or consciously. Thus as mental-disposition, incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation across all registry-worldviews involves 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> at the uninstitutionalised-threshold, speaking fundamentally of the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor and underlining the de-mentation—(supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—or-attributive-dialectics) of reference-of-thought threshold’ with respect to reference-of-thought mental representations between intemporal / longness as candored-supratransversality—apriorising/axiomatising/referencing
and temporality\(^*/\)shortness as decandored-subtransversality—apriorising/axiomatising/referencing. incrementalism-in-relative-ontological-incompleteness\(^*/\)—enframed-conceptualisation wrongly construes meaningfulness (both ontology and virtue perspectives) as rather a process of additionality over the prior reference-of-thought whereas in reality (from the insight that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^*/\) develops from shallow limited-mentation-capacity—(as of relative constitutedness \(^*/\)) to deeper limited-mentation-capacity—(as of relative conflation \(^*/\)) by way of the \(\text{de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’} \) meaningfulness-and-teleology\(^*/\) develops rather as a maximalising-recomposuring-for-relative-ontological-completeness\(^*/\)—unenframed-conceptualisation process of recomposuring towards a deeper superseding–oneness-of-ontology, with recomposuring reflecting that human progress is rather an ontological-contiguity—of-the-human-institutionalisation-process \(^*/\) (as secondnaturing/institutional-design defined by skewing (‘intemporality\(^*/\)-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) as deferential-formalisation-transference by the intemporal-disposition/longness-of-register-of–meaningfulness-and-teleology\(^*/\) and critically without the transformation of the reality of human individuation dispositions as temporal (shortness-of-register-of–meaningfulness-and-teleology )—to–intemporal (longness-of-register-of–meaningfulness-and-teleology ) as of human existential-form-factor. Thus the implication is that the ontological-contiguity—of-the-human-institutionalisation-process \(^*/\) succumbs to uninstitutionalised-threshold due to the dynamic-cumulative-aftereffect of human temporality/temporal-dispositions as of shortness-of-register-of–meaningfulness-and-teleology in inducing uninstitutionalised-threshold which can only further be de-mentatively/structurally/paradigmatically resolved by
maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{37}—unenframed-conceptualisation recomposre as transcendent-enabling/sublimating/supererogatory-dementativity. Basically, \textsuperscript{56}incrementalism-in-relative-ontological-incompleteness\textsuperscript{38}—enframed-conceptualisation relation to meaningfulness as ‘a comprehensive additionality exercise’ thus fails to account for human temporality/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold\textsuperscript{102} towards the perversion/derived-perversion of the institutionalisation reference-of-thought or reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{49}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (whether unconsciously, expeditiously or consciously), involving flawed-existential-elevation-of\textsuperscript{57}reference-of-thought\textsuperscript{3}. 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\textsuperscript{99} grasp of the same intrinsic-reality-as-ontological-veridicality in construing meaningfulness-and-teleology/teleological-differentiation involving rather a ‘continuous maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{32}—unenframed-conceptualisation exercise’ of the same intrinsic-reality-as-ontological-veridicality but with deeper limited-mentation-capacity\textsuperscript{1} (as of relative conflation\textsuperscript{1}) arising from the overall and specific accumulated human experiential possibilities of being on earth. Thus human progress as maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{17}—unenframed-conceptualisation is a 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\textsuperscript{99}}

\textsuperscript{56}incrementalism-in-relative-ontological-incompleteness\textsuperscript{38}
enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and it
not about being incremental/additional but is rather a ‘maximalising-recomposuring-for-
relative-ontological-completeness’—unenframed-conceptualisation emerging-through (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) of prospective-institutionalisation over the
old/uninstitutionalised-threshold due to human limited-mentation-capacity-deepening’, as
base-institutionalisation is not an addition/increment over recurrent-utter-uninstitutionalisation
but a ‘maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-
conceptualisation emerging-through’, just as is universalisation over ununiversalisation,
positivism over non-positivism/medievalism, and prospectively notional—deprocrypticism over
procrypticism; as a maximalising-recomposuring-for-relative-ontological-completeness—
enenframed-conceptualisation process in the recomposuring accrual of human ‘shallow limited-
mentation-capacity—(as of relative constitutedness) towards deeper limited-mentation-
capacity—(as of relative conflation)’ wherein the ontological-contiguity—of-the-human-
institutionalisation-process is rather construed as of ‘imbrications/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’ providing existential-context priorly-and-over
elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity due to the fact that when not so existentially-
contextualised our limited-mentation-capacity-deepening in an elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity
needs to grasp 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~nascimento, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconcealthe-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 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\textsuperscript{1} 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\textsuperscript{2} of the temporal presencing-as-if-definitely-set in wrongly construing it as the relative absolute 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\textsuperscript{3}/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 \textlangle\textlangle amplituding/formative\rangle \textlangle imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{5} as-of—nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>\textrangle\textrangle 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 \textlangle\textlangle amplituding/formative\rangle \textlangle 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 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-<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 about a superseding–oneness-of-ontology as the intercessory basis for mutual-solipsism/intersolipsism. This author equally conceptualise of a difference between solipsism and subjectivity in that solipsism is rather purely ontological as it implies notionally the individual’s perspective in existential becoming as of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness (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 is the drive behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism construal since necessarily intrinsic-reality/ontological-veridicality is inherently tautologuous, and ‘human capacity to grasp the possibilities of referential relations to inherent existential tautology as of human animate-existential-referencing/subjectification’ in conjunction with ‘human construal of the inherent existential tautology’ is exactly the definition of
notional-knowledge. Supposed for instance a child comes to learn the rules of addition for all
types of number additions such that the child understands the addition principle, but then there
is a deliberate ploy by the teacher and other ‘supposed learners’ all along to constantly calculate
2+2 as equals to 5. Sooner or later the child’s solipsistic sense of meaning (as becoming into
existence alone in an intersolipsistic relationship with others interceded with ontological-
primemovers-totalitative-framework\(^2\) 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\(^9\) relative to temporality /shortness-of-register-of-
meaningfulness-and-teleology\(^9\) as to the child’s underlying ‘conception of the ontological-
good-faith/authenticity\(^6\)–de-mentating/structuring/paradigming-<seeding/incipient–profound\(^*\)–
supererogation\(^9\),-as-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema>’, further explaining in the bigger picture why \(^5\) maximalising-recomposuring-for-
relative-ontological-completeness\(^7\)—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 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), 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 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-in-existential-extrication-as-of-existential-unthought of the registry-
worldview/dimension, it is a generalised certainty that sorcery and sorcerers/sorceresses do
exist (as of the non-positivism social-setup own threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
preconverging/dementing apriorising-psychologism at their non-positivism
uninstitutionalised-threshold). This conception speaks of that registry-worldview/dimension
subjectivity and intersubjectivity 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) 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 ‘ wooden-language-(imbued—averaging-of-
thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology }-as-

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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–procripticism) with respect to their respectively relative-ontological-incompleteness -of- reference-of-thought implied uninstitutionalised-threshold 01. 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 02 as of ontological-prime movers-totalitative-framework 03,<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) as a potential capacity in all individuals, then the construal of intrinsic-reality/ontological-veridicality will tend to actually be defined whether beyond-the-consciousness-awareness-teleology 04,<in-existential-extrication-as-of-existential-unthought> as implied by subjectivity and intersubjectivity as a ‘construct of human condition of construal of intrinsic-reality/ontological-veridicality as supposedly knowledge’, with the consequence that humankind construal of intrinsic-reality/ontological-veridicality is naively-and-wrongly interpreted as superseding ‘inherent intrinsic-reality/ontological-veridicality’ at registry-worldviews/dimensions uninstitutionalised-threshold 02 (which is obviously fallacious, as it is ‘the possibility of humankind being subjected to the meaningfulness-and-teleological implications of further solipsistic-and-intersolipsistic elucidations 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\textsuperscript{72} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{66} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) as of intrinsic-reality/ontological-veridicality that allows for the requisite pivoting/decentering as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enabling human emancipation and progress, and not the other way round. The further implication is that by a retrospective and prospective analysis the possibility of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, usually initiated as a re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{57}–‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation)\textsuperscript{90} solipsistic-and-intersolipsistic activity in referencing of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{66} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), will largely be jeopardised since the ‘putting-into-question’ as a solipsistic exercise with the possibility of getting at the very core of what is ‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely compromised by a subjectivity and intersubjectivity <amplituding/formative> wooden-language-(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>—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—deprocrypticism registry-worldview institutionalisation. For instance, the concepts of constitutedness, first-level presencing—absolutising-identitive-constitutedness, second-level presencing—absolutising-identitive-constitutedness, third-level presencing—absolutising-identitive-constitutedness and conflatedness of temporal-to-intemporal individuations as of reference-of-thought—prelogism—as-of-conviction—as-to-profound-supererogation to threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism so-articulated previously as of ‘notional—conflatedness/constitutedness—to-conflatedness perspectivation of ontologically-veridical dynamic-cumulative-aftereffect/aftereffect’ in enabling a storied-
construct/ontologically-valid-narration aetiologisation/ontological-escalation insight, can only be properly construed as of such a disambiguation in conceptualising not only inherent intrinsic-reality/ontological-veridicality but equally the human temporal-to-intemporal conditions/states of perception/relation with intrinsic-reality/ontological-veridicality. This is fundamentally so because ‘inherent existential-reality/intrinsic-reality/ontological-veridicality is already what it is as given whether humankind knows about it or not’ but rather the point of human knowledge is an emancipatory exercise involving the need to decenter/pivot and supersede our animate-existential-referencing/subjectification as of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag human condition to derive knowledge-and-virtue, and so as human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supercerogatory–epistemic-conflatedness). Solipsism as such is truly the foundational notion of all phenomenological conceptualisations and derivation of value and meaningfulness as intersolipsistic teleological constructs from a transversal-and/or-common perceived existential-reference/existential-tautologisation and derived-representations of existential-reference/existential-tautologisation. It is what allows for the possibility of human construal of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercerogatory–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-identititive-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\textsuperscript{22} (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 \textsuperscript{45}historiality/ontological-eventfulness\textsuperscript{57}/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 \textsuperscript{54}maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{37}—unenframed-conceptualisation as of transversality-of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing\textsuperscript{103} 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 \textsuperscript{<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-prime movers-totalitative-framework\textsuperscript{17}–intercession, with nothingness rather the ‘conceptual devising of the metaphysics-of-absence–{implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>} of existence’ with existence conceptually construed in metaphysics-of-presence–{implicated–‘nondescript/ignorable–void’–as-to–presencing—absolutising-identitive-constitutedness}; but then with existence being its very own metaphysics-of-presence–{implicated–‘nondescript/ignorable–void’–as-to–presencing—absolutising-identitive-constitutedness}, the mutual equivalence of both
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—of-the-human-
institutionalisation-process are actually speaking of human rescheduling of placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology in
grasping a superseding–oneness-of-ontology/intrinsic-reality that has been so all the time; and
so critically talk of transcending from shallow to deeper superseding–oneness-of-ontology is no
more than about human <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-
supererogatory–epistemic-conflatedness already given as ontological-
normalcy/postconvergence oneness) along the same lines with the notion of de-mentation–
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) 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–
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 ‘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-motif-and-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{21} \<amplituding/formative–epistemicity>causality~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 /contingent reconstruals/reconceptualisations of existence/being as of human deepening thought/limited-mentation-capacity so enabled by our capacity for de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) behind the successive institutional-cumulation/institutional-recomposure-<as-to- 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 —enunframed-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.

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-existent-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>)!
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-primemovers-totalitative-
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which temporal-preservation-as-pseudointemporal-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-pseudointemporal-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-recomposing-for-relative-ontological-completeness—inunframed-conceptualisation approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. maximalising-recomposing-for-relative-ontological-completeness—inunframed-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--{(implicit)-'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> 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—preconverging/dementing—apriorising-psychologism (or uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation); as our relative-ontological-incompleteness-induced,‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism’ endemises/enculturates the denaturing and generally explains the vices-and-impediments of any registry-worldview/dimension as of its given limited-mentation-capacity-deepening. As by reflex ‘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’) wrongly ignores the ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) nature of intrinsic-reality/ontological-veridicality, such that when there is a need to achieve ontologically-veridical meaningfulness by prospective reference-of-thought with new reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, 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>)’ simply
engages in ‘<amplituding/formative—epistemicity>totalising—self-referencing-syncretising’ to
its prior/transcended/superseded reference-of-thought with its prior(old) reference-of-
thought—categorical-imperatives/axioms/registry-teleology that are failing/not-upholding—as-
of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—
on-ontological-preservation due to their temporal-preservational nature with respect to their own
perversion-of—reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > threshold. It is only
the ontological-primemovers-totalitative-framework and positive-opportunism of the
prospective/transcending/superseding reference-of-thought in the middle to long run construed
as of de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—
stranding-or-attributive-dialectics) that will induce its untenability/internal-
contradiction/internal-incoherence/institutional-constraining and the collapsing/overriding of
the prior/transcended/superseded (as ‘postconverging-or-dialectical-thinking’—psychology or
psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring), and so going by their ‘relative
ontological-effectivity’. This explains why a recurrent-utter-uninstitutionalised, an
ununiversalised, a non-positivism/medievalism, or prospectively a procrypticism mindset, by
<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiac-drag , cannot correspondingly ‘dialectically-
think’ in terms—as-of-axiomatic-construct of the ‘reference-of-thought mindset/reference-of-
thought of base-institutionalisation, universalisation, positivism and prospectively
deprocrypticism, going by human limited-mentation-capacity-deepening as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor with respect to social-stake-contention-or-confliction in all registry-worldviews, thus rather requiring the corresponding institutionalisation at the corresponding threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing –apriorising-psychologism (or uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). However, contrary to the ‘incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation <amplituding/formative> wooden-language–(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>’ disposition, it is only solipsism-of-thought by its emphasis on intrinsicness (I come to reality alone solipsism) that has the requisite and socially-uncompromised backdrop for construing ontologically-veridical-meaningfulness, that is, ‘at such uninstitutionalised-threshold requiring prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity’, by the possibility for its adherence to ontological-normalcy/postconvergence, and hence the requisite transcendental limited-mentation-capacity-deepening to put the prior/transcended/superseded into question (including and priorly, the transcendental emancipator own’s mentation) for the prospective/transcending/superseding reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging-or-dementing –apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, with no place for its ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ which is no more than its ‘internal myth/metaphysics’ that has nothing to do with
ontological-veridicality/ontological-contiguity. As such, solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening of temporal-to-intemporal-dispositions to allow for successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; and as a social conceptualisation operates as ‘a relation of intersolipsistic mindsets in transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-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-(implicit-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--(implicit-’nondescript/ignorable–void’–as-to- presencing—absolutising-identitive-constitutedness) construed as the successive institutionalisations as implied by ontological-normalcy/postconvergence’ towards the notional–deprocrypticism.
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-syncretising/circularity/interiorising/akrasiatic-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—<conjugatively-and-transfusively> the ontological-contiguity”—of-the-human-institutionalisation-process accounting for the institutional-cumulation/institutional-recomposure—<as-to—historiality/ontological-eventfulness”/ontological-aesthetic-tracing>) as ‘the-
transcendental/transdimensional/interdimensional/’maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation’, the notion of ‘dynamic-
cumulative-aftereffect of subontologisation’ by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions–existentialism-form-factor (accounting for any given
reference-of-thought) as ‘registry-worldview/dimension or intradimensional level’, and the
notion of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor with respect to temporal-and–social-stake-contention-or-confliction
(accounting for human registry-soundness/perversion) as ‘the-individuations’, can be elucidated
going by the ‘ontological implications’ of the Derridean conceptualisations of Différance,
Répétition, Altérité and Iterabilité (in a further elaboration of the notion of ‘Différance-
disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ based on the
technique of ‘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’); and so, in drawing out and analysing the <amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications,—for-explicating-ontological-
contiguity< with regards to the ‘Différance-disambiguation-of-ontologically-veridical–
meaningfulness-and-teleology’ of same-terms-of-expressions (seemingly-same-implied-
meaningfulness)’ wherein there is ‘induced alterity/alteration’ of ‘same-terms-of-expressions
(seemingly-same-implied-meaningfulness)’ of the repetititon/repeatability/recurrence, as ‘same-
terms-of-expressions (seemingly-same-implied-meaningfulness) by temporal-dispositions is
rather ‘hollow-constituted’ which is then ‘ontologically-reconstituted’/deconstructed by the
intemporal-disposition, and thus the ‘same-terms-of-expressions (seemingly-same-implied-
meaningfulness) revealing, in the bigger picture, the alterities/alterations of the the-
individuals, the registry-worldview/dimension or intradimensional level and the-
interdimension/transcendental’. The insight here is that the spontaneous and generalised human
prelogism
\[ \text{reflex-as-existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at/conviction-as-to-profound-supererogation-reflex/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex} \]
is wrong when dealing with
\[ \text{reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought} \],
\[ \text{registry-worldview/contending-reference/ontological-reference/meaningful-reference/anchoring-of-meaning/registry} \]
’socially-perceived-value as of social-stake-contention-or-confliction’ (whether consciously, expediently or unconsciously) and particularly so at thresholds where there is no deferential-formalisation-transference as institutionalisation (uninstitutionalised-threshold), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology
\[ \text{positivistic registry-worldview} \]
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.

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 (including associated postlogism-and-conjugated-postlogism-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-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation alteration’ by temporal-dispositions as slanted-and-formulaic postlogic-backtracking-<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 process 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-mediievalism, positivism/procrpticism, and perpetuation-of-deprocrpticism); 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-pseudointemporal-preservation 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–slantedness effect) or progressive alterity/alterations which could be regular (like an exacerbation or opportunism
interlocutors in conjugated-postlogism ) or regressive alterity/alterations which could be momentary (like an ignorance or affordability interlocutors in conjugated-postlogism ). 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), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of an dimensionality-of-sublimating —<amplituding-formative>supererogatory–de-mentativenseness/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-mentativety)/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-alterity/alterations in distraction/circumvention of intemporality -preservation-iteration for construct of

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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 intemporality-in-preservational-compensation-alerity/alteration over temporality—in-preservational-distorting-alerity/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-alerity/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

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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 \( ^{73} \) reference-of-thought with temporal-dispositions, and in so doing avoid to wrongfully elevate postlogism\(^{-}\)and-conjugated-postlogism\(^{77} \) in preconverging-or-dementing\(^{19} \)-integration-of-temporal-dispositions to a ‘conviction-as-to-profound-supererogation\(^{-}\)-reflex’ rather as of postconverging-or-dialectical-thinking\(^{20} \)-apriorising-psychologism when dealing with their meaningful-reference-defect registrey-defect/\(^{-}\)perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{78} \) defect. The implication being that the intemporal-disposition ontological-reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-teleology\(^{79} \)-<in-existential-extrication-as-of-existential-unthought>) of the postlogism\(^{77} \)-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--(implicit-'nondescript/ignoreable–void ’-as-to-’ presencing—absolutising-identitive-constitutedness )
(with its illusion-of-the-present/present-consciousness/mirage/epistemic-totalising self-referring-syncretising) and metaphysics-of-absence-(implicit-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--(implicit- ‘nondescript/ignoreable–void ’-as-to-’ presencing—absolutising-identitive-constitutedness )’ and ‘metaphysics-of-absence-(implicit-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--(implicit-‘nondescript/ignoreable–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 and so and so, instead of the requisite ‘metaphysics-of-absence-(implicit-
ontological-normalcy/postconvergence⟩’ as postdication. Paradoxically, postdication (as metaphysics-of-absence-(implicit-epistemic-veracity-of-non-presencing-⟨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-(implicit-epistemic-veracity-of-non-presencing-⟨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–(implicit–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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. This posture is validated by the decreasing epistemic-abnormalcy/preconvergence nature of the successive institutional-cumulation/institutional-recomposure-⟨as-to–historiality/ontological-eventfulness⟩/ontological-aesthetic-tracing> from retrospective to present to prospective, whereby there is decreasing epistemic-abnormalcy/preconvergence 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).

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-(implicit-epistemic-veracity-of-nonpresencing-

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effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\(^9\) structural-resolution is very much in line with human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions–existentialism-form-factor which represents that any
transcendence-and-sUBLIMITY/sublimation/supererogation–de-mentativity is a secondnatured
institutionalisation/intemporalisation exercise of untenability/internal-contradiction/internal-
incoherence/institutional-constraining on human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions–existentialism-form-factor mental-dispositions ‘induced
by social universal-transparency\(^9\)–(transparency-of-totalising-entailing,as-to-entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^9\)) 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\(^9\) thereof’, and thus undermining human temporal-preservation-as-
pseudointemporality\(^9\)-preservation behind the uninstitutionalised-threshold\(^9\) 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\(^9\) 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\(^9\)<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-confledness/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’/-asymmetric-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/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); 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-motif-and-
‘placeholder-setup’ as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology 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 has been developing all along from the mindset/ reference-of-thought of an recurrent-utter-institutionalised, base-institutionalised, universalised and positivised, with the implication that the latter’s mindset/ reference-of-thought is not beyond prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity where such prospectively more profound ontology is demonstrated to imply a renewal of human reference-of-thought of meaningfulness (as deprocrypticism), and with the further implication that all along it is essentially about a same species of a same underlying human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor induced dynamism of shallow limited-mentation-capacity—(as of relative constitutedness ) to deeper limited-mentation-capacity—(as of relative conflation ). In fact, psychoanalysis is actually a natural existential human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology process with the difference that such comprehensively conceptually-directed constructs as is implied with notional—deprocrypticism 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-
effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology (from the present) but rather, on the basis of ‘prospective reference-of-thought transcendental insights’, it correspondingly implies ‘construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation’ to be represented as ‘preconverging-or-dementing–apriorising-psychologism reference-of-thought’, and so implied by the ‘prospective reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect as ‘postconverging-or-dialectical-thinking–apriorising-psychologism reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>) of the ‘old present’/retrospective as prior. That is it is critical to grasp that de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ and preconverging-or-dementing–apriorising-psychologism is never about generating a prospective ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’), but such de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is rather about decentering and preconverging-or-dementing–apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the present as preconverging-or-dementing–apriorising-psychologism which becomes ‘old-present’/retrospective as prior’
and dialectically ushering contrastively from that backdrop a new and prospective ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’. This is actually about maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of the implied prospective meaningful-reference/anchoring-of-meaning/ontological-reference/contending-reference, rather than attempting its elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior reference-of-thought as veridical. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation being about optimally rescheduling the ‘placeholder-setup’ (as placeholder-setup/mental-devising-representation/mentation) with regards to ontologically-veridical-meaningfulness, on the ontological backdrop of a more profound superseding–oneness-of-ontology construal/conceptualisation of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought-devolving-as-of-instantiative-context. This involves a pointedness-of-prospective reference-of-thought which maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation mental-dispositions, postlogism/psychopathic mental-dispositions and conjugated-postlogism/preconverging-or-dementing-integration mental-dispositions’ as universal and aetiological ontological-primum-totalitative-framework construct, (while equally reflecting the flaws induced in misrepresenting ontological-references arising from elaborative elucidation), on the backdrop of a more profound superseding–oneness-of-ontology construal/conceptualisation. As maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation achieves this by not letting non-
trace-of-narratives-as-dots/existential-contextualising-contiguity"/superseding–
oneness-of-ontology reflecting/perspectivating registry-worldview’s/dimension’s-
uninstitutionalised-threshold"/defect<as-Being-or-ontological-or-existential–defect> even
though it is iterating-by-alterations, whereas elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity will erroneously lead to a reassessment of perversion-of-
reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation> 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 by
wrongly implying that it is an issue of defect-of logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-
worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance
whereas it is an issue of perversion-of reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and thus not
upholding intemporality/longness in the contiguity as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity"/superseding–
oneness-of-ontology and reflected/perspectivated as de-mentative/structural/paradigmatic
registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect<as-Being-or-
ontological-or-existential–defect> or intradimensional defect’. Basically, maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
creatively puts into perspective temporality/shortness in non-veridical/vacuous hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> terms as ‘shallow superseding–oneness-of-ontology construal/conceptualisation’,
and longness-of-register-of—meaningfulness-and-teleology in existentialist/ontologically-reconstituting’ terms as ‘deeper superseding—oneness-of-ontology construal/conceptualisation’ veering towards transcendence-and-sublimity/sublimation/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—defect—As-Being-or-ontological-or-existential—defect—transcendentally/transdimensionally/interdimensionally, as needing a prospective registry-worldview/dimension; for instance, capable of putting in question medieval intradimensional superstition in the first place supersedingly/transcendentally by implying the need for positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or capable of putting into question positivism—procrypticism postlogic—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 maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, can be demonstrated as follows: supposed A had the (existentially veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting—as—disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A’s housing project) but rather other interlocutors mainly to undermine A’s business credibility, and so whether B is pathological/psychopathic or postlogically-enculturated, and supposed some other interlocutors, not only by ignorance but
postlogism and conjugated-postlogism /preconverging-or-dementing -integration ontological/being-construal-defects in our positivistic/procrypticism registry-worldview 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 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 dementatively/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\textsuperscript{16}--defect--<as-Being-or-ontological-or-existential--defect>\textsuperscript{16}, that speaks of the registry-worldview’s/dimension’s inherent relative-ontological-incompleteness\textsuperscript{16}--induced,–threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{16}—preconverging/dementing –apriorising-psycho-
outside-existential-contextualising-contiguity$^{18}$ with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional-deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology$^{19}$ of a procrypticism mindset$^{20}$ reference-of-thought will rather be utterly preconverging-or-dementing$^{21}$—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$^{18}$ recognition of the soundness of our procrypticism—or—disjointedness-as-of-reference-of-thought at the (deprocrypticism) unintemportalised/solipsistic/recomposing/animality-thresholds-of-intemtemporal-preservation-entropy-or-contiguity—or—ontological-preservation in other to effectively and adequately reflect the requisite metaphysics-of-absence—(implicit—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$^{18}$ as of prospective deprocrypticism, as implied by de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—dementation—stranding-or-attributive-dialectics) as-uninstitutionalised-threshold$^{22}$ suprastructuring de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—dementation—stranding-or-attributive-dialectics) that is the mechanism that enables ‘postconverging-or-dialectical-thinking—which psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing. *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 deprocrypticism’ 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-{implicated-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>}’/postdication of the individual as ‘metaphysics-of-presence--{implicated-‘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-{implicated-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-⟨implicated-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-syncretising/circularity/interiorising/akrasiatic-drag as metaphysics-of-presence–⟨implicated-‘nondescript/ignorable–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–dementativity)/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-
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/supercerogatory-de-mentativity and leading to the registry-worldview’s/dimension’s uninstitutionalised-threshold endemised/enculturated temporal-preservation-as-pseudointemporality preservation. This aspect of postlogism and conjugated-postlogism preconverging-or-dementing-integration temporal-preservation-as-pseudointemporality-preservation endemisation/enculturation is thus the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound reference-of-thought of meaningfulness, as defined by recurrence and ‘non-transient transcendency’ at the uninstitutionalised-threshold; (in contrast with either a state of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supercerogation that doesn’t speak of ‘recurrence of perversion/unsoundness of reference-of-thought’ or an ‘abstract’ state of inherent uninstitutionalised-threshold but which is ‘transiently transcendable’ as it is not in temporal-preservation-as-pseudointemporality-preservation instigated by postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supercerogation). Thus it is the condition of ‘recurrence’ and ‘non-transience’ transcendency arising from postlogism and conjugated-postlogism preconverging-or-dementing-integration that is ontologically relevant for ontological-reconstituting–as-to-conflatedness/deconstruction for prospective transcendency (as it conceptually defines the successive uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrpticism), and it basically encapsulates the phenomenality of preconverging/dementing–apriorising-psychologism mental-devising-representation of postlogism and temporal-dispositions-conjugated-postlogism so-construed as threshold-of–nonconviction/madeupness/bottomlining-as-to-
dementing\(^1\)--apriorising-psychologism and postconverging-or-dialectical-thinking\(^2\)--apriorising-psychologism as implied from a renewed human mentation transcendental insights (in reflexivity) about intrinsic-reality/ontological-veridicality. Threshold-of--nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^3\)—preconverging/dementing\(^1\)--apriorising-psychologism implies that at registry-worldview’s/dimension’s uninstitutionalised-threshold\(^4\) 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 \(^{5}\)reference-of-thought (rather than naively, an assumption of \(^{10}\)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 \(^{6}\)reference-of-thought and meaningfulness. This broadly sums up the importance of elucidating the threshold-of--nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^3\)—preconverging/dementing\(^1\)--apriorising-psychologism when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold\(^4\) as being in epistemic-abnormalcy/preconvergence\(^4\), 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—
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\(^2\); that is, virtue is de-mentatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation secondnaturing, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a ‘universal positivistic intemporality’ as a functional pseudo-conceptualisation of intemporality\(^1\)/longness ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold\(^0\), wherein \(^1\)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 \(^1\)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\(^7\) 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/supererogatory-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-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-superoogatory—de-mentativity 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-superoeration — 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\(^1\) which rather wrongly induces ‘a postconverging-or-dialectical-thinking\(^2\)—apriorising-psychologism mentation reflex’ out of sync with the ontological perspective, thus is subject to \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage}\) 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 \(^5\text{incrementalism-in-relative-ontological-incompleteness}\(^6\)—enframed-conceptualisation notional–procrypticism or notional–disjointedness-as-of-reference-of-thought as the natural intradimensional summative temporal mental-disposition (which speaks as a registry-worldview/dimension relative-ontological-incompleteness\(^8\)—induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^9\)—preconverging/dementing –apriorising-psychologism’\(^1\), as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^9\)> or-temporal-preservation-as-pseudointemporality\(^7\)-preservation, and the need for ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), which \(^9\text{incrementalism-in-relative-ontological-incompleteness}\(^6\)—enframed-conceptualisation notional–procrypticism 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\(^\#\). In other words, without a \(^7\text{maximalising-recomposing-for-relative-ontological-completeness}\(^8\)—unenframed-conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity will be possible, as base-institutionalisation is the ultimate \(^7\text{maximalising-recomposing-for-relative-ontological-completeness}\(^8\)—unenframed-conceptualisation construct over a summative mental-disposition of \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-}
referencing-syncretising/circularity/interiorising/akrasiatic-drag in recurrent-utter-uninstitutionalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, likewise universalisation is the ultimate ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation construct over a summative mental-disposition of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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- perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>–of-positivism 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 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’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) for institutionalisation/intemporalisation-as-virtue, as a specific necessity for a notional–deprocrypticism registry-worldview/dimension 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 deprocrypticism. Ultimately the purpose of ‘maximalising-recomposuring-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 is sound as its reference-of-thought is prospectively defective (for instance a positivistic implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity cannot be logically intelligible to a medieval setup that harkens back to medieval reference-of-thought—categorical-imperatives/axioms/registry-teleology for its logic, i.e. ‘Issue of articulating chemistry rules and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and principles, in the very first place’), but rather it is a middle to long run construed as of de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) instigation of prospective registry-worldview/dimension institutionalisation reference-of-thought as of a ‘postconverging-or-dialectical-thinking—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\textsuperscript{97}—unenframed-conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism of the prospective institutionalisation ontological-primemovers-totalitative-framework\textsuperscript{5} over its corresponding uninstitutionalised-threshold\textsuperscript{02} to put in question the latter’s reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99} for the ones of the prospective institutionalisation, and it is only after 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\textsuperscript{97}—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-
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–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\(^a\)--preconverging/dementing--apriorising-psychologism is rather of conceptual metaphysics-of-absence--(implicated-epistemic-veracity-of--nonpresencing--<perspective--ontological-normalcy/postconvergence>) (meant to ensure a natural \(^b\)maximalising-recomposuring-for-relative-ontological-completeness\(^c\)--unenframed-conceptualisation to avoid mix-up of \(^d\)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-\(^e\)presencing—absolutising-identitive-constitutedness\(^f\)). 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 \(^g\)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\(^1\) induced subontologisation. Besides even within the intradimension contextual perspective of institutionalised registry-worldview/dimension, it is equally the best approach with respect to the construal/conceptualisation of the instigating of postlogism\(^{-}\)as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(^6\) 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\(^5\)-integration (by hollow-constituting\(-\)as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\> on the \(^2\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) of the priorly institutionalised registry-worldview/dimension) and by so doing reflecting the uninstitutionalised registry-worldview/dimension. That is an construal/conceptualisation approach that construes the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^7\) as of diminishing–human-epistemic-abnormalcy/diminishing–preconvergence. Effectively, such a highlight of how human secondnaturing within institutionalised construct implies a pseudo-conceptual universal human intemporal-disposition as metaphysics-of-presence–\(\langle\)implicated-'nondescript/ignorable-void-'-as-to-presencing—absolutising-identitive-constitutedness\(\rangle\) in contrast to a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor mental-dispositions highlight at uninstitutionalised construct as metaphysics-of-absence–\(\langle\)implicated-epistemic-veracity-of- nonpresencing–\(\langle\)perspective–ontological-normalcy/postconvergence\(\rangle\) is effectively the unspoken psychoanalytic conceptualisation which needs to ‘be referenced/registered/decisioned–as-consciously-recognised’ as the backdrop for superseding into deprocrypticism. Such a psychoanalytic insight about the ‘dynamic-cumulative-aftereffect of subontologisation’ grasps how
postlogism instigates the temporal-preservation-as-pseudointemporality\textsuperscript{-}preservation inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-threshold\textsuperscript{2} even though the state as dynamic-cumulative-aftereffect of temporal-dispositions is in ‘ontological-incompleteness-of-\textsuperscript{7}reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-\textsuperscript{5}reference-of-thought, as-it-is-thus-‘in-wait’-for-\textsuperscript{7}perversion-of-\textsuperscript{5}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{2}>, \textsuperscript{5}–or-temporal-preservation-as-pseudointemporality\textsuperscript{-}preservation, with respect to ontological-normalcy’ by ‘undermining social\textsuperscript{10}universal-transparency\textsuperscript{10}→(transparency-of-totalising-entailing,--as-to-entailing-<amplituding/formative–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\textsuperscript{-}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\textsuperscript{-}preservation by supplanting—conviction-as-to-profound-supererogation\textsuperscript{9}—postconverging/dialectical-thinking—apriorising-psychologism inclination whether naively conjugating to postlogism\textsuperscript{7} 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\textsuperscript{5} of ontological-veridicality is established from an intemporal-disposition, in which latter case as being largely summative of the dynamic-cumulative-aftereffect it leads to the collapsing of postlogism\textsuperscript{7} 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\(^1\)-preservation at its uninstitutionalised-threshold \(^2\). Thus this is the underlying dimensionality-of-sublimating\(^3\)—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\(^4\)/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\(^5\)/ontological-aesthetic-tracing> as of human shallow-to-deepening—limited-mentation-capacity,—as-limited-mentation-capacity-deepening\(^6\) explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold \(^7\) (in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with regards to the \(^8\)reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\) 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-conflatedness /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\(^10\) 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-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as deprocrypticism. Insightfully, ontological-normalcy/postconvergence establishes beyond human limited-mentation-capacity-deepening that there is a potent and overall oneness/contiguity of ontologically-veridical meaningfulness which transverses and supersedes all other conceptualisations of reference-of-thought and meaningfulness (which are therefore approximates) by mere ‘ontological-consistency’ whether with regards to virtue conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) or second-level ontological constructs as is the case with subject matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all second-level ontologies (as the veritable job of philosophy). Inherently, ‘ontological-consistency’ as superseding—oneness-of-ontology is by itself the complete rationale for explaining human possibilities with regards to knowledge and virtue as so reflected/perspectivated by the very potency of ontological-normalcy/postconvergence, as the latter is ‘the potency for all the text-of-ontologically-veridical-meaningfulness that can exist’. Ontological-consistency in the inherent intemporalisation/institutionalisation orientation of ontological-normalcy/postconvergence validates virtue conceptualisation not as a discreet notion of choice, but rather a necessary disposition as ‘intemporal projection’ (or longness-of-register-of—meaningfulness-and-teleology) 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—to-dialectical—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 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 construal, representing virtue ‘contiguously’ in terms—as-of-axiomatic-construct of human limited-mentation-capacity-deepening of shortness-to-longness-of-register-of—meaningfulness-and-teleology in the intransience of ontological-normalcy/postconvergence (from shallow superseding—oneness-of-ontology to deeper superseding—oneness-of-ontology). This ontology-driving nature of virtue characteristic of human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
externalism-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-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor. Insightfully thus, while ontological-normalcy/postconvergence expands human ontological possibilities (comprehensively), it also leads to a growth in human institutionalised virtue disposition in equivalence which sustains such ontological development. However wary we should be with the possibility of nuclear annihilation, we equally can recognise that the ‘better’ registry-worldview/dimension-level, in terms—as-of-axiomatic-construct of its relative transcendental virtue conceptualisation, to handle such weapons is the present one (positivistic) with regards to the possibility of averting a global annihilation compared to say feuding tribal or medieval setups (that is, if by some imaginary circumstances they could have access to and utilise such weapons). This points out that virtue is rather an inherent and necessary construct of ontology, existentially speaking; as the transcendental construct that enables the expanding of the ontological possibilities of an animal of shallow limited-mentation-capacity-(as of relative constitutedness) to deeper limited-mentation-capacity-(as of relative conflation) by enabling ‘solipsistic moulting’ (as ‘intemporal-disposition individuation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
preservation whether by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold (whether beyond-the-consciousness-awareness-teleology -in-existent-extrication-as-of-existent-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-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-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 is characterised by the
‘trace of disambiguated-mental-dispositions as temporal-to-intemporal-dispositions ontological-primemovers-totalitative-framework’. It is mainly a ‘Diffèreance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ that can establish the ontological-veridicality-of-meaningfulness precisely by disambiguating the effective ontological-references of the various temporal-to-intemporal-dispositions individuations, and so not only at an instant or act or specific circumstance or context (which is rather an act construal and not a being/ontological construal) but projectively in their retrospective-to-present-to-prospective existentialism-deambulation/meandering which provides the full insight of temporal-to-intemporal-dispositions individuations mental-dispositions/meaningful-references/ontological-references/contending-references as ontological-entrainment. Such a being/ontological-basis, as described above, of a ‘Diffèreance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ is in line with and further elucidates the ‘Diffèreance-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\textsuperscript{8}/superseding–oneness-of-ontology\textsuperscript{9} by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{10}—unenframed-conceptualisation basis of meaningfulness that is grounded on grasping that reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{11}, 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\textsuperscript{12}/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-existentinal-contextualising-contiguity\textsuperscript{13} basis of meaningfulness that is purely and wrongly grounded on grasping that reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{11}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ are by themselves abstractly deterministic, even as this fail intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{14} by 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\textsuperscript{15}—postconverging/dialectical-thinking–apriorising-psychologism disposition (whether appropriate/good or inappropriate/poor or ‘poor or bad supplanting–conviction-as-to-profound-supererogation\textsuperscript{15}—postconverging/dialectical-thinking–apriorising-psychologism’) are construed as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{16}/reification\textsuperscript{8}/superseding–oneness-of-ontology\textsuperscript{9} by maximalising-recomposuring-for-relative-
ontological-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-conflatedness’/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-extrapolating/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 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 \^\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}^\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}^\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}) 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-disjoined-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-verbatim verity 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-one

eness-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 \(\text{/preconverging-or-dementing -integration individuation characters is rather as an intemporal/ontological suprastructuring (implying de-mentation-}


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\(^\text{38}\)’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\(^\text{38}\)-of–reference-of-

thought–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-\langle as of constitutedness \rangle towards conflation \rangle from shallow-to-deepening–limited-mentation-capacity–deepening\rangle 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-\langle nonpresencing-\langle perspective–ontological-normalcy/postconvergence \rangle with it, in contrast to our more or less blurred disposition to <amplituding/formative–epistemicity>totalising–self-referencing-syneretising/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 \rangle 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 \rangle 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 \rangle 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 \langle 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 (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–motif-and-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–motif-and-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−(supererogatory−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/supererogatory−de-mentativity is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcendentally/transdimensionally/interdimensionally; for instance, capable of putting in question non-positivism/medievalism intradimensional superstition as of the registry-worldview defect in the first place supersedingly/transcendentally rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting into question procrypticism/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/intelligibilitysetup/measuringinstrument) notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded
ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental rules of 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 transcence-and-sublimity/sublimation/supererogatory de-mentativity. This further points out that with regards to ‘metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>)’ 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/mention/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
\[\text{defect-<as-Being-or-ontological-or-existential–defect}\]

\[\text{defect-<as-Being-or-ontological-or-existential–defect}\]

while the prospective registry-worldview/dimension implying a new reference-of-thought that dementatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold
\[\text{defect-<as-Being-or-ontological-or-existential–defect}\]

mindset/reference-of-thought will rather be construed as decentered and preconverging-or-dementing–apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–procrypticism terms of meaningfulness’ that is, at the (deprocrypticism) uninstitutionalised-threshold in order to effectively and adequately reflect the requisite metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing-<perspective–ontological-normality/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 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-recomposuring 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 secondnaturing 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 20th and early 21st 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-

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’–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’–reference-of-thought–devolving-as-of-instantiative-context and even better when mutually of good supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking–apriorising-psychologism (than when one or the other is of ‘poor or bad supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking–apriorising-psychologism’ even though the latter is relatively circumspect and ad-hoc in its misrepresentation of reality, and so its consequence with respect to the ‘existentialist-shortfall’ is rather limited as defect–of–logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance rather than registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> associated with postlogism , whether
pathological/psychopathic or enculturated, and conjugated-postlogism"). However, with the psychopathic/postlogic and social psychopathic case where compulsing-
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or postlogism as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness is the underlying principle as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging, this ‘existentialist-shortfall’ is highly consequential as it is the basis of the induced registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect>; by wrongly and so comprehensively implying the ‘existential-reality’ of ‘non-veridical/vacuous <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 } articulated in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or otherwise by the rather non-veridical/vacuous implied meaningfulness and reference-of-thought or otherwise by the non-veridical/vacuous implied meaningfulness and reference-of-thought based on inductive limitation nature or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In other words meaningfulness and reference-of-thought is only veridical as an ‘ontologically-veridical construct’ validated in the construal of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity—reification /superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-
ontological-completeness’—unenframed-conceptualisation that establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with respect to ontologically-veridical meaningfulness and its 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-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity’ as non-veridical and dialectically/contendingly out-of-phase, based on absolving/fleeting/escaping-reflex–logic and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism/mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), and conjugated-postlogism/preconverging-or-dementing-integration dispositions are either progressive (with conjugated-opportunistic/conjugated-exacerbation) or regressive (with conjugated-ignorance/conjugated-

It is critical to understand this underlying thread of concurrently-false-premising by its compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or postlogism instigation as a ‘false-sense-of-good-to-poor or bad supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism’ postlogism and conjugated-postlogism/preconverging-or-dementing-integration in psychopathic and social psychopathic situations. Thus unlike in the instance of defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’) in a same or different circumstance, is invalidated when dealing with perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential–defect (with regards to both postlogism and conjugated-postlogism); with the
implication that there can’t be mutual contention but rather transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-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-recomposuring to transcend into the superseding reference-of-thought in the very first instance before any ontologically-verbical pretence to mutual contention. The nature of how ‘concurrently-false-premising-of-meaning thread/tracing’ arises can equally conspicuously be understood at childhood psychopath 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 postlogically/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness within the same spatialisation of relevant social interlocutors, which may raise the hollow nature of its narratives from cross-examination), being ‘indirect’ (by increasingly appearing neutral and unmotivated unlike at childhood), increasingly ‘credulous’ (by effective eliciting of social threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-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
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 secondnatureing 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—superceratory—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 —
preconverging/dementing –apriorising-psychologism over ‘the prior’ in the strive for ontological-normalcy/postconvergence (potency of intrinsic-reality/ontological-veridicality) along with disambiguating human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor as the pathway towards intrinsicness/essence, reality, truth and virtue. Such a ‘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–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-orexistential–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-inaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and unsound) as preconverging-or-dementing–apriorising-psychologism/unsoundness-or
temporality/shortness and temporal reference-of-thought and meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology implications are utterly different between such a familiar logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ as the latter calls upon de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) in setting up two dialectical reference-of-thought, wherein the one as prior/present/transcended/superseded is preconverging-or-dementing—apriorising-psychologism and the other as prospective/transcending/superseding is postconverging-or-dialectical-thinking—apriorising-psychologism. In other words, ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is dealing with perversion-and-derived-perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (at the uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism) is all about articulating the ‘dialectically-in-phase reference’ (which is relatively sound ontologically/intemporally) over the ‘dialectically-out-of-phase or dialectically-primitive reference’ (which is relatively unsound ontologically/intemporally). In registry-worldview terms of temporal-to-intemporal-dispositions ‘dynamic-cumulative-aftereffect of subontologisation’, this establishes ontological precedence/supersedingness/ascendency. The grander insight and answer to the elusive Derridean conundrum is that the full 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-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-aporetic-ism-overcoming/unovercoming’>. This is the only basis for establishing
the relative ascendancy 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-intemperal-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-
veridical—meaningfulness-and-teleology” thus goes on to encompass the de-mentation-
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics) hermeneutically/reprojectively-educing-human—meaningfulness-and-
teleology—into-the-existentialism-becoming of personhoods-and-socialhood-formation
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 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. 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 ‘Diﬀérance-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/recomposuring 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-
determinacy/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\textsuperscript{2}/ontological-aesthetic-tracing\textsuperscript{3} since ‘it grasps the ontological-veracity of temporal-to-intemporal-dispositions as it recomposes across all the successive institutional-cumulation/institutional-recomposure-<as-to- historiality/ontological-eventfulness\textsuperscript{2}/ontological-aesthetic-tracing\textsuperscript{3}>; due to the inherent/permanent nature of human shallow to profound limited-mentation-capacity-deepening\textsuperscript{3} (temporal-to-intemporal-dispositions individuations dispositions) along the successive/snowballing institutional-recomposes with respect to the succession of recomposed human meaningfulness-and-action based-on/given this same form-factor. This implies individuality is then simply ‘the unique incidence’ of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor individuations dispositions (as form-factor)’ in the ‘receptacle’ that is an individual in a given ‘recomposured-existentialism contextualisation’, and as such a given ‘recomposured-existentialism contextualisation’ harbours other individuals (as receptacles) of their own ‘unique incidence’ of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor individuations dispositions’. A further implication is that going by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) that is behind the institutional-cumulation/institutional-recomposure-<as-to- historiality/ontological-eventfulness\textsuperscript{2}/ontological-aesthetic-tracing\textsuperscript{3}> involving the skewing (‘intemporality’/-asymmetric-subsumption-of-temporality\textsuperscript{3}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercerogatory–de-mentativity) of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor (as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
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-suprerogation (conjugated: 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) 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-historiality/ontological-
eventfulness\textsuperscript{7}/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–
estentialism-form-factor (as of the intemporal-disposition and temporal-dispositions of
postlogism -slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, so-disambiguated as of reference-of-thought- devolving ontological-
performance\textsuperscript{7}-<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/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought, in supererogatory–epistemic-conflicatedness \textsuperscript{12} and avoid
articulating knowledge as if the human mentation is by reflex only intemporal of emanance
reference-of-thought when in reality it is of temporal-to-intemporal-dispositions, and so by
way of deferential-formalisation-transference and percolation-channelling. Effectively given
that going by human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
estentialism-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 institutionalisation is institutionalised at its socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation or uninstitutionalised-threshold or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism; as basically intemporality/longness is a pathway from base-institutionalisation to universalisation to positivism and prospectively notional–deprocrypticism as the fulfilment of ontological-normalcy/postconvergence potency, and any pretence at a positivistic registry-worldview to be non-transcendable (in terms–as-of-axiomatic-construct of ‘‘Différence-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—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation—> 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—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation—>,—of-base—
or-disjointedness-as-of-reference-of-thought should lead to 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 social/universal-transparency—⟨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-teleology 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/spirt-drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, and in the same token there is a case to be made that suprastructuralism as a meaningful-frame ushered in by post-structuralism will be the requisite human teleology of mindset/ reference-of-thought/(recomposed)-consciousness-awareness—<amplituding/formative→epistemicity>totalising—renewing-realisation/re-perception/re-thought for the prospective knowledge-form/ meaningfulness-and-teleology associated with notional—deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-sublimating —<amplituding/formative>supererogatory→de-mentativeness/epistemic-growth-or-conflatedness >/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation; as ‘different institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing> have their knowledge-form/ meaningfulness-and-teleology psyches (psychologisms) which is a difficult notion to grasp when operating only within a same registry-worldview/dimension psyche of apriorising/axiomatising/referencing without projecting of varying/successive fundamental apriorising/axiomatising/referencing framing, but this can be elucidated by an ontology-driven ‘postconverging-or-dialectical-thinking —psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ highlighting the defining stage by stage psychical development as from recurrent-utter-uninstitutionalisation to base-institutionalisation—
and later essences were being put into question by ‘an increasing realism insight’ of an intrinsic-reality that is ontologically given and in ontological-normalcy/postconvergence with respect to us, with the implication that it is our psyche that ‘gives-in’ to intrinsic-reality and not the other way around. - As central to an overall Suprastructuralism conceptualisation that subsumes all the transcendental concepts highlighted with regards to grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality, and corresponding perversion-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/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 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
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-primemovers-totalitative-framework.) Thus notionally speaking all human knowledge is philosophical knowledge as being about meaningful insights. For practicalities, the general basis for establishing conceptual pertinence as of the more general abstract notions of knowledge is attributed to the philosophical disciplines (involving philosophy and the philosophies of subject-matters including sciences, and its extension in the humanities and social sciences) even though in further practical terms such construal will be punctually undertaken as well when relevant to specific disciplines of immediate cause-and-
effect construals/conceptualisations. This equally practically partakes in the denotative and connotative disambiguation of subject-matters. The practical basis for intermediate conceptual pertinence has to do with the inter-relation and delineating of subject-matters with a lesser direct implication of the philosophy, and even less so when it comes to the practical basis for specific conceptual pertinence as practised within subject-matters/specialisms themselves. Thus in human practical terms, knowledge can be construed as a wheel made up of three parts with the central part viewed as the hub of the wheel (philosophical) that provides control (as asking the most basic notional questions of meaningfulness and logic), the outer part of subject-matter (tyre) that connects with the ground (as causal effectiveness asking the more immediate questions of specific domains of nature and reality) and the middle part as the rim and spoke of the wheel holding the other two parts together (providing logical coherence, construed both within subject-matters/specialisms and philosophical disciplines). For practical purposes though, any of these conceptualisation –logical-coherence –causal-effectiveness dispositions can be overemphasised or underemphasised, but it is critical to grasp that any such underemphasising or overemphasising doesn’t speak of a change of ontological-veridicality/intrinsic-reality but a human practicality purpose (conventioning) which pertinence lies in not losing sight of and ultimately recovering the superseding ontological-veridicality/intrinsic-reality. This basic conception of knowledge fundamentally explains what to expect of the philosophical as first-order ontology or the sciences including all other applied studies of second-order ontology. Often times, issues are raised which underlying presumption/presupposition/premise should actually be wholly or partially of fundamental philosophical conceptualisation of ‘meaningfulness-and-teleology’ but naively purported to be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while
science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding–oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening. The fact is science is de-mentatively/structurally/paradigmatically bound to construe causal effectiveness as of the inherent nature of its domains of reality and philosophy is fundamentally conceptualising by its very nature and providing the broad conceptual background for all human knowledge with the implication that without such conceptualisation the historical insight for the need and upholding of the sciences and scientific method wouldn’t have come about while equally defining the limits of what science can achieve. Insightfully and beyond their practical differentiations, with all knowledge actually being conceptually philosophical, a lot of science is actually a sort of impromptu and punctual heuristic philosophy at sciences subject-matter level. So it is rather critical here to distinguish between a human denotative and segmenting exercise (as not determining inherent reality) which is conventioned knowledge and the inherent connotation of the reality of knowledge as the superseding knowledge ontology inherent structure. In that sense, one often misconstrued notion with respect to notional philosophy is that it is not as successful as the sciences, which is a naïve conceptualisation as the very idea of such notional philosophy is its conceptualising irrigation of second-order ontology with the more immediate and ontological-primemovers-totalitative-framework 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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of other thinkers as they were developing second-order ontologies, and analyse such thoughts in philosophical terms and make these part and parcel of philosophy without necessarily going deeply in their concrete ‘operant mechanical-knowledge’ except where this clarifies their ‘organic-knowledge’. That’s why the work of such transcendental thinkers like Newton, Galileo, Einstein, Bohr, Pasteur, etc. are ‘more than just technicalities’ as these involve a certain commitment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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-motif-and-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-
structure (as developing-Being-potential-over-mere-exploiting-of-presence-state-of-Being-construed-as-antinihilism-or-opened-construct-of—meaningfulness-and-teleology) for prospective meaningfulness-and-teleology; as no registry-worldview/dimension ‘as a product of secondnatured institutionalisation’ should be construed as defining itself ‘in its self-referencing/nombrilism as being the ultimate grounding of meaningfulness-and-teleology’, be it at the backend in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. 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 — supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-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 — supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection notional philosophical dispositions’ upholding an opened-construct-of—meaningfulness-and-teleology to enable prospective institutionalisation as assumed by the Socrates, Aristotles, Avicennas, Mansa-Musas, Zheng-Hes, Buddhas, Copernicuses, Galileos, Rousseaux, Diderots, Darwins, etc. as ‘inventing’—‘creating’—‘upholding’—new-intellection—de-mentating/structuring/paradigming—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
totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag' as temporal-dispositions’ as wooden-language⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology⟩-as-of—‘nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications⟩) blithe to such retrospective-and-thus-prospective insight by their temporal extricatory de-mentating/structuring/paradigmig 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-⟨implicitied-epistemic-veracity-of—nonpresencing-⟨perspective—ontological-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-⟨implicitied-epistemic-veracity-of—nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩⟩ as the need to supersede our illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage) in the form of conceptualisations based on ‘creative-spaces-of-metaphors’ (or for that matter the jargon as can reasonably be expected of the thoroughness of all inherently analytical subject matter especially in this case by the highly exploratory nature of such analysis, as such writing are not ‘story writings’ nor should the artificial excuse in the case of core post-structural writings like quoting Einstein in saying that good science is associated with beautiful equation as obviously just as $E=MC^2$ 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/sublimation/supererogatory—de-mentativity), 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
preconverging-or-dementing \textsuperscript{1}–apriorising-psychologism ushering in a new present registry-worldview of less relative-ontological-incompleteness \textsuperscript{2}–induced,‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ — preconverging/dementing \textsuperscript{1}–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{1}–preservation, which is transcending/superseding as ‘postconverging-or-dialectical-thinking \textsuperscript{1}–apriorising-psychologism’, and at the ‘individuation-level of conceptualisation of knowledge’ construed as predisposed to either hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>' and ‘ontologically-reconstituting (upholding-intemporal-preservation)' as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{1}–reification\textsuperscript{1}/superseding–oneness-of-ontology by \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{1}—unenframed-conceptualisation of ontology/ontologically-veridical-meaningfulness/intrinsic-reality. Secondly, with respect to the psychological/psychoanalytical basis of meaningfulness representation (placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology\textsuperscript{2}), with regards to the fact that the ‘reflex supplanting–conviction-as-to-profound-supererogation\textsuperscript{6}—postconverging/dialectical-thinking–apriorising-psychologism mental-disposition’ is a ‘purely abstract construct’ of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} representation of meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s institutionalisation \textsuperscript{3}reference-of-thought where intemporal\textsuperscript{1}//longness-of-register-of–meaningfulness-and-teleology\textsuperscript{9} has been more or less secondnatured, at its uninstitutionalised-threshold \textsuperscript{1} as this fails to reflect the fact that the
by their mental-dispositions with the latter two, postlogic/psychopathic/postlogic-backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> 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 postlogs/psychopathic and conjugated-postlogism interlocutors as well as the reality of the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—orpreconverging/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’—postconverging/dialectical-thinking –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 — preconverging/dementing –apriorising-psychologism as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging 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-existent-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\(^\circ\)-induced,-

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

preconverging/dementing –apriorising-psychologism’-threshold (as the-relative-ontological-

incompleteness\(^\circ\)-is-inherently-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) as so-
manifested at the uninstitutionalised-threshold\(^\circ\), hollow-constituting-<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemtemporal-

preservation>/extrapolating/inferring to derive essence-of-meaningfulness is not a credible

notion with respect to a human animal of temporal-to-intemtemporal-dispositions wherein ‘same-
terms-of-expressions/seemingly.same-implied-meaningfulness’ is bound to be perverted by
temporal-dispositions, though within institutionalised/intemtemporalised-thresholds-of-intemtemporal-
preservation-entropy-or-contiguity–or–ontological-preservation secondayoung, 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-intemtemporal-
preservation> nor existential-transitioning/iterability-tracing-of-dots-as-

<narratives in our present institutionalised positivistic registry-worldview. Vitally, with

regards to postlogism\(^\circ\) and conjugated-postlogic\(^\circ\), 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\(^\circ\) 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) resulting in other temporal characters, beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought>, operating arithmetic as if the condition never existed; and thus there is a need for a 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/shortness (shortness-of-register-of–meaningfulness-and-teleology) and intemporality /longness (longness-of-register-of–meaningfulness-and-teleology) are both basically the same notion of intemporality, but with temporal-dispositions ( ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) being rather in various grades of poor execution of intemporality /longness (longness-of-register-of–meaningfulness-and-teleology) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology /purposefulness’ as if of intemporal-disposition leading to their ‘pseudointemporality’ (and so with respect to their apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), inducing de-mentative/structural/paradigmatic registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–<as-Being-or-ontological-or-
reference conceptual-scheme’. The notion of temporality/shortness as actually ‘pseudointemporal’ 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 intemporal/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 intemporalities’ 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 —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-pseudointemporal—preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporal, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology’ as
city, as wicked… etc. Now, the consequences of pseudointemporal individuations (postlogism\textsuperscript{-slantedness, postlogism\textsuperscript{2}}-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 pseudointemporal 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 –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/supererogatory–de-mentativity going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor. Such a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ will further highlight in contrast to the present ‘psychology of qualification/qualification-schemes’ that human psychology is actually much more of a becoming dynamic construct, rather than static, which wholly readjusts to human deepening grasp of ontologically-veridical-meaningfulness/intrinsic-reality/existence as a retrospective, present and prospective development; that collectively-and-inclusively-individuals-and-their-social-constructs do have latitude for the choices they make in existence more than and beyond the limits of personality traits and social character, and further that the human mind is ‘not irresponsible’ with respect to given personalities dispositions
(whether with respect to abnormal psychology or functional psychology) with the idea that such stances taken by a ‘psychology of qualifications/qualification-schemes’ induces a confounding-effect with respect to individual personalities themselves in assuming their self-emancipation possibilities and what they can aspire for together with their interveners/relators, whether social or clinical. Such insight do arise when we factor in that all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—an-of-the-human-institutionalisation-process, human secondnaturing is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled ‘an animal in many ways’ to emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a developmental understanding of human psychology is necessarily much more than ‘a cultural universe of several decades of modernity’, as it conceives that human psychology is an ongoing active construct such that a ‘postconverging-or-dialectical-thinking—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/procrypticism 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--deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein de-mentation- (supererogatory—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics) 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-\textless nonpresencing—\langle perspective–ontological-normalcy/postconvergence\rangle} as diminishing–human-epistemic-abnormalcy/diminishing–preconvergence. Interestingly, psycho-ontological-tautologisation/psycho-existential-reference as a human disposition for correspondence/equalisation/squaring-off with existence/intrinsic-reality/ontology, as of subpotency-to-full-potency as qualified by recomposuring from shallow limited-mentation-capacity-{as of relative constitutedness } to deeper limited-mentation-capacity-{as of relative conflation }, speaks of the mind as an abstract ‘teleologically imbricated tautologisation/existential-reference’ (‘teleologically imbricated tautologisation/existential-reference’ implying: striving for ontological-normalcy/postconvergence, in-lockstep/intertwining of success-and-pseudosuccess/failure as institutionalisation-and-pseudo-institutionalisation/uninstitutionalised-threshold\textsuperscript{\textendash}), as the teleological driving-seat of the body validating dualism as ‘imbricated dualism’; the human mind being rather ‘an abstract imbricated transcendable/maximalisable placeholder-setup-of-tautologisation/placeholder-setup-of-existential-reference for prospective ontological-normalcy/postconvergence superseding the human body, as entailing human existence’. This points out that the potency for ontological-normalcy/postconvergence is tautologically inherent in our being construct, and that abstract tautologisation/existential-reference as human teleology\textsuperscript{\textendash}is the mind as ‘human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-}
prospective—meaningfulness-and-teleology) as subpotent-mimetic-echo-telephone-
within-the-full-potency of existence-as-of-its-mimetic-echo-telephone/existence-in-
reverberation/existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-
digression—amplitude-formative-epistemicity—totalising—renewing-realisation/re-
perception/re-thought—in—supererogatory—epistemic—conflicatedness, as our being construct is
more than just ‘constituted-matter’ but rather ‘being within the contextualisation potency that is
existence’ and thus imbued with existential tautological/existential-reference supotent-mimetic-
television as the human-mimetic-mind. Existence is actually a contextualising-contiguity of
existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing—further-epistemically-unconceal-the-very-
ontologically—same—existential-reality (so-construed from our given limited-mentation-capacity
as of our relative-ontological—indevelopness—induced, threshold of—
nonconviction/madeupness/bottomlining as to shallow—supererogation—
preconverging/dementing—apriorising—psychologism), wherein tautologically/by existential-
reference ‘being—existence’/existing implies there can’t be any elaboration as mere—
extrapulating/constituting/abstracting/inferring of elucidation outside existential—
contextualising—contiguity (induced by our ‘limited—mentation—capacity as of our relative—
ontological—indevelopness—induced, threshold of—nonconviction/madeupness/bottomlining—
as—to—shallow—supererogation—preconverging/dementing—apriorising—psychologism’) ‘outside of existential-contextualising—contiguity’s reifying/elucidating of prospective—
relative-ontological—indevelopness—reference of thought—devolving as of instantiative—
context as to existence-potency—sublimating—nascence, disclosed from prospective-epistemic—
digression—rules of apriorising/axiomatising/referencing—further—epistemically—unconceal—
the—very—ontologically—same—existential—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\[10\] these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-deepening\[2\] as of our relative-ontological-incompleteness\[10\]-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ —preconverging/dementing\[10\]—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\[10\] 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--\{implicited-‘nondescript/ignorable–void’–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--\{implicited-epistemic-veracity-of-‘nonpresencing-<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-conflatedness /deconstruction (i.e. implying ‘projective-insights of 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/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’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/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/recomposing by subtracting 1 from A’s result to existentially account for its pathological condition). It is thus not a coincidence that a Deleuzian approach and string phenomenology approaches intuitively develop the same insight about the need for ‘creative-spaces-of-expression/metaphors’ to be able to conceptualise by projective-insights on topics that critically highlight this more fundamental nature of existential reality as a contextualising-contiguity of existence-potency~sublimating~nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality so-construed from the perspective of our limited-mentation-capacity-deepening 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-existential-contextualising-contiguity inducing ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. It is important to grasp here that elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity are not ontologically wrong concepts in themselves as of abstract-construal but are ontologically wrong when implied in lieu of being-construal/existential-reference/existential-tautologisation as this leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existent-refernece’. Philosophically, this critically brings up the reality of how the ontological-veridicality of an ‘abstract-construal’
imbricatedness/threadedness/recomposuring gets deeper the deeper the being-
construal/existential-reference/existential-tautologisation. The elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity’s as of abstract-construal as ontologically-veridical harkens to a
disposition for abstract predication (predictive-insights) while ‘projective-insights of
imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’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-aftereffect/aftereffect’ as of being-
construal/existential-reference/existential-tautologisation harkens to a disposition for
postdication (projective-insights as predicative, brought to their full potential as metaphysics-
of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-
normalcy/postconvergence>}). But, then how is the ontological-veridicality of being-
construal/existential-reference/existential-tautologisation attained? Though ontologically non-
veridical, ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-
non-veridical-existential-reference’ as metaphysics-of-presence--{implicated-
‘nondescript/ignorable–void ’-as-to–presencing—absolutising-identitive-constitutedness’}
has as metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence>}) ‘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-

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apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’) is what brings about the prospective institutionalisation as secondnaturing. Critically important to grasp is that the notion of 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-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’s 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 causality-as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity. In fact, ontological-reconstituting–as-to-conflatedness /deconstruction which always refers rather to the issue of reference-of-thought is actually of ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’ s-reifying/elucidating-of-prospective-relative-ontological-completeness’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-afereffect/aftereffect’ nature and it is about implying a prospective reference-of-thought, rather than just a différance (differentiation) as within the same prior/given reference-of-thought as of a basic abstract-construal. This is one of the reasons for its misapprehension as it implies an overall change in the reference-of-thought of appreciation which ends up putting everything ‘of old/of prior’ into question, contrary to the traditional analytical expectation of selective-or-limited critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting–as-to-conflatedness to the existential framework of ontological-veridicality should further allay the confusion. Deconstruction is actually tautological with respect to intrinsic reality/ontological-veridicality because it is always about the same existential reality being dealt with by improving human limited-mentation-capacity-deepening as shallow–limited-mentation-capacity to deeper–limited-mentation-capacity ontological-reconstituting–as-to-conflatedness; generating differing consciousness-awareness-teleology outcomes of the same existential reality whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-

institutionalisations-registry-worldviews, ‘as of threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—
preconverging/dementing ‘apriorising-psychologism’ which are ‘ontologically filled-up’ by
the corresponding-successive-prospective-institutionalisations-registry-worldviews; implying a
dialecticism of ‘ontological-superseding of prospective ’reference-of-thought over the prior
one’ (even where the prior as the-present is locked-in-its-ways/complexed-about-its-own-
transcendability)! The distinction in grasping intrinsic-reality/ontological-veridicality with
respect to whether it is of abstract-construal or being-construal/existential-reference/existential-
tautologisation in order to avoid the ontologically non-veridical ‘virtuality-or-Being-construal-
as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (by
elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity of reference-of-thought—categorical-
imperatives/axioms/registry-teleology of the prior positivism institutionalisation leading to
procrypticism—or—disjointedness-as-of- reference-of-thought, and failing-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation) has bearing when it comes to
the veracity/ontological-pertinence of a psycho-ontological-tautologisation/psycho-existential-
reference conceptual-scheme meant to be the ontologically-veridical basis, as of
aetiologisation/ontological-escalation, for construing an insightful storied-
construct/ontologically-valid-narration articulating on an intuitive level the conceptualisations
introduced in this paper. The aetiologisation/ontological-escalation implied by such a storied-
construct/ontologically-valid-narration will be grounded on ‘projective-insights of
imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity ’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’ of reference-of-
thought—devolving-as-of-instantiative-context as to existence-potency—sublimating—nascence—
disclosed-from-prospective-epistemic-digression—rules-of-
ontological-commitment as of ontological-primemovers-totalitative-framework


<amplituding/formative–epistemicity>causality~as-to-
exercise construed as of ‘presencing—absolutising-identitive-constitutedness’ or more consummately as conflation\[1\]/conflatedness\[2\]. This presencing—absolutising-identitive-constitutedness\[3\] and conflatedness\[4\] 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\[5\]—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\[6\] (as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality). With regards to logic and by extension mathematics, this equally points out that logic as well as mathematics (and for that matter all other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue like time, space, virtue, historiality/ontological-eventfulness/ontological-aesthetic-tracing, instantaneity, cogency, methodology, etc.) are abstract constructs that underscore the underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\[7\] as of ontological-prime movers-totalitative-framework\[8\] <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\[9\] and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation by ‘presencing—absolutising-identitive-constitutedness’ or conflatedness ‘intuitively-assign projected-and-
human). Thus implying that ontology-as-of-existence is ‘potently-and-cogently superseding’ and knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue are subsumed derivations as of the superseding conflatedness of ontological/existential-implications; with such ontological/existential-implications construed operantly as of a given deepening/shallow level of human limited-mentation-capacity as human-subpotency existential-extrication-as-of-existent-unthought, construed rather as of the implied given registry-worldview’s/dimension’s reference-of-thought (given consciousness’s neuterising-induced-or-deneuterising-induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, thus reflecting the registry-worldview’s/dimension’s reference-of-thought ontological-performance—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-constructs/theories/intersolipsistic-intercessory-
notions/notional~referential-notions/articulations/virtue) are only as meaningful as when
reflecting a ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-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 whether as of a science, a social science or
social study, or even abstract logic ontology or abstract mathematics ontology; otherwise the
naïve use of logic or mathematics (and/or any such knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue) become a relatively sub-ontological-<as-to-the-limitation-of-
human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-
existence’s~sublimating–nascence> exercise qualified more pertinently as ‘conceptual
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 reference-of-thought–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 historicality/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-{implicated-epistemic-veracity-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-though 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 transcendental-enabling/sublimating/supererogatory–de-mentativity 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

preconverging/dementing –apriorising-psychologism (beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought> manifestation); and so-construed suprastructurally (beyond the positivistic/procrypticism registry-worldview consciousness-awareness-teleology, as it is preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase). This ‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’ can be extended ‘correspondingly as of positivism, universalisation and base-institutionalisation imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-
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’ or uninstitutionalised-threshold


as of prospective notional-deprocrypticism

imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity

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

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 nature of existential-reality) reflecting/perspectivating/highlighting procrypticism

uninstitutionalisation

virtuality-or-ontologically-flawed-construal (abstract-construal-of-

positivistic–categorical-imperatives/axioms/registry-teleology

-as-of-flawed-and-shallow-existential-reference-as-virtuality)

by way of ‘postconverging-or-dialectical-thinking—apriorising-psychologism or psychology-of-mentation-dynamics or natural–psychological-dynamics’

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring

wherein procrypticism uninstitutionalisation is shown as

‘threshold-of-

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

preconverging/dementing—apriorising-psychologism, and preconverging-or-dementing—apriorising-psychologism and dialectically-out-of-phase’ by the ontological-primemovers-
totalititative-framework of the notional–deprocrypticism implied

‘categorical-imperatives/axioms/registry-teleology

as of ‘the notional–deprocrypticism

imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-

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

-as-of-

reference-of-
thought—defining-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 nature of existential-reality) reflecting/perspectivating/highlighting procrypticism

uninstitutionalisation

virtuality-or-ontologically-flawed-construal (abstract-construal-of-

positivistic–categorical-imperatives/axioms/registry-teleology

-as-of-flawed-and-shallow-

imperatives/axioms/registry-teleology

supplanting–conviction-as-to-profound-suprererogation—postconverging/dialectical-thinking—apriorising-psychologism. It is only the ‘collapsing’ of the ontologically non-veridical/wrong (with respect to intemporal-
preservation-entropy-or-contiguity—or–ontological-preservation) procrypticism uninstitutionalisation virtuality-or-ontologically-flawed-construal (abstract-construal-of-

positivistic–categorical-imperatives/axioms/registry-teleology

-as-of-flawed-and-shallow-

existential-reference-as-virtuality)
existential-reference-as-virtuality’). Correspondingly, such a ‘notional-deprocrypticism imbricatedness/threadedness/recomposing referential-depth-or-existential-reference-or-tautologisation storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation’ as of the reflecting/perspectivating/highlighting of ‘procrypticism uninstitutionalisation threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism’ will be critically about: (i) the phased storied articulation of procrypticism uninstitutionalisation threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism as being a social-construct ‘uninstitutionalised-threshold’ mirroring development of the fundamental insane-fitment of the childhood-psychopath/cinglé perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—mental-disposition structure’ (which is very much socially universally transparent at childhood and thus does not start to elicit protracted social postlogism—compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation as conjugated-postlogism/preconverging-or-dementing—integration by temporal-dispositions at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with its postlogism), (ii) and creatively protracting this fundamental phased storied articulation in ‘successive phased phases of integration with the social construction’ (wherein the ‘increasing shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism lessens the social dysfunctioning of its postlogism as it learns from past experience and is now select and targeted as per social circumstances and interlocutors), and obviously at this point the social integration as conjugated-postlogism/preconverging-or-dementing—integration threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—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 transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness} of the cinglé’s postlogism-slantedness/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness as well as increasing temporal-dispositions enculturation and thus endemisation of conjugated-postlogism-slantedness in a social atmosphere where it is not universally transparent to be the denaturing of reference-of-thought with respect to social-stake-contention-or-confliction), as postlogism-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 temporally 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 above storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation (as elaborated in i, ii and iii above) rather as of ‘positivism imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ reflecting/perspectivating/highlighting ‘non-positivism/medieval uninstitutionalised-threshold threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism’, to contrastively provide the revealing retrospective insight of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism as uninstitutionalised-threshold as
human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor is construable from the perspective of ontological-normalcy/postconvergence and so paradoxically provide the décomplexage/uninhibitedness (induced by our metaphysics-of-presence—{(implicit-'nondescript/ignorable–void ‘as-to-presencing—absolutising-identitive-constitutedness’) or illusion-of-the-present/present-consciousness/epistemic-totalising ~self-referencing-syncretising/mirage) of the afore deprocrypticism-procrypticism articulated prospective storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation construed from the perspective of ontological-normalcy/postconvergence, wherein we are then in a position to appreciate the ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ —

thought’) and preempting virtuality-or-ontologically-flawed-construal (being-construal-as-
abstract-construal-as-of-flawed-and-shallow-and-non-verbatim-existential-reference), is by not
allowing for the ‘breaking of the threadedness/thread of ontologically-veridical meaningfulness
(as such a breaking induces virtuality-or-ontologically-flawed-construal leading
correspondingly to the false uptake as ontologically-veridical of the wrongly implied
soundness/non-perverted-reference-of-thought, i.e. unsound/perverted ‘apriorising–
reference-of-thought-elements/apriorising–registry-elements (out of existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought-‘devolving-as-of-instantiative-context’) including
implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
assumptions, value-reference and teleology’); by rather reflecting/perspectivating/highlighting
the points where such ‘breaking-of-the-threadedness/thread-of-ontologically-veridical
meaningfulness’ occur as of ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-
shallow-supervenience —preconverging/dementing—apriorising-psychologism (in
postlogism and conjugated-postlogism) and as preconverging-or-dementing—apriorising-
psychologism and dialectically-out-of-phase’, as ‘the very notion of postlogic-backtracking-
<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts‘> and conjugated-
postlogism conjoining-looping-set-of-narratives of postlogic-backtracking—<iterative-
looping-'set-of-dereifying-hollow-narratives-and-acts'>’ is about the ‘breaking-of-the-
threadedness/thread-of-ontologically-veridical meaningfulness as virtuality-or-ontologically-
flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existential-reference’. As breaking (by new logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supervenience as
‘prelogic supplanting–conviction-as-to-profound-supervenience—postconverging/dialectical-
thinking —apriorising-psychologism re-engaging reflex’) wrongly implies the validity of a
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-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism perversions—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
its conjugated-postlogism\(^7\) at the uninstitutionalised-threshold\(^2\) of positivism–procrypticism as well as providing a revealing overall understanding of the human uninstitutionalised-threshold\(^5\)-by-ontological-contiguity —of-the-human-institutionalisation-process\(^7\) with notional–deprocrypticism prospective institutionalisation\(^4\) <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity\(^6\), which are then the-entire-reconceptualised-problem as of aetiologisation/ontological-escalation’ as the prospective relative-ontological-completeness\(^1\)-of-reference-of-thought; just as an apple falling on Newton’s head under a tree is simply ‘pointing to an altogether deeper underlying human non-positivistic relative-ontological-incompleteness\(^5\)-of-reference-of-thought issue which is then the-entire-reconceptualised-problem as of the aetiologisation/ontological-escalation in producing the science/laws of physics and equally inspiring other such similar positivistic ontological-primemovers-totalitative-framework\(^7\) approaches in human conceptualising of the natural world as the prospective relative-ontological-completeness -of-reference-of-thought. Hence contrary to what we may think from our <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective the mere fact of relative-ontological-incompleteness\(^5\)-of-reference-of-thought is de-mentatively/structurally/paradigmatically associated with a perversion-or-derived-perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > by the very inherent nature of ontology/intrinsic-reality as preceding/superseding our \(^1\) reference-of-thought conceptualisation as of its shallow limited-mentation-capacity such that where our \(^1\) reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance \(^<\)including-virtue-as-ontology\(^>\) of \(^1\) reference-of-thought conceptualisation’ is deficient we are in perversion-or-derived-perversion at that threshold, wherein the threshold defect \(^1\) reference-of-thought/de-

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 causality-as-to-projective-totalitativé-implications,-for-explicating-ontological-
contiguity arising thereof it would have paradoxically transcended, thus explaining the
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of a
crossgenerational exercise and why such implied transcendental meaningfulness-and-
teleology might seem arbitrary when meaningfulness-and-teleology is rather interpreted in
terms of the prior reference-of-thought. This further explains ‘the socially conflicted nature of
all implied transcendental constructs’ whether with prophesying metaphysico-theological
constructs of early times reflected in non-universal and universal creeds up to our
metaphysico-ontological worldviews implied transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity, and so as of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions–existentialism-form-factor; but then humankind has
always been called upon to show itself capable of surperseding/surpassément for prospective
possibilities to avail. This is exactly what underlies the notion of de-mentation–
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) in that relative-ontological-incompleteness-of-reference-of-thought ‘is
not a logical issue/problem’ but ‘a Being/existential/ontological/axiomatic-construct problem’
with its de-mentative/structural/paradigmatic implied vices-and-impediments, as it is rather
an issue of uninstitutionalised-threshold as of recurrent-utter-uninstitutionalisation
uninstitutionalisation requiring base-institutionalisation institutionalisation, ununiversalisation
eventfulness ontological-aesthetic-tracing towards prospective notional-deprocrypticism’. 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-superegression—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-superegression > ‘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—of—reference-of-thought itself is the grander problematic with respect to the endemisation/enculturation of notions-and-accusations-of-sorcery acts/occurrences, and so more than just an act or acts of notions-and-accusations-of-sorcery construed as perversion-and-derived—perversion-of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-superegression>, as revealing of the grander framework of vices-and-impediments inherent to the relative non-positivism/medievalism relative-ontological-incompleteness—of—reference-of-thought. Rather it is about articulating the ontological-completeness-of-reference-of-thought as ‘Being correction’ as of base-institutionalisation institutionalisation over recurrent-utter-uninstitutionalisation uninstitutionalisation,
universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism institutionalisation over non-positivism/medievalism uninstitutionalisation, and prospectively notional–deprocrypticism institutionalisation over our procrypticism uninstitutionalisation. Obviously a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals will equally be wary of non-positivism/medievalism perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and will equally be inclined to palliation regarding notions-and-accusations-of-sorcery depending on circumstances; though obviously the ontologically de-mentative/structural/paradigmatic resolution in both instances is with respect to the necessary ontological-completeness-of-reference-of-thought in overcoming totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by prior/transcended/superseded non-positivistic or procryptic categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with prospective/transcending/superseding positivistic or notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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-supererogation> has always been recurrent in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process because institutionalisation is not
emanance transformation of temporal-dispositions as shortness-of-register-of-
meaningfulness-and-teleology\(^9\) into the intemporal-disposition as longness-of-register-of-
meaningfulness-and-teleology\(^9\) but designed to skew (‘intemporality’-asymmetric-
subsumption-of-temporality\(^9\)’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity) towards the intemporal-
disposition, such that where institutionalisation reaches its design limits given human limited-
mentation-capacity-deepening , the possibility for pversion-of- reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > arises with its corresponding enculturation/endemisation as
uninstitutionalised-threshold \(^2\) in want for prospective institutionalisation as the ontologically-
veridical de-mentative/structural/paradigmatic resolution. When that insight avails (a Derridean
event\(^3\)), 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-
recomposing-for-relative-ontological-completeness\(^3\)—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/recomposing as of existential-contextualising-contiguity ’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\(^3\)-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-existentail-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking\(^2\)-reference-of-thought in relative-ontological-completeness\(^3\) as depth-of-
thought’) thus take the form of postlogism -slantedness and its conjugation to temporal-
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 1 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 1 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 SUBTRANSVERSALITY—APRIORISING/AXIOMATISING/REFERENCING (in perverted-or-derived-perverted-reference-of-thought procrypticism—or–disjointedness-as-of-reference-of-thought extricatory-and-temporal incidental construals of meaningfulness-and-teleology wrongly striving to equivocate its extrication/temporality by using ‘social-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-

The disambiguation of transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing into a ‘supratransversality—apriorising/axiomatising/referencing reference-of-thought of meaningfulness-and-teleology’ over a ‘subtransversality—apriorising/axiomatising/referencing reference-of-thought of meaningfulness-and-teleology’ can equally be understood by comparison with the notion of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as ‘reference-of-thought of meaningfulness-and-teleology’, as there can’t be common reference-of-thought of contention (mutually intelligible aposteriorising/logicising/deriving/intelligising/measuring as mutually intelligible ‘meaningfulness-and-teleology’) between a flawed apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument (subtransversality—apriorising/axiomatising/referencing reference-of-thought of meaningfulness-and-teleology, as preconverging-or-dementing–apriorising-psychologism from ontological-normalcy/postconvergence epistemic/notional–projective-perspective) and a correctly functioning apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument (supratransversality—apriorising/axiomatising/referencing reference-of-thought of meaningfulness-and-teleology, as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’ from ontological-normalcy/postconvergence epistemic/notional–projective-perspective). It is the idea of the ontological-primemovers-totalitative-framework of the latter over the former that will existentially/ontologically impose the latter, and not common/mutual logical-processing as logic is then ‘a lower, inappropriate and inherently defective level of
meaningfulness-and-teleology processing’ in relation to ‘appropriateness-of-reference-of-thought-as-of-conflatedness processing’ (just as there can’t be logical intelligibility between a non-positivistic/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/intelligence/setup/measuring instrument functioning (the appropriateness-of-reference-of-thought-as-of-conflatedness) in the middle to long run construed as of de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). 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-recomposition-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing do not arise because of the reality of a ‘human intemporal-emanance philosophical acquiescence’ but rather by ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining of existential reality as a constraint for the secondnaturings 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/intelligence/measure—purpose—of-obtained-measurements (implied ‘meaningfulness-and-teleology’) imply speaking the same language but the existential/ontological/being realities are utterly different with the correct apriorising/axiomatising/referencing/intelligence/setup/measuring instrument—producing-
measurements (supratransversality—apriorising/axiomatising/referencing) being real and the
defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (being
unreal as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing—apriorising-psychologism), without mutual
intelligibility of logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation but for the effectiveness/ontological-primemovers-
totalitative-framework of the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements (supratransversality—apriorising/axiomatising/referencing) appropriateness-of-
reference-of-thought-as-of-conflatedness that collapses the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (subtransversality—apriorising/axiomatising/referencing) perversion-of reference-of-
thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>, as of the consequences in a comparative use of both apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument after a while (crossgenerationally). Thus issues of defect of reference-of-thought (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect issues) cannot be resolved by mutually intelligible logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation (mutually intelligible measuring), but rather by the superseding supratransversality—apriorising/axiomatising/referencing reference-of-thought (as-of correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) in intemporal/longness projection for aetiologisation/ontological-escalation over
the subtransversality—apriorising/axiomatising/referencing reference-of-thought (as-of
defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of
temporal extricatory de-mentating/structuring/paradigming incidental construal in wrong equivalence to the supratransversality—apriorising/axiomatising/referencing reference-of-thought. This equally validates the notion of transversality-of-affirmative-and-unaffirmative-disambiguated motif-and-apriorising/axiomatising/referencing as logical-incongruence 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-ontologically-same-existential-reality, even when it would seem weird due to metaphysics-of-presence—implicated ‘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-primemovers-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-pseudointemporality 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/supercorogatory-de-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 aetiologisation/ontological-escalation, and this particular example symbolises why virtue is a ‘The-Good/understanding/knowledge-
reification\textsuperscript{30}"ontological-primemovers-totalitative-framework\textsuperscript{31} construct' and not 'impression-driven/good-naturedness/wishfulness construct' as reality is above all 'effectivity' by its manifestation. But then given the relative social\textsuperscript{72}universal-transparency\textsuperscript{73}-(transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness \textsuperscript{87}) at this childhood stage, it is more likely that the whole situation will be explained to the visiting stranger (as-of-pseudointemporality\textsuperscript{51}) and will assume mostly an incidental/on-occasion conjugated-postlogism\textsuperscript{77} effect in the contingent social space. The fact is at this childhood stage conjugated-postlogism\textsuperscript{77} will tend to be incidental and mostly arise as ignorance-conjugated-postlogism\textsuperscript{77}. (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism\textsuperscript{77} but equally as the child-psychopath develops into adulthood and is less and less socially-dysfuntional and social\textsuperscript{11}universal-transparency\textsuperscript{76}-(transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness \textsuperscript{87}) of the postlogism\textsuperscript{77} is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism\textsuperscript{77} cases of conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation by temporal-dispositions where the effect is ‘more than just benign and incidental/on-occasional with dramatic social consequences and as there is further eliciting of enculturated postlogism\textsuperscript{77} as social psychopathy, however ad-hoc and opportunistic’. At the grander transcendental/transdimensional/interdimensional\textsuperscript{54}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{57}—unenframed-conceptualisation level as dynamic-cumulative-aftereffect\textsuperscript{54}maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity \textsuperscript{38}"s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought\textsuperscript{79} 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-
onlogologically-same-existential-reality’ reflects/perspectivates/highlights this comprehensively
as the registry-worldview/dimension uninstitutionalised-threshold threshold highlighting the
perversion-of- reference-of-thought—>as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of the registry-
worldview’s/dimension’s institutionalised meaningfulness-and-teleology reference-of-
thought—categorical-imperatives/axioms/registry-teleology as temporal-preservation-in-
pseudointemporality preservation as of threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism, going by the dynamism of human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
extentialism-form-factor). The example with ignorance is however the ‘fundamental atomic
mental-disposition characteristic of psychopathy and social psychopathy’ as it develops more
and more shrewdly into adulthood with a further loss of social universal-transparency-
(transparency-of-totalising-entailing,-as-to-entailing—amplituding/formative—
epistemicity>totalising—in-relative-ontological-completeness ) of the underlying postlogism—
as-of—compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation mental-disposition wherein with development of childhood psychopathy into
adult psychopathy, ‘social expansion-and-gravity of tones-as-temperament and thematic
implications with regards to temporal-to-intemporal-dispositions individuations
teleologies/teleological-differentiations (as postlogism and conjugated-postlogism in
pseudointemporality/preconverging-or-dementing—apriorising-psychologism, and
supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical—
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-reifying/elucidating-of-prospective-relative-ontological-completeness—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-logical-dueness-precedes-logical-outcome-arrived-at). Critically, the concepts articulations in
the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation
involve the ‘point-of-departure-of-construal of reference-of-thought technique of
distractive-alignment-to-reference-of-thought—apriorising/axiomatising/referencing> wherein:
the narratives of the temporal-dispositions (postlogism and conjugated-postlogism) as of
threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing—apriorising-psychologism are construed in transversality-of-affe
affirmative-and-unaffirmative—disambiguated—motif-and-
apriorising/axiomatising/referencing as of subtransversality—apriorising/axiomatising/referencing(*as-of-pseudointemporalities; referring to unsound reference-of-thought, and so as ‘breaking imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-
ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context as
to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing—that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality as existential-reality or procrypticism—or—
reifying/elucidating-of-prospective-relative-ontological-completeness—reference-of-
developing-as-of-instantiative-context)’ including implied—logical-dueness-or-scape,
profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
teleology and speaking of a mental-disposition not thriving for intemporal-preservation—
whether unconsciously as with conjugated-ignorance, by-expediency as with conjugated-
affordability or consciously as with conjugated-opportunism and conjugated-exacerbation,
subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities) as
upholding the temporal/non-transcendental/incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation by disjointed/discontinuous/decontextualised/misappropriated utilisation of the same abstract
construal (elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferencing-of-
elucidation-outside-existential-contextualising-contiguity) for being-construal/existential-reality-construal as does supratranversality, thus inducing virtualities/being-construals-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference as
perversion-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> involving the
discontinuity (as postlogic-backtracking<iterative-looping-'set-of-dereifying-hollow-
narratives-and-acts'> and conjoining-looping-set-of-narratives of the postlogic-backtracking-
<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> of reference-of-thought,
reflecting a teleologically-perverted (postlogism) and derived-teleologically-perverted
(conjugated-postlogism) mental-dispositions and so as of ontological-bad-faith/inauthenticity,
where such is not unconscious/unwitting as arises with ignorance-conjugated-postlogism.
It is this 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 that tends to
generate threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing—apriorising-psychologism reflecting the
uninstitutionalised-threshold at institutionalisations’ uninstitutionalised-threshold. Basically, from a transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight, the supratransversality—apriorising/axiomatising/referencing contends about the perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of the subtransversality—apriorising/axiomatising/referencing which is in protracted-pseudointemporality; more like a deprocrypticism, positivism, universalisation or base-institutionalisation supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality) contending correspondingly about the perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of the procrypticism, non-positivism/medievalism, ununiversalisation or recurrent-utter-uninstitutionalisation subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporality). The implication here is that from a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, just as a positivistic supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality) will imply a deeper intellectual-and-moral ontological construct (in a projection of a positivistic worldview where the mental-dispositions and conventioning in a non-positivism/medievalism setup are construed as prospectively questionable) of non-equivalence over that projected by a non-positivism/medievalism subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporality) as a ‘distractive looping-alignment-of-narratives’ in distraction to the former, with the positivistic supratransversality—apriorising/axiomatising/referencing rather a maximalising/transcendental firmament for obtruding the subtransversality—apriorising/axiomatising/referencing as of its ‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-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 aetiologicalisation/ontological-escalation with respect to notional—deprocrypticism supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality”) and procrypticism subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporality”) 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/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation — 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-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-existentia 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-existentia-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 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 intemporality /longness as maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation needs its 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—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 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\textsuperscript{88}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{10}—preconverging/dementing – apriorising-psychologism’ marking its uninstitutionalised-threshold \textsuperscript{22} whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism and procrypticism in need for a renewed institutionalisation respectively as base-institutionalisation, \textsuperscript{10} universalisation, positivism and prospectively deprocrypticism. This is rather addressed by transversality-of-affirmative-and-unaffectable–disambiguated–‘motif-and-apriorising/axiomatising/referencing \textsuperscript{22} as supratransversality—apriorising/axiomatising/referencing non-pseudointemporality\textsuperscript{51}-as-thinking-and-in-phase over subtransversality—apriorising/axiomatising/referencing pseudointemporality\textsuperscript{51}-as-preconverging-or-dementing -and-out-of-phase so reflected in storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation evolving thematic and tone-as-temperament rather by \textsuperscript{5} maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation of imbricatedness/threadedness/recomposing as of existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-”reference-of-thought=”devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence,”-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as existential-reality, for the ultimate crossgenerational purpose of psychoanalytic-unshackling/memetic-reordering/institutional-recomposing). The transcendental first-order-ontology/ontological-construal work derived by \textsuperscript{54} maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of–meaningfulness-and-teleology ) in recurrent-utter-uninstitutionalisation inducing transcendental/intemporal-preserving base-institutionalisation, \textsuperscript{54} maximalising-recomposing-for-relative-ontological-completeness —
unenframedconceptualisation in baseinstitutionalisationununiversalisation inducing
transcendentalintemporalpreservinguniversalisation, 
maximalisingrecomposuringforrelativeontologicalcompleteness —unenframedconceptualisation (as intemporalprojectionlongnessofregisterofmeaningfulnessandteleology) in universalisationnonpositivismmedievalism inducing transcendentalintemporalpreserving positivism, and prospectively maximalisingrecomposuringforrelativeontologicalcompleteness —unenframedconceptualisation (as intemporalprojectionlongnessofregisterofmeaningfulnessandteleology) in positivismprocrypticism inducing transcendentalintemporalpreserving deprocrypticism, are the most important effort available at every corresponding registryworldview as defining the institutionalisation possibilities and psyches that secondnatured as institutionalisation as their corresponding institutionalisedbeingandcraft setups even though paradoxically the ordinariness within such institutionalisedbeingandcraft setups may be impervious to what is behind this very creationinvention in the first place as it fails philosophically to appreciate the need for transcendental firstorderontologyontologicalconstrual in the elucidation (as institutionalisation and psychicalreorientation) of meaningfulandteleological pertinence within its own registryworldviewdimension but equally in inventingcreating the institutionalisation possibilities and psyche for the prospective institutionalisedbeingandcraft setup. Thus it is generally not surprising that the transcendental firstorderontologyontologicalconstrual by an ascetic intemporalprioritisingmaximalisingrecomposuringforrelativeontologicalcompleteness —unenframedconceptualisation Socrates will be passed by the ordinarinessearthliness of thought in that institutionalisedbeingandcraft setup as vague while upholding its shallow notion of value with the true worth and value of such implied transcendenceandsublimitysublimationsupererogatoryde mentativity grasped, at least expediently, mostly in the prospective institutionalisedbeingandcraft setup it ushers, the same
could be said of a an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Copernicus, an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Rousseau, an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Galilei or an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Darwin, and so as a fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor. But then mental-dispositions that come to intemporal notions by expediency cannot truly have the pretence of engaging such on the basis of shallow temporal extricatory de-mentating/structuring/paradigming as of institutionalised-being-and-craft setup whose temporal-dispositions terms are alien to the intemporal disposition required for transcendental/ maximalising-recomposuring-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-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism of thought, postures and teleology above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday wooden-language- (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-nondescript/ignorable-void 'with-regards-to-prospective-apriorising-implications') or banality-of-thought doesn’t necessarily as of
solipsistic intemporal projection appreciate ‘the need for prospective transcendental/maximising-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/maximising-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 ‘maximising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation ontological-normalcy/postconvergence epistemic/notional-projective-perspective) the subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities) is ‘unprofound’—or-of-a-non-transcendental/extricatory/impostoring disjointing/disparateness/disentailing-of-narratives-implied-intellectual-and-moral-disposition while the supratransversality—apriorising/axiomatising/referencing (as-of-non-
pseudointemporality) is ‘profound’-or-of-a-transcendental-intemporal/totalisingly-entailing-ontologically-hegemonising-narrative-implied-intellectual-and-moral-disposition. We would possibly appreciate this argument from a retrospective insight of how the retrospective institutionalisations came about to the present, but it will certainly be alienating to think the same of our present in those transcended terms from a prospective transcending reference, even though the ontological insight points in that direction. This ‘subtransversality-by-supratransversality technique of transversality-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing’ is further rendered operant as the teleological structure of the storied-construct/ontologically-valid-narration aetiolisation/ontological-escalation based on the underlying principle involved in the example of the visiting stranger (as-of-pseudointemporality) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality) was of ‘sound registry-(reflected-as-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought)’ in its circumstantial/existential relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought’ (as lacking notional-deprocrypticism from an ontological-normalcy/postconvergence epistemic/notional-projective-perspective) arising from its ‘procrypticism-or-disjointedness-as-of-reference-of-thought (as social universal-transparency)-(transparency-of-totalising-entailing-as-to-entailing-amplituding-formative-epistemicity>totalising-in-relative-ontological-completeness) about the child-psychopath’s postlogism wasn’t available to it) implied an existential-reality of imbricatedness/threadedness/recomposuring that ‘decentered’ (by maximalising-recomposing-for-relative-ontological-completeness)—unenframed-conceptualisation) its meaningfulness as of threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism, as subtransversality—
apriorising/axiomatising/referencing (as-of-pseudointemporalities), of the visiting stranger
rather as a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical Existential-reference given the visiting stranger’s (as-of-pseudointemporality) ignorance-conjugated-postlogism, such that it was actually in
‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism’. This ‘decentering drive’ rather
construed by maximalising-recomposuring-for-relative-ontological-completeness —
enenframed-conceptualisation that then reveals the true center as ‘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 —
enenframed-conceptualisation imbricatedness/threadedness/recomposuring as existential-reality’ (while undermining various shades of virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is ‘the underlying
teleological conceptualisation of the phenomenon of psychopathy and social psychopathy in
society in its absolving/fleeting/escaping-reflex—logic’; as it uncompromisingly ‘decenters
temporal-dispositions as postlogism’ (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) and conjugated-postlogism’s (in the latter case whether beyond-the-consciousness-awareness-teleology — <in-existential-extrication-as-of-existential-unthought> — as ignorance) as per their ‘ontological-incompleteness-of—reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-
so-construed-by-prospective—reference-of-thought’ (as being procrypticism—or—disjointedness-as-of-reference-of-thought), starting with the psychopath’s
supratransversality—apriorising/axiomatising/referencing, as-of-non-pseudointemporality


arrogation/impostoring/disjointedness-non-contending-meaningful-reference of temporal-dispositions (postlogism\textsuperscript{7} and conjugated-postlogism\textsuperscript{7}) as the subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities), 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\textsuperscript{8}—reference-of-thought defective \textsuperscript{8}—reference-of-thought—categorical-imperatives/axioms/registry-teleology for its induced conjugated-postlogism\textsuperscript{7} by inherent relative-ontological-incompleteness\textsuperscript{8}—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 secondnaturing 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-supererogation — 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-supererogation — postconverging/dialectical-thinking — apriorising-psychologism tone as temperament’; as the ‘consciously
eluding/circumventing’ psychopathy as postlogism’s 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-supererogation)—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/transimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects
will fundamentally be predisposed to a defining teleology / teleological-differentiation of animism practices, and the corresponding ways of thoughts and live patterns; likewise a meaningfulness/memetism fundamentally based on a grand religion will fundamentally be structured on the basis of such religious practices, and the corresponding ways of thoughts and live pattern (depending on the degree of religious absolutism) as its defining teleology / teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology / teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the corresponding ways of thoughts and live patterns. Going by the defining temporal-to-intemporal-dispositions of individuals action intradimensionally (and as recurrently affirmed by the ontological-contiguity — of-the-human-institutionalisation-process across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold), this establishes that there is a deterministic existential-tautologisation/existential-reference of human-subpotency — aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint — imbued-temporal-to-intemporal-dispositions—existentialism-form-factor mental-dispositions with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ highlighting a teleology / teleological-differentiation at the individuation-level in a continuum from pseudointemporality (involving the ‘faulty-mentation-procedure-deception-or-urge’ of postlogism — 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—> 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 (of intemporal mental-disposition inclined to account for
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 <-including-virtue-as-ontology> or intemporal-disposition, is wholly deterministic-as-predictable/projectable enabling ontological-primemovers-totalitative-framework construal/conceptualisation). Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘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 /superseding–oneness-of-ontology), defines and structures teleology /teleological-differentiation in its derivation as ‘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’). Beyond, the individuation-level and the intradimensional perspectives, at the
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-{implicated-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/rational-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-
onontological-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
(non-positivism/medievalism) of lacking a positivising/rationally-empirical mindset, we can just as
well project of the same of our procrypticism mindset/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
preconverging/dementing—apriorising-psychologism of rational-empiricism/positivising-rules’
based ‘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’) 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 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 recomposing from ontological-normalcy/postconvergence point of reference—maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation across all institutional-cumulation/institutional-recomposure—⟨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/decentring 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—(implicated-*nondescript/ignorable–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-recomposing. 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–(implicited–nondescript/ignorable–void ’-as-to-’-presencing—absolutising-identitive-constitutedness’)’, and going by ‘projective-insights’/postdication/metaphysics-of-absence–(implicited-epistemic-verity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>) is equally what can enable our own prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in grasping a more profound intrinsic-reality/ontological-veridicality as notional–deprocrypticism which is deeper than our present
positivism–procrysticism registry-worldview\(^\text{3}\) 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\(^\text{7}\) 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\(^\text{32}\) as of ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”—preconverging/dementing —apriorising-psychologism’ based on their respective relative-ontological-incompleteness\(^\text{86}\)-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
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —

ontological-incompleteness\textsuperscript{[1]}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{[2]}—preconverging/dementing –apriorising-psychologism’ and postlogism phenomenon’. The suprastructural (beyond-the-consciousness-awareness-teleology\textsuperscript{[2]}-\textlt\textless in-existential-extrication-as-of-existential-unthought\textgt\textgreater \textlt\textless amplituding/formative-epistemicity\textgreater causality-as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{[3]} at the individuation-level is that with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, there is an underlying meaningfulness-and-teleological differentiation of human mental-dispositions as of non-pseudointemporality\textsuperscript{[4]} as of supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-thinking\textsuperscript{[5]}—apriorising-psychologism and pseudointemporality\textsuperscript{[6]} as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism (including as derived/conjugated pseudointemporality\textsuperscript{[2]} as to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing\textsuperscript{[7]}—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\textsuperscript{[5]} (as of reference-of-thought) rather essentially of non-pseudointemporality\textsuperscript{[6]} as of supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-thinking –apriorising-psychologism. For pseudointemporality\textsuperscript{[6]} as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism and by its derivations (consciously, expediently or unconsciously), the representations of meaningfulness-and-teleology\textsuperscript{[5]} are set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the representations of meaningfulness-and-teleology\textsuperscript{[5]} are irrelevant, and a parasitising/co-opting association that is alien to the fundamental essential/intrinsic/inherent/intemporal attributions of meaningfulness-and-teleology\textsuperscript{[5]} is just as valid; basically due to the fact that our fundamental
relative-ontological-incompleteness\textsuperscript{19}-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\textsuperscript{17}/perversion-of-
reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation\textsuperscript{9}, –of–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the
uninstitutionalised-threshold\textsuperscript{2} that speaks of relative-ontological-incompleteness\textsuperscript{20}-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism’\textsuperscript{18}. Thus a non-pseudointemporality\textsuperscript{5}
mental-disposition re-affirmatory (as maximalising) of the
essential/intrinsic/inherent/intemporal attributions behind the representations of
meaningfulness-and-teleology\textsuperscript{99} will put in question the reflex idea (in instances of
perversion-of- reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9} > and the
 corresponding \textsuperscript{9} <amplituding/formative–epistemicity>causality-as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity\textsuperscript{9}) to naively operate logic and its axioms as
of a sound human\textsuperscript{10} universal mental-disposition for construing ontologically-veridical
meaningfulness as virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-
construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, in order to account
for such ‘parasitism/parasitising/co-opting-meaningfulness’ by parasitising/co-opting
association with the essential/intrinsic/inherent attributions behind the representations of
meaningfulness-and-teleology\textsuperscript{99}, and so as intemporal-
preservation/aetiologisation/ontological-escalation enabling prospective \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^9\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that override such ‘parasitism of meaningfulness-and-teleology’\(^9\) as temporal arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-expediency/unconsciously. This is the intemporal-disposition individuation decentering mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that brings about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^9\) with respect to construed prospective ontology/ontological-veridicality (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) explaining why we are able and do transcend; or else as in all prior registry-worldviews, the pseudointemporality\(^8\) logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity\(^8\) that construes of the present (by its \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\), 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/\(^7\) maximalising-recomposuring-for-relative-ontological-completeness\(^7\)— unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality\(^7\) 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 \(^8\) universal import with temporal extricatory dementating/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/mimetically-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional–deprocrypticism (by its deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought–devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression–rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality) is an inherent meaningfulness that is perfectly construable within just a positivism–procrypticism mental-disposition and the latter’s many compromised assumptions as articulated in this paper, as notional–deprocrypticism is priorly implying futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism psyche/mindset. This equally raises the fundamental issue with post-structuralism, does it fully make sense in a ‘modern mindset’ of reference or reference-of-thought or rather it is implying priorly a prospective ‘postmodern mindset’ of
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/existenttal-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 \[\text{de-mentation-(supererogatory–ontological–}
\text{de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\] of \[\text{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-
ormalcy/postconvergence is the genuine perspective for construing the dynamism of
knowledge-and-virtue or \[\text{meaningfulness-and-teleology}^\text{99}\]. The fundamental point of a
knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already
given) is rather an exercise of ‘human <amplituding/formative–
epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective– meaningfulness-and-teleology}\)
as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-
mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression-as-of:<amplituding/formative–
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-confixedness\[\text{2}\] wherein we pivot/decenter (psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring) for redefined \[\text{meaningfulness-
and-teleology}^\text{99}\]. Thus for a storied-construct/ontologically-valid-narration
aetiologicalisation/ontological-escalation in ‘grasping the uninstitutionalised-threshold’ reflecting procrypticism involving postlogism and conjugated-postlogism, the knowledge construct will assume this same fundamental goal of ‘human \(<\text{amplituding/formative--epistemicity}>\text{totalising--renewing-realisation/re-perception/re-thought-as-utter-placeholder--setup-ontological-rescheduling-}\langle\text{by-a-renewing-of-apriorising/axiomatising/referencing--psychologism-as-the-new-referencing-basis-of-prospective--}\langle\text{meaningfulness-and-teleology}\rangle\rangle\) as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\(<\text{amplituding/formative--epistemicity}>\text{totalising--renewing-realisation/re-perception/re-thought,-in-}\text{supererogatory--epistemic-conflectedness}\rangle\). Pivoting/decentering as such for transcendence-and-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
mentativity as intemporal `reference-of-thought (thus implying a mental-representation-devising/mentation/placeholde-setup of the ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as ontologically preconverging-or-dementing–apriorising-psychologism from the perspective of the transcendental-enabling/sublimating/supererogatory-de-mentativity as ontologically thinking). Insightfully, for a storied-construct/ontologically-valid-narration aetiolagisation/ontological-escalation, such a ‘dynamic-cumulative-aftereffect of individuation/intradimensional/transcendental-or-transdimensional-or-interdimensional levels of conceptualisation’ ontologically validates ‘a deterministically teleological-differentiated storied-construct/ontologically-valid-narration’ of projectable/predictable-relative-existential-implications of the various ‘incrementalism-in-relative-ontological-incompleteness—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—<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>) 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/ignoreable–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-prime-movers-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 wooden-language—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology ’-as-of-
nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications)> mental-dispositions (social-aggregation-enablers) undermining the solipsistic relationship with intrinsic-reality required for veracity/ontological-pertinence (transcendental-enabling/sublimating/supererogatory—de-mentativity). In this regard, it will actually be naïve to assume that an articulation of veracity/ontological-pertinence as with the natural sciences is all that is necessary in achieving effectiveness. With the weaknesses highlighted above with regards to grasping the social, it is important that such veracity/ontological-pertinence is effectively emphasised within the ‘realistic social contexts of mental-dispositions and actions’ driven by social-aggregation-enabling, wherein for instance the transcendental-
enabling/sublimating/supererogatory-de-mentativity that is intrinsic-reality/ontology grounded on intrinsic-attribution can easily take a backseat over social-aggregation-enabler grounded on extrinsic-attribution driven by such ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and so, including intellectual milieus as well. The implications for a truly ontologically effective social science can be construed as follows; say for instance an accused miscreant was to articulate a credibly demonstrable notion in physics or chemistry, the ‘promptness of ontological-primemovers-totalitative-framework /intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ will easily allow for such veracity/ontological-pertinence to establish itself without undermining of the transcendental-enabling/sublimating/supererogatory-de-mentativity that is intrinsic-reality/ontology by any social-aggregation-enabler (perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory—de-mentativity’ makes this altogether a more difficult proposition in the social sciences particularly with issues that are highly emotionally-involved/‘interested’/politically-driven wherein even in intellectual circles arguments of differentness/subtle-infamy-implications/status/significant-others-basis-of-logic/repute are often easily advanced in undermining inherent veracity/ontological-pertinence. One such notorious argument with regards to poststructuralists involved the notion that French post-structuralism was developed by peripheral intellectuals of French society but then failing to equally say that a lot of the good science and social science in many Western countries have generally had the same personalities attributes. Of course, such a narrative will not be countenanceable in the promptness of effectiveness driven natural science of ontological-primemovers-totalitative-framework, 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 transcendent-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 aetiology/ontological-escalation will need to demonstrate veracity/ontological-
pertinence of the conceptualisations highlighted in this paper not purely by themselves as
transcendental-enabling/sublimating/supererogatory de-mentativity of intrinsic-social-reality
but rather such conceptualisation in a supratransversality—apriorising/axiomatising/referencing
should be over-and-face-off a subtransversality—apriorising/axiomatising/referencing of
temporal undermining by ‘social-aggregation-enablers over intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory de-mentativity’ such as
perverted use of notions of differentness, infamy, status, significant-others basis of logic,
repute, social authorities and influencers naively involved in fallacies of authority,
disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity

implying an equivalence between universal/intemporal sense of purpose with
extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-
called principle that is not articulated as a universal construct but targeted, avowing its reality
as fake), etc., and this is the realistic developing social contextualisation within which
psychopathy and social psychopathy manifests itself. Further the social-aggregation-enabler
mechanism is what brings about social-chainism/social-discomfiture/negative-social-
aggregation as well as the temporal-endemisation/temporal-enculturation of psychopathy and
social psychopathy by eliciting of differentness, infamy, status, significant-others basis of logic,
repute, social authorities and influencers naively involved in fallacies of authority,
disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity\textsuperscript{1}, implying an equivalence between \textsuperscript{1}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\textsuperscript{9} with the corresponding meaningfulness-and-teleology\textsuperscript{9} as ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{7}/institutional-design inducing the ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation enabling the development and endemisation/enculturation from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-mental-disposition) of base-institutionalisation (rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) social-setup, universalisation (universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) social-setup, positivism (positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) social-setup and prospectively notional~deprocrypticism (preempting—disjointedness-as-of-reference-of-thought, as-to\textsuperscript{11}<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{17}>/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) social-setup. The implication being that the Social is much more than aggregativity (social-aggregation) wherein a mental-disposition of ‘overt aggregative social disposition’ that conceives that a social-setup
for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are simply ‘perceptively-and-formulaicallly deterministic’ for ‘its purpose of temporal extricatory dementating/structuring/paradigming relating with the reference—categorical-imperatives/axioms/registry-teleology (as perversion-and-derived—perversion-of—reference—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation >)’ that undermines the imbued intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the social-setup ‘is not ontologically social’ (as aggregativity construals and mental-dispositions about social relations of extricatory temporal-dispositions are perfectly construable as of varying covert to overt ‘reference—degraded-devolving—as-of-uninstitutionalised-threshold’). Likewise a mental-disposition of ‘overt non-aggregative social disposition’ conceiving the social-setup reference—categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ‘as of inherent essence and to be upheld and maximalisingly recomposured’ (as appropriateness-of—reference—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. Paradoxically and across all registry-worldviews this has always imply sociologically that uninstitutionalised-threshold are in a transversality-of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing of these two divergent mental-dispositions with respect to meaningfulness-and-teleology 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/supererogatory—de-mentativity or conceptualisation in
aggregativity/social-aggregation as of \textit{amplituding/formative} wooden-language-\{imbued—averaging-of-thought-\textit{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-}\textit{as-of—nondescript/ignorable–void—}\textit{with-regards-to-prospective-apriorising-implications}\} driven by social-aggregation-enabling, explaining the underlying confliction implied by any prospective institutionalisation as transcendental. This insight can be grasped from ontological-normalcy/postconvergence epistemic/notional~projective-perspective, when we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-register-of—meaningfulness-and-teleology’ in a non-positivism/medievalism social-setup doesn’t supersede the ontological-veridicality of a social ontology insight providing anchoring for prospective positivistic institutionalisation construed ‘reference-of-thought. Plausibly most likely the ‘developing consciousness-awareness-teleology’ mindset of such a ‘social ontology insight about prospective positivism’ (as ‘maximalising-recomposing-for-relative-ontological-completeness’—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) may lead to its very own circumspection with the registry-worldview’s/dimension’s ‘meaningfulness-and-teleology’ and possibly non-aggregativity. Consider the instance of such characters as Galileo and Newton, at the crossroad of ‘what is to be considered as valued ‘meaningfulness-and-teleology’’ with respect to the prospective as the positivistic 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 \textit{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—
dementativity 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-motif-and-
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 ‘individuation disposition, by its contemplative reappraisal, is exactly what can
provide the opportunity for such transcendental possibilities (when we come to grasp that the
true profoundness of knowledge is more than just ‘mechanical as something construed
soullessly’ without a more complete appreciation of knowledge as ‘organic as something
construed with a profound sense of intemporal projection philosophy as to profound-
supererogation’ with the idea that the type of knowledge construed as of first order transcendental-enabling/sublimating/supererogatory—de-mentativity is not based on an ordinary notion of ‘intelligence as we’ll normally think of as simply technical’ but rather on such a sense of intemporal philosophical projection and more than just a ‘product’ for a materiality purpose but a driven sense of human emancipation). In fact, this equally points to a major flaw of the inherently implied value judgement in a lot of what passes for social sciences today explaining the vagueness, platitude and emptiness of little or no relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity implication as an

<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag circular exercise, wherein the unabated recourse to naïve feel good averaging of thought mental-dispositions are equated with ontological-veridicality uncritically, rather than construing that the animal that we are is in want of knowledge as a construct that enable it to supersede/transcend itself rather than a vain exercise of nombrilism, in which case one may argue that each registry-worldview/dimension


‘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/menteded 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\(^{103}\)universal-transparency\(^{103}\)-\(\langle\text{transparency-of-totalising-entailing, as-to-entailing-\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\rangle\) as of existential-contextualising-contiguity ’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\(\text{mental-devising-representation/mentation/consciousness-awareness-teleology}\), and hardly addressing such a more fundamental question as implied by ‘postconverging-or-dialectical-thinking\(^{20}\)–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 \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) construal but identify objective reality by its naturally constraining ontological-primemovers-totalitative-framework\(^{72}\), as differing from sovereign constructs, as the determinant of pertinence (and such profound transcendental-enabling/sublimating/supererogatory–de-mentativity basis of knowledge are then bound to further redevelop sovereign constructs and conventions, with the sovereign constructs and conventions not becoming intrinsic-reality/ontological-veridicality in of themselves but rather as of social, institutional, cultural, moral or historical reality of the human condition); though much more easier for the natural sciences as hardly any or nobody feels impinged today with scientific discoveries and inventions given that their transcendental-enabling/sublimating/supererogatory–de-mentativity as of a positivism outlook psychologism of the world had taken place both in philosophical and
practical scientific terms with the Descartes, Hobbes’s, Kants, Copernicuses, Galileos, Newtons, of the past. Whereas a lot of present day social science is relatively pulled back in many an unsuspecting manner, by elicited emotional involvement and underlying constraints of their institutional setups. Such can equally be implied with regards to procrypticism 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-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’s–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-
‘based on reasoning in terms–as-of-axiomatic-construct of cumulating institutionalisations’).

Such a construal/conceptualisation of ‘institutionalisation as of uninstitutionalised-threshold’ will explain why with regards to ‘all the successive institutionalisations formal constructs’ as of their respective ‘comprehensive abstract setups of deferential-formalisation-transference institutionalised meaningfulness-and-teleology’, there is a tendency associated with their corresponding extended-informality-(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to meaningfulness-and-teleology) wherein there is ‘parallel construed extended-informality-(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to meaningfulness-and-teleology) meaningfulness-and-teleology-as-of-a-relatively-poor-institutionalising-inclination’ of a subpar and occasionally of a superseding practical applicative bearing/effectiveness over the supposedly formal construct. By and large, this will often arise within the scope of blurry institutional setups not construed for operant effectiveness. Strangely enough we do actually tend to elicit such extended-informality-(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to meaningfulness-and-teleology) construal as more determinant when the principles of formal constructs are rearticulated operantly in extended-informality-(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to meaningfulness-and-teleology) meaningfulness-and-teleology-as-of-a-relatively-poor-institutionalising-inclination terms; and often contributing to institutional inefficiencies and failures of all sorts whether with respect to mismanagement, misappropriation, incompetence, etc. from a modern perspective of analysis. Further, the fact is such extended-informality-(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to meaningfulness-and-teleology) effect can be more than just about the operant effect but equally protracted as ‘designed-formalisation-ineffectiveness’ in ensuring the ascendency of extended-informality-(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to meaningfulness-and-teleology)

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—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 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 compulsing–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-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 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-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation turning the issue into one of ‘notion of agreement or disagreement’ 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 manifestation’ implying and requiring intellectual-and-moral-inequivalence/non-correspondence in transversality-of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’). This equally applies in the instance of derived- perversion-of reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as conjugated-postlogism by temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. 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. Summarily, instances of such sanctified-conventioning-social-aggregation-enablers could be exemplified in dereifying context as: in the case of child psychopathy, - pour water on chair, - point stranger to sit on, - accuse brother, - when found out, postlogically retreat with delirious statement accident happened, etc.; in the case of adult psychopathy (including the conjugated-postlogism acts involved in protraction of postlogism ), - commit offence, - act as morally ascendant, - when the postlogic and conjugated-postlogism mental-dispositions are ontologically undermined, ‘falsely contend’ by extrinsic-attribution of ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as ‘denaturing’ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation’-or-prelogism’-basis’ towards the sanctified-conventioning-social-aggregation-enablers in order to undermine the intrinsic-attribution/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, - when further undermined claim in ‘denaturing’ postlogic-backtracking devoided-
of-conviction-as-to-profound-supererogation-or-prelogism\textsuperscript{78}-basis’, things have moved on, on
the basis of sanctified-conventioning-social-aggregation-enablers over and undermining intrinsic-reality/veracity/ontological-pertinence transcendental enabler as a civilisational/institutional-being-and-craft setup creating mental-disposition. The fundamental issue, going by the postlogism\textsuperscript{1}-and-conjugated-postlogism/perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supnerogation is then one that at the transcendental/transdimensional/interdimensional/maximalising-level defines the uninstitutionalised-threshold\textsuperscript{102} vices-and-impediments\textsuperscript{105} construct of the registry-worldview/dimension, more than just on-occasionally/incipiently. From an intemporal/ontological perspective that speaks of ‘modern savage mentality’, whether as postlogic or conjugated-postlogic, as procrypticism—or—disjoinedness-as-of-reference-of-thought in need for prospective institutionalisation as deprocrypticism, not as an on-occasion/incidental issue but about ontologically appreciating the how and why in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} as it undermines uninstitutionalised-threshold\textsuperscript{102} arising from perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supnerogation for the recurrent intemporal-disposition amplitudind/formative–epistemicity\textsuperscript{201} totalising–renewing-realisation/re-perception/re-thought possibility of further prospective civilisational living/institutionalised-being-and-craft setup, and so as an aetiologisation/ontological-escalation/metaphorically-a-million-and-one-instances-and-locales’ conceptualisation. The grandest job and the grandest living from an intemporal-projection/longness-of-register-of-meaningfulness/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality point-
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 intrinsicalness (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-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 ‘mouling’ 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-normalcy/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 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
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-(implicit-epistemic-veracity-of-nonn-presencing-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-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism’ of ‘evaluating a construct of prospective transcendence-and-sublimity/sublimation/supercritical—de-mentativity’ as herein implied about futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective notional–deprocrpticism registry-worldview/dimension meaningfulness-and-teleology which paradoxically de-mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism–procrpticism meaningfulness-and-teleology at its uninstitutionalised-threshold as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism–procrpticism meaningfulness-and-teleology is being called upon to
evaluate as to ‘a meaningfulness-and-teleology 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-motif-and-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-motif-and-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—across all the institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness/ontological-aesthetic-tracing> as the very human-subpotency—aporia/undecidability/dilemma/ought-undeterminacy/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 broken only in the medium to long-run beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> ‘by a power relations dynamics de-mentatively/structurally/paradigmatically ingrained in the social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—
social integration of knowledge certainly informs a commitment to re-originary–as-unenframed/unbeholdening/outlier-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/unbeholdening/outlier-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–motif-and-apriorising/axiomatising/referencing between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness 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 reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic <amplituding/formative–
epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposing nature of transcendence-and-sUBLImity/sublimation/sUPerordinate-de-mentativity as of a crossgenerational exercise and why such implied transcendental meaningfulness-and-teleology might seem arbitrary when meaningfulness-and-teleology is rather interpreted in terms of the prior registry-worldview’s/dimension’s reference-of-thought not factoring its prior relative-ontological-incompleteness-of-reference-of-thought. But this is simply valid on the fact that a more profound axiomatic-construct on a given domain of reality as of prospective relative-ontological-completeness-of-reference-of-thought is of intemporal-or-ontological prioritisation as of its conflatedness relative to a less profound axiomatic-construct on that same given domain of reality as of prior relative-ontological-incompleteness-of-reference-of-thought as of its constitutedness, as the latter is rather in shortness-of-register-meaningfulness-and-teleology/distractiveness to the former as of reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance—including-virtue-as-ontology>. Consider for instance Einstein’s theory-of-relativity and Newton’s laws of motion with respect to the same given physics domain-of-study reality, wherein the former’s prospective relative-ontological-completeness-of-reference-of-thought over the latter implies the former’s utter ‘ontological-resetting’ in the conceptualisation of that given physics domain-of-study reality as of transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing with the latter; as henceforth the logical-dueness of the latter doesn’t even arise but rather as it maybe subsumed/implied/is-non-contradictory as of the former or for educational insights purposes! Of course, this comparison differs from a construal of postlogism and conjugated-postlogism associated perversion-and-derived-perversion-of-reference-of-thought<-as-effectively-apriorising-in-
involves the prospective reference-of-thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology’-in-existential-extrication-as-of-existential-unthought>
meaningfulness-and-teleology as of organic-knowledge Being correction’ of the prior reference-of-thought, such that the prior reference-of-thought logical-dueness doesn’t even arise as the prospective reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology’ over the prior reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology over a non-positivism/medievalism alchemic material construal. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and so as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor; but then humankind has always been called upon to show itself capable of superseding/surpassément for prospective possibilities to avail. A second weakness of many critiques is by naively misrepresenting post-structural meaningfulness, and going on to criticise this. For instance, such arguments about post-structuralism as a theory that has no worldview are not made by poststructuralists who in their transcendentally-enabling-level—of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> 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 profoundness 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 opinionatedness 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-motif-and-
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/superserogatory-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/superserogatory-de-mentativity which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by
effectiveness of ontological-primemovers-totalitative-framework\textsuperscript{2} 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\textsuperscript{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) 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/totalisising-entailing/maximising/transcendental over the subtransversality—apriorising/axiomatising/referencing informal reference-of-thought as melee of common sense of temporality/non-totalisising-entailing/non-maximising/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 (intemporalisations). 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 constructs and including in this case the relatively profound insights of such social science as post-structuralism which sadly get undermined paradoxically by some critiques not by a same-level supratransversality—apriorising/axiomatising/referencing intellectual criticism but raising subtransversality—apriorising/axiomatising/referencing narrative to wrongly imply that post-structuralism should be as intelligible as common sense thinking, which is paradoxically never the case with say the jargon of law, natural sciences, etc. exactly for the reason highlighted above. The fact is the melee of common sense as subtransversality—apriorising/axiomatising/referencing hasn’t got the requisite intemporality/longness in terms—as-of-axiomatic-construct of universal projection of reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology that arises from such a formal reference-of-thought (for instance, as the universal/intemporal proposition underlying this paper’s purported construct for aetiologisation/ontological-escalation in grasping the phenomenon of postlogism in general and the general background human science conceptualisation; together with its exposure for falsifiability/validation from subsequent critical analyses). Such that there will tend to be ‘confusion of reference-of-thought’ where such subtransversality—apriorising/axiomatising/referencing melee of common sense was apparently to act assumingly/presumptuously rather than ‘to defer’, or otherwise the instance where individuals assume the requisite intellectual elevation (whether by corresponding education and reflection) for a first-level engagement with such specialisms. As our melee of common sense defers when it comes to the natural sciences, it defers when it comes to the legal science, it shouldn’t expect otherwise but to defer when it comes to rigorous post-structural and
other social science constructions however their approximations, and so as the best construction potential of human meaningfulness and teleological possibilities. On that same token the notion of validation of supratransversality—apriorising/axiomatising/referencing with respect to subtransversality—apriorising/axiomatising/referencing is not one of contending/argumentative validation at a same contending pedestal but rather as a validation of the supratransversality—apriorising/axiomatising/referencing 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-(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>) 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\textsuperscript{\textsection}, whether beyond-the-consciousness-awareness-teleology\textsuperscript{\textsection}-\textsuperscript{\textsection}-in-existential-extrication-as-of-existential-unthought\textsuperscript{\textsection}, 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\textsuperscript{\textsection}-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\textsuperscript{\textsection}—of-the-human-institutionalisation-process\textsuperscript{\textsection} 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’—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’) 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-
completeness of reference-of-thought-deepening devolving-as-of-instantiative-context due to human limited-mentation-capacity-deepening as 'shallow limited-mentation-capacity to deeper limited-mentation-capacity-(as of relative conflation development) effectively heralds post-ideology as ideas and notions are validated/invalidated by their demonstrated ontological-veracity/ontological-pertinence. In order words the supposed ontological-terms of notions and ideas are the basis for their analysis as ontologically-pertinent or impertinent, and so more than just perfunctory analyses constrained by the limiting framework of institutionalised-being-and-craft constructs and setups but at an existentialism/full-depth-of-existential-implications level highlighting the precedingness/supersedingness/ascendency of ontologically-driven analysis over 'habits', 'conventions' and rights-of-precedence/entitlement fallacies. Post-structuralism as such should posit to remedy and supersede the inherent 'conceptual hyperbole' imbibed 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-conflatedness/deconstruction, and pertinently so by highlighting their underlying ontological failures with recurrent just about decadal institutional crises and social malaises, speaking of the ontological-wobbliness of a liberal thought that has become highly contradictory as marked by its very own perpetual second-guessing. Eighthly, it is this author’s ‘suprastructural contention’ that human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor and a social world is inherently hampered by a blurriness and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superoerogatory–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/superoerogatory–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

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—<in-existential-extrication-as-of-existential-unthought>, rather than truly ontological-prime-movers-totalitative-framework deterministic ontological ‘projected constructs’. Consequently despite the projected candour, the study of the social is inevitably permeated with ‘intellectual-ontological-bad-faith/inauthenticity’ (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-prime-movers-totalitative-framework 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—<in-existential-extrication-as-of-existential-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
deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-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 de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/supererogatory–de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/sublimating/supererogatory–de-mentativity positivistic contentions will still be undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity -<shallow-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/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-/as-of- compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation as of its ontological-resolution (aetilogisation/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{7} which is more than just palliative/incidental-in-its-implication with regards to a specific instance or specific instances of notions-and-accusations-of-sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension relative-ontological-incompleteness\textsuperscript{8}—induced,—‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9}—preconverging/dementing —apriorising-psychologism’ (as of metaphorically-a-million-and-one-instances-and-locales as enabling the possibility of the phenomenon of notions-and-accusations-of-sorcery and other vices-and-impediments\textsuperscript{10} of the state of non-positivism/medievalism and thus requiring de-mentatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness-of—\textsuperscript{11}reference-of-thought will de-mentatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{12} preservation’ that wouldn’t necessarily construe the social manifestations of notions-and-accusations-of-sorcery with their associated vices-and-impediments\textsuperscript{13} as abstractly and ontologically unwarranted\textsuperscript{14} 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\textsuperscript{15} 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\(^\text{\textsuperscript{88}}\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ — preconverging/dementing\(^\text{\textsuperscript{19}}\) — 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\(^\text{\textsuperscript{105}}\) of procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a notional—deprocrypticism ontological-completeness-of-reference-of-thought will de-mentatively/structurally/paradigmatically elicit a human procrypticism sense of ‘temporal/shortness-of-register-of—meaningfulness-and-teleology\(^\text{\textsuperscript{99}}\) preservation’ that wouldn’t necessarily construe the social manifestations of psychopathy and social psychopathy with their associated vices-and-impediments\(^\text{\textsuperscript{105}}\) as abstractly and ontologically unwarranted \(^{\text{\textsuperscript{103}}}\) universally and such an approach may just be off-putting with regards to the prospective implication for the need for notional—deprocrypticism ontological-completeness-of-reference-of-thought (as intemporal/longness-of-register-of—meaningfulness-and-teleology\(^{\text{\textsuperscript{99}}\}) undermining of procrypticism relative-ontological-incompleteness\(^{\text{\textsuperscript{88}}\})-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ — preconverging/dementing — apriorising-psychologism’ (as the temporal/shortness-of-register-of—meaningfulness-and-teleology\(^{\text{\textsuperscript{99}}\}). Such an articulation equally extends to the idea that notions overlooking vices-and-impediments\(^\text{\textsuperscript{105}}\) associated with psychopathy and equally wrongly implying its associated virtue in the procrypticism registry-worldview are just as of ‘temporal threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ — preconverging/dementing — apriorising-psychologism’ like the disposition to overlook vices-and-impediments\(^\text{\textsuperscript{105}}\) associated with notions-and-accusations-of-sorcery and equally implying the associated virtue in a non-positivism/medievalism setup; and so, as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor due to their respective relative-ontological-incompleteness\(^\text{18}\) - induced, \(\text{‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’}\) — preconverging/dementing \(\text{‘apriorising-psychologism’}\) with respect to their respective perversion-and-derived \(\text{‘perversion-of-reference-of-thought’}\) \(\text{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >}\) phenomena. Thus in all registry-worldviews \(\text{‘reference-of-thought, postlogism’}\) \(\text{as-of-}\) compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(^\text{19}\) once it is \‘as of socially-functional-and-accordant’\) (beyond the case at childhood where it is accompanied by overt delirium and social \(\text{10}\) universal-transparency\(^\text{20}\) (transparency-of-totalising-entailing, as-to-entailing <amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness \(\text{)}\) of the defect) as at adulthood, the postlogism \‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology\(^\text{21}\) in arrogation tends to extend as conjugated-postlogism \‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology\(^\text{22}\) in arrogation involving the temporal elicitation of derived \‘perversion-of-reference-of-thought’ \(\text{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >}\), and it is thus naïve to construe postlogism\(^\text{23}\) 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 poststructuralism 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)!