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

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

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

Introduction

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability method, and not necessarily the creative method. The creative method as a hermeneutics isn’t supposed to roll down and stifle its very expressiveness, and at the same time it should be articulated in such a way that an exercise of falsifiability, validation and open-ended questioning can be undertaken over it. Such a
hermeneutic science calls for a mutual sense of such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician’s hermeneutic/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 <amplituding/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} 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—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism'>} 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—<amplituding/formative> supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-
disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-

intemporality values being passed for knowledge-reification while undermining the prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness — (sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness /formative—supererogating—projective/reproductive—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—on-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 /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as for instance when statistics as the outcome of prior human originariness-parrhesia,—as-spontaneity—of-aestheticisation in resolving prior human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint are turned around to falsely imply progress occurs anyway to then paradoxically imply surreptitiously there shouldn’t be any prospective human originariness-parrhesia,—as-spontaneity—of-aestheticisation in resolving prospective human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint), is the issue of the fundamental lack of dimensionality-of-sublimating —<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as ‘knowledge becomes increasingly mechanical’ and is rather a secondary and derivational tool for temporal self-serving posturing and is poorly perceived as worthy in of itself but for the imprimaturing so projected and the perceived temporal social-value arising with such imprimaturing and as it is increasingly associated with generalised incuriosity in genuine intellectual development and the substituting of mere imprimatur totalisingly-disentailing—
discretion/whim-of-thought over genuine knowledge-reification as to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought-in-supererogatory-epistemic-confledness. 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/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology} it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it out of its <amplituding/formative> wooden-language-{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications}>; with media-driven imprimaturing increasingly usurping the role of genuine academic standard production and ultimate validity hanging on the mere imprimatur. As what becomes critical in such a context is no longer prospective knowledge-reification as the primary and essential constraining worth but rather obsession with mere sway and influence even to the point of undermining prospective knowledge-reification as supposed intellection is increasingly infused with obfuscations, falsehoods and subterfuges (as to the fact that misrepresentations and pretences to misunderstand are rather conveniently given as of perceived social-stake-contention-or-confliction and hardly reflecting a discernment about the possibility for
advancing human progress) that apparently render human-subpotency/mortality bigger than existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness~/immortality. But then human intellection across all ages and times come to an end not because of inherently right or inherently wrong ideas per se (as the very basic genuine striving for intellectual progress is what is critically decisive as that exercise ensures that down-the-line correct and reifying ideas will arise anyway), but critically when deliberate deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity becomes more important than an aspiration for genuine intellection as an open-ended activity providing the possibility for human knowledge and reflexive empowerment from that knowledge. At which point, it is wrong for ‘genuine intellection’ not to recognise what is going on as to imply that it is veridically in dialogical-equivalence with such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity (whether or not, beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> ) as this only leads to a destructuring-threshold-{uninstitutionalised-threshold ~/presublimating–desublimating-decisionality}–of-ontological-performance ~/<including-virtue-as-ontology> habituation and enculturation/endemisation of such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity rendering the supposedly empowering activity of knowledge-reification impotent as in many ways such denatured intellection openly claims as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’> inclinations that poorly appreciate existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness ~/implications of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. In many ways this
intellectual falsehood (so-construed by this author as to the implausibility of genuine lack of understanding as from a serious intellectual engagement but rather a ‘strategic/calculated behaviour of mere power even against genuine knowledge’ which this author intimately construes as a ‘decadent and dangerous conception of knowledge’ that is effectively destructive of prospective human knowledge reifying and empowering possibilities) is at the ‘root source’ for surreptitiously ensuring that the public debate fails and thus leading to public policy defaulting into vested postures and interests especially so when such an intellectual teleological-decadence←in-dimensionality-of-desublimating-lack-of

←amplituding/formative> supererogatory→de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> whether by mystifications-outside-existential-contextualising-
contiguity←that-are-vague-and-imprimatur-driven, misinterpretation-of-statistics-totalising-
entailing-implications, denial-of-relativism-thus-foiling/undermining-relative-ontological-
completeness ←implications/conclusions/projections-of-prospective-knowledge-reification ←in-a-dumbing-down-posturing-that-implies-that-the-present-is-unchangeable-as-of←presenting—
absolutising-identitive-constitutedness↑, etymological-flouting-as-of-mere-conceptual-
patterning-and-mere-stigmatising-of-competing-theories-and-concepts-on-the-naivety-that-
such-stigmatising-representation-will-undermine/override-their-analysable-ontological-veracity
and an-approach-as-of-the-ordinary-egotistic-perspective-in-existential-extrication-that-
absolutises-the-present-that-is-passed-as-knowledge-reification↑ all undermining informed
insight and the requisite human intellectual and emotional sacrifice for genuine knowledge-
reification↑ and prospective progress involving the authentic self and social transformation
rather than ‘gimmicks instilling a merchandising mentality of ideas’. This then provides
paradoxically the underlying ↑meaningfulness-and-teleology↑ infrastructure for upholding the
status quo and inducing in many ways the impotence of the social sciences in thoroughly
addressing human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of society that ultimately have serious de-mentative/structural/paradigmatic consequences associated with institutional failures (which such intellectualism is hardly inclined to address). Critically, such a ‘self-contented intellectualism’ increasingly focuses not on knowledge-reification as to existence-potency~sublimating–nascence, disclosed from prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness or the critical analysis of such knowledge-reification but in the face of criticism rather consciously substitutes strategies of institutional ascendency as of a strategy of influence by default imprimatur status rather than genuine knowledge-reification pertinence. It will be as naïve as implying the validity of a common basis for doing arithmetic where an interlocutor insists on 2+2 as 5 but when appropriately explained the veridical assumptions of arithmetic goes on to insist 3+3 as 7, speaking not of a fundamental problem of arithmetic operation as of dialogical-equivalence but a fundamental question of ontological-bad-faith/inauthenticity on the naïve mental reflex that anyway dialogical-equivalence is ever always assumed to then adopt an apriorising/axiomatising/referencing attitude of abusing the notion of dialogical-equivalence as to wrongly implied logical-dueness. Faced with such an orientation the genuine intellectual reaction is to engage it upfront as of an inclination ‘not just to evaluate logical coherence as of correctness or incorrectness or any other evaluation in-between on the basis of ontological-good-faith/authenticity’, but beforehand ‘to equally evaluate the apriorising/axiomatising/referencing in ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity (beyond-the-consciousness-awareness-teleology –<in-existential-extrication-as-of-existential-unthought> ) as of underlying existential-contextualising-contiguity elucidation/deblurring as well as whether the veracity of such
apriorising/axiomatising/referencing can be established as being of ‘relative-ontological-incompleteness’/relative-ontological-completeness.-

(sublimating-referencing/registering/decisioning,-as-self-becoming/self-conflicatedness/formative-supererogating-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) of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework rendering the possibility of ontological-bad-faith/inauthenticity directly ridiculous as in the natural sciences given its direct universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness) subjection to prediction, such that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is 7 m/s² to ensure that calculations conform to its expectations for one interest or another; but the reality of that universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) as preempting such ontological-bad-faith/inauthenticity inclinations is not so directly obvious in many a social domain-of-study and that blurred possibility effectively elicits circumstances of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-`immanent-ontological-contiguity>` not only as of wrong ontological-conception out of good-intent (failing ‘technical ontological-good-faith/authenticity’ as of its ontological-normalcy/postconvergence epistemic-projection perspective conceptualisation) but equally as of outright ontological-bad-faith/inauthenticity (in spirit). This idea is essential in the thought of many such postmodern thinkers as Derrida and Foucault given the implications of human limited-mentation-capacity as herein construed as reflecting human constructiveness-of-ontological-performance-<including-virtue-as-ontology> and destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating-decisionality}–of-ontological-performance-<including-virtue-as-ontology>. The fact is knowledge-reification is of ‘existential <amplituding/formative–epistemicity>totalising/circumscribing/delineating construal for human limited-mentation-capacity-deepening’ and nothing can be construed in totalisingly-disentailing—discretion/whim-of-thought whether as of ignoring or on the other hand exaggerating, and just as we can fathom that we don’t have the choice to fiddle with even a single number or operation without a mathematical equation going wrong as of its existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness over our human-subpotency motives, the
same actually do apply in all knowledge-reification and claims of subject-matter specificities (wrongly implying their subontological nature) ‘rather speak of the difficulty with respect to human emotional-involvement and associated lack of rigour relative to knowledge-reification in addressing human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’, but not inherent constraining existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-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-
positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism’ first induced by budding-positivists like Copernicus, Galileo, Descartes, Newton, Leibniz, etc.) that in many ways mathematicians ‘don’t go on to be thinking about the soundness of axioms once these are construed as of existence’ for instance with the axioms-of-addition, but this doesn’t mean that the idea of unsoundness of ‘a priori or axiomatic conception’ (as to invalidate dialogical-equivalence) doesn’t exist especially so when it comes to blurred domains not only in the social sciences but sometimes in the natural sciences as well where lack of universal-transparency-(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 meaningfulness-and-teleology pretense of being as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ is effectively central to all prospective institutionalisations in relative-ontological-completeness as reflected with the Socratic philosophers putting in question the apriorising/axiomatising/referencing of non-universalising sophists specifically with Socrates during his trial as to his highlighting of the inconsistencies of his accusers sophistic non-universalising apriorising arguments priorly for the notion of a mutual logical coherent engagement to arise in the very first place with Socrates rather purporting that such a possibility of mutual logical coherent engagement could only arise on the basis of his universalising apriorising arguments as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and budding-positivists equally putting into question the apriorising/axiomatising/referencing of non-positivising/non-
rational-empiricists medieval-scholasticism pedants specifically as with Galileo’s implicit dismissal of any such pretence of logical coherence engagement in the face of what he could see positively through the telescope with respect to the ‘imaginary pedantic machinations’ of his interlocutors and so as to the prospective positivism/rational-empiricism apriorising/axiomatising/referencing as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁵; as in fact the very notion of prospective institutionalisation is one of renewing reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology⁵ apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁵, putting into question the <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification⁴/akrasiatic-drag/denatured/preconverging-or-dementing⁴—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology⁴} of the prior registry-worldview/s/dimension’s presencing—absolutising-identitive-constitutedness¹ superseded/transcended). With such teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of⁵—<amplituding/formative> supererogatory—dementativeness/epistemic-growth-or-conflatedness⁶/transvalutative-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-conflatedness⁶ 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<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’), 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<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. 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-

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perception/re-thought, in supererogatory epistemic-confoundedness / 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-confoundedness / 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 highbrowing 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–renewing-realisation/re-perception/re-thought, in supererogatory epistemic-confoundedness 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 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-existential-extrication-as-of-existential-unthought (given that virtue is rather as of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation as to transcendental-enabling/sublimating/supererogatory–de-mentativity and not the vagueness of impression-driven/good-naturedness/wishfulness 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/akrasiatice-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-prime movers-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-deprocrypticism-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-panintelligence-<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>; as inevitably the apparently innocuous Copernican, Galilean, Cartesian, Newtonian, etc. conception of the material world in superseding the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural conceptualisation of material world/things as of the universalising but non-positivism–medievalism preclusive-consciousness’ have constructive implications about corresponding requisite prospective social-values in superseding the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural conceptualisation of the social-construct as of the universalising but non-positivism–medievalism preclusive-consciousness’, and the possibility for the further advancement of such material sciences arises from the effectively enabling social-values like freedom-of-speech, opened communication, etc. availing as of the transcending positivism/rational-empiricism occlusive-consciousness. Likewise, it is herein
contended that the future possibility for the natural sciences advancement is inseparable from the possibility of social and social-organisational as of prospective human aporeticism transvaluation as to the prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought protensive-consciousness induced Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and so over our present procrypticism—or—disjointedness-as-of-reference-of-thought occlusive-consciousness, and in effect this conjoint-epistemic-relationship-and-fate in the conceptualisation of the material and social world is even confirmed today as with the social and social-organisational framework that underlied and was necessary for most of the scientific and technological advances after the second-world war). Basically, dimensionality-of-sublimating—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as such reflects the successively induced originariness-parrhesia,—as—spontaneity-of-aestheticisation specific ‘constructiveness-by-destructuring cut-offs/thresholds of ontological-performance’—<including-virtue-as-ontology>’ so-construed as of notional—protensive-consciousness (trepidatious-consciousness/warped-consciousness/preclusive-consciousness/occlusive-consciousness/protensive-consciousness) implications; and as eliciting any such specific construction-of-the-Self and its given registry-worldview/dimension—reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology as of secondnatured institutionalisation. The ‘destructuring cut-offs/thresholds of ontological-performance’—<including-virtue-as-ontology>’ reflect prospective lack of dimensionality-of-sublimating—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation so-reflect in the shiftiness-of-the-Self’s wooden-language—the shiftiness-of-the-Self’s wooden-language—{imbued—temporal—mere-form/virtualities/dereification$^\circ$/akrasiatic-drag/denatured/preconverging-or-dementing$^\circ$—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology$^\circ$} 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-conflatedness—as—the-ontological-normalcy/postconvergence-projective-perspective,—to—which-latter-human-subpotency-projectively-conflates—to-in-order—to-overcome-our-prospective-epistemic-abnormalcy/preconvergence’$^\circ$ for the need for prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation, to which the Self absconds (in <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag$^\circ$ as to limited-mentation-capacity implications) until the perceived induced notional—positive-opportunism$^\circ$ from any such prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation elicits the requisite human limited-mentation-capacity-deepening$^\circ$ (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$^\circ$ is associated with a renewed

And finally, after many years of formative contemplation this author is rather dedicated to writing henceforth even if read/skimmed just by a handful or fortuitously or never-but-potentially, whatever cometh, hopefully over the next half a century, and thinks any human who genuinely feels strongly about the need for profound human thought should be able to do likewise, as ultimate responsibility and choice notionally lies with the individual.
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The teleology of human de-mentation—(supererogatory—ontological—de-mentation—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)...

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

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

'ontological-primemovers-totalitative-framework retracing (for notional—firstnaturedness—temporal-to-intemporal-dispositions=<so construed as from perspective—ontological-normalcy/postconvergence> disambiguation articulation)'

'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)

'ontological-primemovers-totalitative-framework retracing (for notional—firstnaturedness—temporal-to-intemporal-dispositions=<so construed as from perspective—ontological-normalcy/postconvergence>-pedestals-disambiguation) as reference-of-thought-scheme'

'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)


reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-
reservation-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)........................................................................................................2522

new requisite reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-
temporal-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 ........................................................................2526

why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–
apriorising-psychologism with respect to one another (from the prospective perspectives) ......2528

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’>’..........................................................................................2530

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 have any end to itself but for such dialectical readjustments to ontological-veridicality2535

3 transversality~of-affirmative-and-unaffirmative–disambiguated—motif-and-
apriorising/axiomatising/referencing’ pedestals of meaningfulness..................................................2535

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 ........................................................................................................................................2542

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)..............................................................................................................................2552

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)...............................................................................2556

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) ....................................................................................................2557

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

contrasting ontological-normalcy/postconvergence as to potential human ontological-performance-
<including-virtue-as-ontology> (longness-of-depth-of-meaningfulness and shortness-of-register-


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’
......................................................................................................................................................2577

deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as
‘ontological-reconstituting–as-to-conflatedness’, has to do with the fact that the full implications of
‘ontological-reconstituting–as-to-conflatedness’/deconstruction is that it prospectively calls for
suprastructuring or construal beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> of prior registry-worldview mindset/reference-of-thought ......................................................................................................................................................2587

what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science
(before even worrying about the abnormal)?........................................................................................................2601

preconverging-or-dementing–apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting ......................................................................................................................................................2611

intemporal/ontological/social/species/universal/transcendental/maximising-recomposing-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 ......................................................................................................................................................2614

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 incrementalsm-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–disjointedness

34
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–ontological-preservation as to suprastructural proxying of intrinsic-reality), beyond the deficient mental-devising-representation intradimensional representation of meaningfulness-and-teleology

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

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

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

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

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

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)


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’

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


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

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

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

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 notional–firstnaturedness—
temporal-to-intemporal-dispositions—\(<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}>\) in preempting the perversion-of-reference-of-thought—\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) of prior/superseded registry-worldview’s reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation .......................................................... 2691

two dilemma with respect to the conceptualisation of virtue .......................................................... 2692

intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation .......................................................................................................................... 2695

‘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 ........................................................................................................ 2696

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—\(<\text{as-of-apriorising/axiomatising/referencing}>\) intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) .......................................................................................................................... 2697

There is no reason for de-mentation—\(<\text{supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}>\) and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding—\(<\text{as-of-apriorising/axiomatising/referencing}>\) intemporal-preservation-entropy-or-contiguity—or-ontological-preservation at its uninstitutionalised-threshold .......................................................................................................................... 2698

ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’ .......................................................................................................................... 2700

notional~firstnaturedness—temporal-to-intemporal-dispositions—\(<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}>\)—pedestals-disambiguation before logical processing/operation .......................................................................................................................... 2704

‘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 .......................................................................................................................... 2710

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 .......................................................................................................................... 2711

the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad .......................................................................................................................... 2712

The use of ‘human mental-dispositions/individuations’ as of notional~firstnaturedness—temporal-to-intemporal-dispositions—\(<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}>\) herein doesn’t mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal.................................................................................................................................................................................. 2716

37
By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals’ ...............................................................................................................2717

‘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) .............................................................................................................................2719

at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding as of positive-opportunism’ ..................................................................................................................2721

‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought in the ontological social construction of meaning ..................................................................................................................................................2724

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 .................................................................................................................................2726

‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise .................................................................................................................................2728


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 .................................................................................................................................2740

an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality de-mentating/structuring/paradigming .................................................................................................................................2742

‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former .................................................................................................................................2745

The application of the universal technique of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to procrypticism-notional—deprocrypticism transcendence-and-sublimity/sublimation/supererogatory—de-mentativity can be basically be articulated as follows (the ontological entrapment) .....................................................................................................................................2751

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’. .................................................................................................................................2754
Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality)........................................................................................................2755

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........................................................................................................2756

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? ......................................................................................................................................................2762


There is no such thing as ‘intemporal temporality’ as mental-dispositions ‘geared to accommodate temporality’ (as to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–<as-Being-or-ontological-or-existential–defect>........................................................................................................................2776

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-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’>) by its eliciting of ‘protracted slantedness’ in temporal-dispositions ...........................................................................................2781

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)...............................................................................................................................2783

the articulation of reality as referentially of ontological-normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common ‘fixed traditional categorisation conceptualisation of reality’ doesn’t allow.............................................................................................2787

the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft ..................................................2793

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).......2795

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’...........................................2797

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............2805
Meaningfulness of notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-conceived-as-from-perspective—ontological-normalcy/postconvergence> as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions............................2805
the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling.................................................................2811
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 ..........................................................2821
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).................................................2824
Meaning (defined previously as what defines/predicates value, thought and action).................................2824
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/madeuness/bottomlining-as-to-shallow-supererogation> of temporal-dispositions at the registry-worldviews uninstitutionised-threshold .................................................................................2826
‘knowledge-notionalisation’ or knowledge as a continuum from ‘the ignorances’/temporal-dispositions to knowledge/intemporality........................................................................................................2829
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-preservational)............................................................................................................2832
a new reference-of-thought and reference-of-thought–categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as transcending/superseding deprocrypticism, will sound unintelligible/existentially-suprastructural to the positivism—procrypticism mindset/reference-of-thought ........................................................................................................2835
why ontological-normalcy/postconvergence indicates that ‘good-naturedness constructs’ are defective is quite simple as it is based on adhering to a registry-worldview’s/dimension’s institutionalisation temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology ..............................................................................................................2838
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/intelligibility/setup/measuringinstrument .................................................................2847
dialectical succession of registry-worldviews as the successive/snowballing institutional-cumulation/institutional-recomposure—<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—’epistemicity-relativism’>) .........................................................2849
‘Différence-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ .................................2851
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‘postconverging—or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring .................................................................................................................................2874
at uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor .................................................................2876
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intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor

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


returningness—preconverging/dialectical-thinking–apriorising-psychoanalyticism’ is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence-(implicit–nondescript/ignorable–void’–as-to-presencing—absolutising-identitiv constitutiveness) and metaphysics-of-absence-(implicit–epistemic-veracity-of-non-presenting–thenormalcy/postconvergence–ontological-normalcy/postconvergence>)

unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), 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

without a maximalising-recomposing-for-relative-ontological-completeness—unenframed conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity will be possible

deprocrysticism, 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

c


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

uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-primemovers-totalitative-framework
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‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning..................................................3043

‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’) ..........................................................3046


a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition........................................................................3051

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Existence is actually a contextualising-contiguity of existence-potency~sublimating–nascence,-
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that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality (so-construed
from our given limited-mentation-capacity as of our relative-ontological-incompleteness-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing–apriorising-psychologism’) .........................................................3081

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epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative–
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‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’

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

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

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

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


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’

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


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
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Long-form of Terms and their Elucidations

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

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


epistemic-totalisation-sublimity\-as-of\-'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-


epistemicity>totalising~purview-of-construal wherein our present positivism/rational-empiricism epistemicity>totalising~meaningfulness-and-teleology as postconverging-or-dialectical-thinking apriorising-psychologism representation runs-through/deflates prior non-positivism/medievalism epistemicity>totalising~meaningfulness-and-teleology as preconverging-or-dementing apriorising-psychologism representation or wherein prospective deprocrypticism or preempting—disjointedness-as-of reference-of-thought epistemicity>totalising~meaningfulness-and-teleology as postconverging-or-dialectical-thinking apriorising-psychologism representation will cut-through/deflate our ‘positivism–procrypticism shiftiness-of-the-Self’ epistemicity>totalising~meaningfulness-and-teleology as preconverging-or-dementing apriorising-psychologism representation; such that we can fathom that this hermeneutic/reprojective elucidation by its ‘mere prompting of what is implied by notional–deprocrypticism 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/measuring/instrument as of prospective notional–deprocrypticism full construal’ relative
to our ‘positivism–procrypticism shiftiness-of-the-Self’ dereifying-gesturing perspective’, and this sparingness thus should not be naively construed to imply that we can engage as of epistemic-veracity and thus ontological-veracity such notional–deprocrypticism <amplituding/formative–epistemicity>totalising~meaningfulness-and-teleology in prospective relative-ontological-completeness from our relative-ontological-incompleteness ‘positivism–procrypticism shiftiness-of-the-Self perspective’ as if as of postconverging-or-dialectical-thinking–apriorising-psychologism representation whereas in reality such perspectival existentialising—enframing/imprintedness-(as-to-)historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) is rather flawed-and-ntenable as it is just a furtherance of positivism–procrypticism preconverging-or-dementing–apriorising-psychologism representation warranting rather prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivism–procrypticism mindset to effectively begin to contemplate and come to terms–as-of-axiomatic-construct with the <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications, for explicating-ontological-contiguity of prospective notional–deprocrypticism as a perspective that is prospectively-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–procrysticism 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>—<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—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> of human-subpotency conceptivity/epistemic-reflexivity as to social-stake-contention-or-confliction as thus impliciting human-subpotency differentiating contemplation of ontological-veracity);¶ amplituding as to its <amplituding/formative—epistemicity>totalising underlies (as of nonpresencing—<perspective—ontological-normalcy/postconvergence> veridical epistemic-projection perspective) ‘the de-mentating/structuring/paradigmging 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”—
asceticism speaks of the disposition of value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness


supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument to any such prospectively implied meaningfulness-and-teleology^\textcircled{a} reference-of-thought, and thus all human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity can only occur as of asceticism induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that is re-mentating/restructuring/reparadigming (in the face of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications<as-to-existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness^\textcircled{b}–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^\textcircled{c}> the possibility of the prior registry-worldview/dimension to ‘perceive value in transvaluation as value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness^\textcircled{d} reference-of-thought’ as of the prospective registry-worldview/dimension perspective ontological-normalcy/postconvergence implications of value-construct, and so practically as of the ascetic capacity to induce recurrent-utter-uninstitutionalisation to perceive base-institutionalisation value-construct as of more pertinent transvaluation of value, base-institutionalisation–ununiversalisation value-construct to perceive ^\textcircled{e} universalisation value-
construct as of more pertinent transvaluation of value, universalisation–non-positivism/medievalism value-construct to perceive positivism/rational-empiricism value-construct as of more pertinent transvaluation of value, and prospectively our positivism–procrypticism to perceive deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as of more pertinent transvaluation of value, and as we can appreciate that the non-universalising social-construct didn’t perceive universalising-idealisation as of value but for the induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring afterthought/reasoning-from-results instigated by Socratic philosophers and their successors, and likewise with medieval-pedantic dogmatism social-construct relative to budding-positivists, and prospectively it is herein contended that our procrypticism–or–disjointedness-as-of-reference-of-thought disposition with respect to deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought prospective meaningfulness-and-teleology; and fundamentally the notion of ‘asceticism as implying value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness’ cannot be explained to any prior registry-worldview/dimension construed as a wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications) 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/measuringinstrument since the asceticism is rather as of the prospective registry-worldview’s/dimension’s

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring of

meaningfulness-and-teleology, and this explains why the asceticism in transvaluation of universalising-idealisation disposition over non-universalising sophistry disposition, budding-positivism over medieval-scholasticism dogmatism and prospectively notional–deprocrypticism over our procrypticism are non-intelligible to their respective non-universalising/medieval-pedantic-dogmatism/procrypticism

‘<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 <amplituding/formative> wooden-language-(imbued–
averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–
with-regards-to-prospective-apriorising-implications’) as in effect it is simply ‘the projected habituation by the prospective registry-worldview’s/dimension’s veridically postconverging/dialectical-thinking\textsuperscript{19}–qualia-schema reflection of the prior registry-worldview’s/dimension’s destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{10}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{1}–<including-virtue-as-ontology> as of preconverging/dementing\textsuperscript{19}–qualia-schema’ that carries the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring explaining the asceticism;¶ in other words, the full-picture of asceticism transvaluation implications can be garnered operantly with a preconverging/dementing\textsuperscript{19}–qualia-schema projection of ‘reasoning out’ the relative-ontological-incompleteness\textsuperscript{55} meaningfulness-and-teleology\textsuperscript{9} in terms–as-of-axiomatic-construct of the relative-ontological-completeness\textsuperscript{9} postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema meaningfulness-and-teleology\textsuperscript{9} in exposing the former’s nondescript/ignorable–void\textsuperscript{9} as of its preconverging/dementing\textsuperscript{19}–qualia-schema;¶ and in the bigger scheme of things asceticism implied transvaluation speaks to the fact that ‘notions of values in relative-ontological-incompleteness\textsuperscript{88} destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{10}/presublimating–desublimating-decisionality)-of-ontological-performance’<including-virtue-as-ontology> are of teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{1}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ontological-performance\textsuperscript{7}<-<including-virtue-as-ontology> as of vices-and-impediment’ and ‘notions of values aspiring-for-and-in relative-ontological-completeness\textsuperscript{7} constructiveness-of-ontological-performance\textsuperscript{7}<-<including-virtue-as-ontology> are of emancipatory/teleologically-elevated ontological-performance\textsuperscript{7}<-<including-virtue-as-ontology>’, for instance in the sense that while there is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc., their implications as of the destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{7}.presublimating−desublimating-decisionality)-of-ontological-performance\textsuperscript{7}<-<including-virtue-as-ontology> in relative-ontological-incompleteness\textsuperscript{7} is bound to teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of\textsuperscript{7}—<amplituding/formative> supererogatory—dementativeness/epistemic-growth-or-conflatedness\textsuperscript{7}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation vices-and-impediments\textsuperscript{7} and likewise regarding the same context their overlooking/foregoing/dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{7}-by-reification\textsuperscript{7}/contemplative-distension\textsuperscript{7} (as of human self-surpassing—existentialism-form-factor,-in-overcoming—‘notionally—collateralising-beholdening-protohumanity’-to-
‘attain-sublimating-humanity’-as-to-existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought–in-supererogatory–epistemic-conflatedness\textsuperscript{12} to supersede human temporality /shortness
<amplituding/formative>\textsuperscript{\textless}wooden-language-{imbued—averaging-of-thought-}<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{10}–as-of-‘nondescript/ignorable–void\textsuperscript{8}’-with-regards-to-prospective-apriorising-implications\textsuperscript{7}) as of transvaluation for prospective relative-ontological-completeness\textsuperscript{7} constructiveness-of-ontological-performance–<including-virtue-as-ontology> brings about prospective emancipatory/teleologically-elevated ontological-performance\textsuperscript{9}–<including-virtue-as-ontology>, pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness\textsuperscript{7} 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\textsuperscript{10}–as-of-‘nondescript/ignorable–void\textsuperscript{8}’-with-regards-to-prospective-apriorising-implications\textsuperscript{7}) are effectively associated with vices-and-impediments\textsuperscript{10} 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
deferential-formalisation-transference for its requisite appropriate dispensing-with-immediacy-for-relative-ontological-completeness by-reification /contemplative-distension), to influence Dionysus I of Syracuse along the philosopher-king de-mentating/structuring/paradigming’ and ‘Aristotle’s expansive approach to philosophical and knowledge inquiry along the universalising-idealisation de-mentating/structuring/paradigming, setting up the Lyceum together with the tutoring of Alexander the Great’ along the same lines of reasoning as Plato, as well as latter post-Socratic philosophical perpetuation like the Stoics, Cynics, etc. and their institutional influence on Greek and Roman leadership and society;

this same asceticism ideal can be recounted with budding-positivists as of Galileo, Copernicus, Descartes, etc. ascetic stances even against the condemnation of their then present-day medieval establishment creating the possibility for later enlightenment scientific and social emancipatory thought (highlighting the incontrovertible necessity for asceticism as of its broader meaning as to human originariness-parrhesia,—as—spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation to overcome the <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of any prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation mere complexification, as so-implied with any given registry-worldview/dimension possibilities for prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity)


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
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–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument so-construed as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is rather wrongly construed in presencing—absolutising-identitive-constitutedness\textsuperscript{1} as superseding ecstatic-existence/intrinsic-reality at its prospective destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{2}/presublimating–desublimating-decisionality)—of-ontological-performance\textsuperscript{1}—\langle including-virtue-as-ontology\rangle and so as of a lack of insight about \langle amplituding/formative–epistemicity\rangle causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{2} as of ‘relative-ontological-incompleteness’/relative-ontological-completeness\textsuperscript{2}–(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness\textsuperscript{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\textsuperscript{2}, and blurriness is reflected aporetically with such conundrums as existence-in-existence,
disparateness-of-conceptualisation—unforegrounding-disentailment,—
failing-to-reflect—immanent-ontological-contiguity—> is—ought problem, and logical issues of elaboration-as-mere-
e-xtrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity—¶ blurriness thus
fundamentally speaks of a ‘closed-minded unilateral-conceptualisation-
of-knowledge’ wherein the human Self is wrongly construed as of a
presencing—absolutising-identitive-constitutedness reference for the
conception of knowledge rather than reflecting ontological-veracity with
an ‘open-minded bilateral-conceptualisation-of-knowledge’ wherein the
human Self itself has to prospectively be developed/constructed-out-of-its-
prior-shiftiness-of-the-Self in ‘epistemic-conflatedness construed as
epistemic-ricochetting/transepistemicity construct’ (so-construed as
projective-insights) to then be able to register the entailing implications
of prospective knowledge (so-construed as predicative insights), in the
sense that for instance without implying the need for psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring as of
prospective positivism construction-of-the-Self/self-consciousness a non-
positivism mindset as animistic or as medieval in its non-positivism
‘closed-minded unilateral-conceptualisation-of-knowledge’ (thus lacking
the positivistic projective-insights as of apriorising/axiomatising/referencing—psychologism) will only end up
‘complexifying the mechanical outcome of positivism meaningfulness—
and-teleology on the basis of its non-positivism as animism or as
medievalism
apriorising/axiomatising/referencing/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-supereffortary—epistemic-conflatedness\(^9\) at their destructuring-threshold-(uninstitutionalised-threshold\(^8\)/presublimating—desublimating-decisionality)—of-ontological-performance\(^1\)-<including-virtue-as-ontology>,—blurriness at the destructuring-threshold-(uninstitutionalised-threshold\(^10\)/presublimating—desublimating—decisionality)—of-ontological-performance\(^7\)-<including-virtue-as-ontology> is what brings up the is–ought problem (which had hitherto traditionally been wrongly framed rather in \(^9\)presencing—absolutising—identitive-constitutedness\(^13\) terms as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity, because going by ecstatic-existence as it reflects human historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspectivetonological-normalcy/postconvergence-reflected-epistemicity-relativism> becoming in existential-contextualising-contiguity, human ontological/knowledge uncertainty inherently implies human sovereign choices and options are then necessarily of ought indeterminacy as of prior relative-ontological-incompleteness but prospective relative-ontological-completeness with respect to prospective knowledge implications provides the ontological/knowledge certainty to turn such prior ought indeterminacy into is determinacy whether this prospective is determinacy transformation carries with it the given prospective knowledge acceptance, rejection or any other qualified attribution associated with the prior ought indeterminacy) given that the prior registry-worldview/dimension reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation specific elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation outside-existential-contextualising-contiguity reaches its is determinacy limits of analysis from whence its ought indeterminacy arises at its destructuring-threshold(uninstitutionalised-threshold/presublimating–desublimating-decisionality)—of-ontological-performance—including-virtue-as-ontology>, speaking of an issue of relative-ontological-incompleteness that is only resolvable by the very
fact that prospective relative-ontological-completeness changes the prior ‘ought indeterminacy’ as of prior normativities/conventions/practices into the prospective registry-worldview/dimension ontologically-veridical ‘is determinacy’ as reflected in renewed normativities/conventions/practices as to prospective institutionalisation, and in this regard we can appreciate how medieval-scholasticism non-positivism reference-of-thought-level pedantic dogmatism ‘ought indeterminacy’ emphasis gave way to the positivism/rational-empiricism scientific cause-and-effect ‘is determinacy’ emphasis or how ancient sophists non-universalising ‘ought indeterminacy’ gave way to the universalising-idealisation ‘is determinacy’ of Socratic philosophers or how notions like cannibalism, various practices of slavery and serfdom, etc. in human history as of ‘ought indeterminacy’ of their practices in relative-ontological-incompleteness gave way to the present ‘is determinacy’ of their rejection as of relative-ontological-completeness on the basis of human-subjectemancipatory-relativism-driven-recomposuring-constructivism-towardssingularisation; blurriness as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanontological-contiguity’> highlights that the destructuring-threshold-(uninstitutionalised-threshold/presublimating-desublimating-decisionality)-of-ontological-performance-<including-virtue-as-ontology> of all registry-worldviews/dimensions are deadend of meaningfulness-and-teleology with the implication that without
originariness-parrhesia,—as—spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation there is basically no chance for non-universalising ancient sophists ever getting to universalising-idealisation, medieval-scholastics pedantic dogmatism ever getting to positivism/rational-empiricism, and just as well with our positivism-procrypticism ever getting to prospective deprocrypticism, and in all these instances as ‘foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’,—as-operative-notional—deprocrypticism as of construction-of-the-Self’, as involving the respectively implied base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively notional—deprocrypticism (‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment ’))

foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’,—as-operative-notional—deprocrypticism; blurriness is ultimately associated with lack of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-
distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supercerogatory–epistemic-confaltedness to supersede human temporality /shortness
opportunism’s 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——

(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>)),
prospective aporeticism-overcoming/unovercoming implications) of rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism (excludes all other supposed ‘meaningfulness-and-teleology’/knowledge ‘based on prior nonrules—apriorising/axiomatising/referencing—psychologism’) inducing prospective ‘base-institutionalisation—foregrounding—entailment—
(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’), as-operative-notional—dep recyclicis ticism’, likewise ‘foregrounding—entailment—
(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’), as-operative-notional—dep recyclicis ticism as from *base-institutionalisation—uninstitutionalisation (as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) to
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (excludes all other supposed ‘meaningfulness-and-teleology’/knowledge ‘based on prior rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’) to then induce prospective ‘universalisation
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’, likewise
foregrounding—entailment-(postconverging–narrowing-
down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism as from
universalisation–non-positivism/medievalism (as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (excludes all other supposed meaningfulness-and-teleology/knowledge ‘based on prior
preempting—disjointedness-as-of-reference-of-thought—as-to-

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

universalisation-directed-rulemaking-over-non-rules, and preempting—
disjointedness-as-of-reference-of-thought,-as-to-
‘:\langle amplituding/formative–epistemicity\rangle growth-or-
conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules
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\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–deprocripticism’ while superseding
any presencing—absolutising-identitive-constitutedness (failing to
imply this ontological-normalcy/postconvergence in reflecting
holographically-\langle conjugatively-and-transfusively\rangle the ontological-
contiguity—of-the-human-institutionalisation-process as from ‘non-
rules, rulemaking-overnon-rules, universalisation-directed-rulemaking-
over-non-rules, positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules, and preempting—disjointedness-as-
of-reference-of-thought,-as-to-‘:\langle amplituding/formative–
epistemicity\rangle growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules
\end{quote}
aestheticisation organic coherence and as ultimately reflecting all human knowledge as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’-<imbued-and-
furthermore with regards specifically to say the ‘positivism/rational-empiricism’ reference-of-thought” devolving level of ‘meaningfulness-and-teleology’ we can factor in that any ‘supposedly deepening/profound’ conception/theory/idea say about biological hereditary is rather inconceivable as a phenomenality that fails grounding—entailment—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—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’–as-operative-notional—deprocrypticism (epistemic-ricoetleringly/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
dementative/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

(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>’ is in highlighting that 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-aporeticm-
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
alldefining/deterministic 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-and-systematically justifying the socially imbued intellectual deferential-formalisation-transference’ as to the fact that the knowledge-reification\*\*\* is not of ‘mere imprimatur totalisingly-disentailing—discretion/whim-of-thought that fails to justify abstractively-and-systematically any such entailing-

<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\*\*\* epistemic-ricochetting/transepistemicity implications of aetiologisation/ontological-escalation’, and thus ‘superseding-and-resolving the epistemic aporeticism of prospective knowledge-reification’ with regards to ‘determining intrinsic-reality/ontological-veracity’ as the latter is ever always caught up, given human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-

‘notional–firstnaturesness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, in human ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality

between ‘intemporalising/ontologising ontological-good-faith/authenticity\*\*\*–dementating/structuring/paradigming<seeding/incipient–profound supererogation\*\*,–as-mentally-aestheticised–postconverging/dialectical-
thinking\textsuperscript{10}–qualia-schema\textsuperscript{10} and ‘temporalising ontological-bad-faith/inauthenticity ~de-mentating/structuring/paradigming-<seeding/incipient–shallow\textsuperscript{14}–supererogation\textsuperscript{14},-as-mentally-aestheticised–preconverging/dementing\textsuperscript{15}–qualia-schema\textsuperscript{15}, beyond-the-consciousness-awareness-teleology\textsuperscript{16}–<in-existential-extrication-as-of-existential-unthought\textsuperscript{16}>)

\textsuperscript{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{9} (as to the epistemic-totalising\textsuperscript{17} operannce of human \textsuperscript{9}meaningfulness-and-teleology\textsuperscript{9}) underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-so-construed-as–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}) underlies human conceptivity/epistemic-reflexivity in existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{18}–<imbued-and–hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation\textsuperscript{12} (so-reflected as to ‘human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{19}), with the implication that human limited-mentation-capacity undermines the existential ontological-performance\textsuperscript{11}–<including-virtue-as-ontology\textsuperscript{11} of human categorical-
implications))

circularity/recurrence/with regards to the-very-same-epistemicity>totalising-purview-of-construal-as-immanent-ability


 compulsing--compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation--<as-existential-decontextualised-

eupness/bottomlini transposition,-flawedly-projected-apriorising/axiomatising/referencing--in-caricaturing-hollow-staging-and-performance>

g-as-to-threshold-of-shallow-supererogation95

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

‘unsoundness-or-ontological-bad-faith/inauthenticity’of-reference-of-thought


conflatedness

conflatedness or conflation

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


indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-
construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor

constitutedness or effecting-parsimony-as-of-shoddiness-and-
incompleteness-to—"meaningfulness-and-teleology", so-implied by
‘atomising epistemic constituting of motif–and–apriorising/axiomatising/referencing—conceptualisation as to falsely
imply their existence-in-existence (since existential-contextualising-
contiguity—is thus-inherently-not-construed-as-to-its
<amplituding/formative–epistemicity>totalisingly–preceding-and-
redefining’) as of dissingularisation /epistemic-nonimmanence/flawed-
epistemic-determinism by such misconception in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag and logocentrism,
failing to reflect 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-aporeticis-
overcoming/unovercoming> as constitutedness is rather falsely
underscored by identitive-constitutedness-as–‘epistemic-
totality’–‘dereification’–in-dissingularisation—as-flawed-epistemic-
determinism ;¶ constitutedness is de-
mentatively/structurally/paradigmatically flawed given the underlying
reality of human limited-mentation-capacity at any given moment (speaking of human epistemic-abnormalcy/preconvergence with respect to the human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of that given moment) such that constitutedness poorly construes of ‘relative-ontological-incompleteness’/relative-ontological-completeness—
(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflicatedness/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 (beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>) as it is in an underlying state of homelessness (as failing to grasp that homeliness as to the possibility of attaining originariness/origination—<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> can only arise as human-subpotency pursues-and-achieves relative epistemic-normalcy as of prospective human limited-mentation-capacity-deepening to achieve relative-ontological-completeness so-reflected as nonpresencing—<perspective—ontological-normalcy/postconvergence>) since the state of human limited-mentation-capacity implies that ‘human understanding has-ever-and-is-ever-always about attaining apriorising/axiomatising/referencing—re—
originariness/re-origination conception of the-very-same-
<amplituding/formative–epistemicity>totalising–purview-of-construal-
as-immanent-existence/intrinsic-reality/ontological-veridicality as it
strives to reflect as from relative epistemic-normalcy the ‘ontological-
normalcy/postconvergence of existence-potency–sublimating–nascence,-
disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought, in supererogatory–epistemic-conflatedness14, 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-framework15

14 de-mentation–
de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–
de-mentation—stranding-or-attributive-dialectics),-as-to–‘prior-
preconverging/dementing –qualia-schema’-and–‘prospective-
postconverging/dialectical-thinking’—qualia-schema’-{rescheduling-of-
dialectical–de-
mentation—
stranding-or-
attributive-
dialectics)
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint), and in both reference-of-thought–and–reference-of-thought–devolving–meaningfulness-
and-teleology frames as of human limited-mentation-capacity-
deepening grasp of ecstatic-existence as of existence—as-the-absolute-
apriori-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 human 
aestheticisation–and–aestheticisation-towards-ontology in inducing ‘both 
meaningfulness-and-teleology’ and its existentially incipient 
metaphoricity’ (as to apriorising/axiomatising/referencing– 
psychologism of conceptualisation), de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) is metaphoricitically-and-
meaningfully reflected as the human mental-aestheticisation— 
archnectonically-consigning—aestheticised-perceptibility-and-disposition 
that underlies ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of 
apriorising/axiomatising/referencing as to postconverging/dialectical-
thinking—qualia-schema—mental-aestheticisation-attribution and 
preconverging/dementing—qualia-schema—mental-aestheticisation-
attribution and then their mutually-reinfusing-attributive-possibilities,-for-’<amplituding/formative–
epistemicity>totalising~pseudoconflation/conflation ‹of-human-limited-
mentation-capacity› as-to-corr-espondingly-ensuing—desublimating-or-
sublimating-mental-aestheticisation-representation (with regards to
‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming—frames—as-from-living,-
institutionalising,—and-Being-ontologising/infrastructure-of–
meaningfulness-and-teleology of prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-
construed-as-from-perspective—ontological-
normalcy/postconvergence> ‹—existentialism-form-factor’)

denaturing denaturing/usurping/arrogating/perverting-in-constitutedness

deneuterising deneuterising—(disambiguation of intemporal-as-sound/postconverging-
or-dialectical-thinking and temporal-as-denaturing /preconverging-or-
dementing, so-construed-as-binarity-of—categorical-
 imperative/axioms/registry-teleology— as-respectively-in-ontological-
 contiguity —and—‘notional-discontiguity/epistemic-discontiguity—-
<shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing —qualia-schema’,—of-the-
very-same—<amplituding/formative—epistemicity> totalising—purview-of-
construal—as-immanent-existence/intrinsic-reality/ontological-
veridicality); hence deneuterising—referentialism/deascriptivity—of—

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ontological-reconstituting–as-of-conflatedness\textsuperscript{12}-différance/internal-dialectics/difference-deferral-of reference-of-thought devolving

highlighting the dynamics of limited-mentation-capacity-deepening\textsuperscript{12}
inducing deneuterising of motif-and-apriorising/axiomatising/referencing
over shallow limited-mentation-capacity relative neuterising of motif-and-apriorising/axiomatising/referencing

\textsuperscript{17}deprocrypticism–or–preempting—disjointedness-as-of reference-of

thought,-as-to-\textsuperscript{17}<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvalutative-

apriorising/axiomatising/referencing–psychologism, and so as of conflation\textsuperscript{2} of the positivism/rational-empiricism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for upholding intemporal-preservation as to perspective ontological-normalcy/postconvergence over the

‘<amplituding/formative>\#wooden-language-(imbued—temporal—mere-form/virtualities/dereification\textsuperscript{8}/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-

\textsuperscript{2}reference-of-thought\textsuperscript{2}/categorical-imperatives/axioms/registry-
teleology\textsuperscript{8}) of such positivism/rational-empiricism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and across the successive registry-worldviews/dimensions as of
such upholding of intemporal-preservation as to perspective ontological-normalcy/postconvergence as so-reflecting all the successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity instigation over their prospective uninstitutionalised-threshold\textsuperscript{192} (that is, as successive notional–deprocrypticism–or–notional–preempting—disjointedness-as-of\textsuperscript{192} reference-of-thought and so-construed epistemically/notionally as dimensionality-of-sublimating\textsuperscript{\textdagger—}<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), so-driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality induced maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{197}—unenframed-conceptualisation ‘reification\textsuperscript{196} gesturing for prospective knowledge’ arising as from existential-contextualising-contiguity\textsuperscript{195} \textlangle amplituding/formative–epistemicity\textrangle causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{\textdagger} of prospective relative-ontological-completeness\textsuperscript{\textdagger} supererogatory-acuity/perspicacity(astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{\textdagger})

destructuring-transitoriness-{construed-as-of-

dissingularisation\textsuperscript{197}/epistemic-nonimmanence/flawed-epistemic-

\textdagger\textsuperscript{192}:\textdagger\textsuperscript{197}
preconverging-or-
dementing\(^{19}\) determinism-induced-deratiocination-or-deratiocontiguity)
dmenting\(^{<}\)as-of-preconverging-conceptivity/epistemic-reflexivity-(as-
to-the-‘preconverging-stranding/attributioń’-of-the-\(^{1}\) de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics)), induced-disposedness-
and-entailing, of ontologically-flawed ‘teleology\(^{9}\) of leveling-
down/equating’ so-construed as from existence—as-sublimating-
withdrawal, eliciting-of-prospective-supererogation\(^{\circ\circ}\) perspective of
notional–deprocrypticism>

postconverging-or-
dialectical-thinking\(^{<}\)as-of-postconverging-conceptivity/epistemic-
dialectical-thinking reflexivity-(as-to-the-‘postconverging-stranding/attributioń’-of-the-\(^{1}\) de-
mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics)), induced-disposedness-
and-entailing, of ontologically-sound ‘teleology\(^{9}\) of unleveling/disambiguating’ so-construed as from existence—as-
sublimating-withdrawal, eliciting-of-prospective-supererogation\(^{\circ\circ}\)
perspective of notional–deprocrypticism>

difference-
difference-conflicatedness\(^{\circ\circ}\)-as-to-totalitative-reification\(^{\circ\circ}\)-in-
conflicatedness-as-veridical-epistemic-determinism, as-of-epistemically-
to-totalitative-
differentiatedontological-depth-of-reality-(as-of-the-differentiated-and-
reification-in-
disambiguatedtrace-of-dynamic-temporal-to-intemporal-ontological-
singularisation\('^\circ\circ\circ\)-performance\(^{\circ\circ}\)-<including-virtue-as-ontology>-as-postconverging-or-
as-veridical-
dialectical-thinking –apriorising-psychologism-and-preconverging-or-
implying that human meaningfulness-and-teleology\textsuperscript{9} can be construed as ever always twofaceted as to the facet of achieved sublimation-over-desublimation of meaningfulness-and-teleology\textsuperscript{9} as validated with predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\textsuperscript{9}) and on the other hand the facet of the existentially-withdrawn-(as-'unaccounted-for'-leftover-or-residuality-or-spirit-of–meaningfulness-and-teleology\textsuperscript{9}-so-construed-as-metaphoricity\textsuperscript{9}),-informing-prospective-


mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textsuperscript{12}) which is just as decisive for prospective human limited-

mentation-capacity-deepening\textsuperscript{12} in the sense that ‘human intelligibility ever always projects of an underlying \textit{amplituding/formative–epistemicity}\textsuperscript{12}/totalising/circumscribing/delineating \textsuperscript{12} reference-of-thought striving to grasp existence as it is signified-as-to-immanency (speaking of ontological-contiguity\textsuperscript{12} 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 over desublimation 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 respatiality 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 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-
difference-in-kind/difference-in-aposteriorising-or-logicising-

kind/difference-in-
<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-
aposteriorising-or-

logicising22 ‘mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-

existential-instantiation’,-though-in-notional-contiguity/epistemic-

contiguity’-<profound-supererogation’-of-mentally-
aestheticised~postconverging/dialectical-thinking’—qualia-schema>—of-

thevery-same-mutually-abstract-apriorising-or-axiomatising-or-

referencing-conceptualisation>

difference-in-
difference-in-nature/difference-in-apriorising-or-axiomatising-

nature/difference-in-
<difference-in-apriorising-or-axiomatising-or-referencing-as-to-
in-apriorising-or-

mutually-constrastive-’notional-contiguity/epistemic-contiguity’-—

axiomatising23 <profound-supererogation’—of-mentally-
aestheticised~postconverging/dialectical-thinking—qualia-schema>—

and—notional-discontiguity/epistemic-discontiguity’-<shallow-

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-

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supratransversality-of-motif-and-apriorising/axiomatising/referencing-and-rendering-ontologically-irrelevant/impertinent-the-
subtransversality-of-motif-and-apriorising/axiomatising/referencing>
dimensionality-of-
sublimating
<amplituding/formative>supererогатivity-de-mentativness/epistemic-
<amplituding/formative>growth-or-conflatedness'/transvaluative-
ative>supererogato
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
ey-de-
equalisation-(human-ontological-performance’’<including-virtue-as-
mentativness/epis
ontology>-so-contrued-as-from-prospective-ontological-
temic-growth-or-
conflatedness'/transvaluative-
ralisation/transfer
pistemicity/anamn
estic-
residuality/spirit-
drivenness–
equalisation

dimensionality-of-
dimensionality-of-desublimating-lack-of—
dimensionality-of-desublimating-lack-of—
desublimating-
<amplituding/formative>supererогатivity-de-mentativness/epistemic-
lack-of’’/transvaluative-
<amplituding/formative>growth-or-conflatedness'/transvaluative-
ative>supererogato
equalisation-(human-ontological-performance’’<including-virtue-as-
ey-de-
ontology>-so-contrued-as-from-prospective-ontological-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transtestic-residuality/spirit-drivenness—
equalisation

be-superseded'-by-dialectically-successive-‘re-originarily-
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-existent-thrownness-as-of-human-limited-mentation-
capacity-paradoxically renders prospective-‘ nonpresencing–or–
withdrawal–or–metaphysics of absence { implicitated-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 – implicitated-
‘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” –by-
reification” / contemplative-distension doesn’t mean ‘giving up on life’ (as
of <amplituding/formative>wooden-language-〈imbued—averaging-of-thought-〈as-to-leveling/resentment/closed-construct-of-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology’ against the torrent of ‘<amplituding/formative>*wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology’ -as-of-’nondescript/ignorable—void’—
with-regards-to-prospective-apriorising-implications>’ and as prodded
by sophistic/pedantic distractive reasoning-from-results/afterthought
imbued incrementalism-in-relative-ontological-incompleteness—
enframed-conceptualisation’ that is ever always ‘parrhesiastically
wanting’ for the prospect of prospective ‘dimensionality-of-
sublimating’ —<amplituding/formative> supererogatory—
dementativeness/epistemic-growth-or-conflatedness}/transvaluative-
rationalisaiting/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation reasoning-through/messianic-reasoning’ transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity, as it can be
appreciated that de-mentatively/structurally/paradigmatically every
presencing—absolutising-identitive-constitutedness registry-
worldview/dimension as of its <amplituding/formative>*wooden-
language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology’ -as-of-’nondescript/ignorable—void’—with-regards-to-
prospective-apriorising-implications>’ and as prodded by its given
pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation is paradoxically disinclined to its
prospective reasoning-through/messianic-reasoning as it is ever always in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) as of its prospectively ontologically-flawed \(^5\)meaningfulness-and-teleology\(^9\) 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\(^1\)–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 \(^10\)universalising-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\(^3\) \(^7\)meaningfulness-and-teleology\(^9\) communication discourse that is utterly clueless of the \(^44\)<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\(^6\) of our positivism–procrypticism \(^4\)procrypticism–or–disjointedness-as-of-
reference-of-thought as of an occluded self-consciousness’ requiring prospective \(^7\)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^27/seed giant 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^6~ gesturing for prospective knowledge’ arising as from
existential-contextualising-contiguity^58 \langle\text{amplituding/formative—epistemicity}\rangle
causality—as-to-projective-totalitative—implications, for-
explicating-ontological-contiguity^66 of prospective relative-ontological-
completeness^27

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
so-construed as of reproducibility—mathesis/motif/thrownness-
disposition,—as—reproductibility-of-aestheticisation amenable thus to
existence’s validation as of ontological-primemovers-totalitative-
framework^1;¶ wherein for instance the same budding-positivists
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation dissemination/seeding as reflected in
different budding-positivists like Copernicus, Galileo, Descartes, Newton,
Leibniz are variously-and-transversally validated by existence as of
positivism ontological-primemovers-totalitative-framework^2
dissingularisation\(^{28}\) epistemically-not-immanent ’-as-lacking-internal-necessity-and-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’;¶ as-of-apriorising-teleological-parsimony/disparateness of conceptualisations, dissingularisation-(operantly-construed-as-of-
incrementalism-in-relative-ontological-incompleteness\(^{40}\)—enframed-
conceptualisation/disjointing/disparateness/disentailing/internal-
decoherencing);¶ and thus dissingularisation is construed ‘as from
\(\langle\text{amplituding/formative–epistemicity}\rangle\) causality—as-to-projective-
totalitative–implications,—for-explicating-ontological-contiguity\(^{44}\) of relative-ontological-incompleteness\(^{88}\) /relative-ontological-
completeness\(^{87}\)—(sublimating—referencing/registering/decisioning,—as-
self-becoming/self-conflatedness\(^{12}\)/formative–supererogating-
\(<\text{projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence}>\rangle\)’ 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-teleologicalframework/narrative-framework of ‘prior preconverging-
or-dementing\(^{19}\)—apriorising-psychologism temporal underpinning—
suprasocial-construct,—\(\langle\text{amplituding/formative}\rangle\)\(^{8}\) wooden-language—

distractive—‘distractive-alignment-to—reference-of-thought—<of-
alignment-to—apriorising/axiomatising/referencing>’—as-destructuring-or-of-
reference-of—constitutedness’—over-conflatedness’
apriorising/axioma

tising/referencing> 29

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

31<amplituding>for <amplituding/formative–epistemicity>growth-or-conflatedness1/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-th-or-conflatedness12/transvaluative-rationalising/anamnestic-residuality/spirit-drivenness-

conflatedness12/transvaluative-rationalising/anamnestic-residuality/spirit-drivenness-as

reflecting intemporal-solipsistic—firstnatureness-of-epistemic-growth-or-conflatedness12/transvaluative-rationalising/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity


(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness12/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—metaphoricity12—as-


epistemic/notional–projective-perspective of analysis as to ontological-normalcy/postconvergence in determining ontological-veracity or ontological-impertinence’, such that the notion of <amplituding/formative–epistemicity>totalising/circumscribing/delineating is rather as of the epistemic reflection of ontological-veracity about say a given <amplituding/formative–epistemicity>totalising–thrownness-in-existence‘ registry-worldview/dimension ‘in effect <amplituding/formative–
epistemicity>totalising/circumscribing/delineating ⇒ meaninglessness-and-teleology as reflected by the fact that apriorising/axiomatising/referencing/intelligibilitysetup/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 ⇒ meaninglessness-and-teleology with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity


apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstruments–of-
syncretising/circularity/interiorising/akrasiatic-drag–reference-of-thought-that-is-prospectively-as-from-perspective-

ontological-normalcy/postconvergence-rather-of-
kraasiatic-drag33 preconverging/dementing –apriorising-psychologism)

<amplituding/form <amplituding/formative–epistemicity>totalising–thrownness-in-existence
ative– refers to the fact that the human mindset as of construction-of-the-Self is epistemicity>totalising–thrownness-in-existence inherently of a given ‘determinable relative-ontological-

completeness’/incompleteness apriorising-teleological-thresholding–as-
in-existence34 teleological-framework/narrative-framework of
trepidatious-consciousness, base-institutionalisation–ununiversalisation
warped-consciousness, universalisation–non-positivism/medievalism
preclusive-consciousness, our present positivism–procrypticism
occlusive-consciousness and prospective notional–deprocrypticism
protensive-consciousness; and so in reflection of the
historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> metaphoricity of human meaningfulness-
and-teleology as of underlying de-mentation-(supererogatory–ontological–de-mentation-ordialectical–de-mentation—
stranding-or-attributive-dialectics) in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process 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 over relative-ontological-incompleteness

epistemic-totalitative is rather ‘of epistemic/notional projective
evaluation about the ontological-performance—<including-virtue-as-
ontology> as to existence-potency–sublimating–nascence, disclosed-
from-prospective-epistemic-digression-as-of—<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,—
supererogatory–epistemic-conflatedness of all epistemic-totalities
(and specifically as articulating the underlying ontological-contiguity—
ontological-completeness registry-worldview/dimension inherent <amplituding/formative–
epistemicity>totalising/circumscribing/delineating of meaningfulness-and-teleology, epistemic-totalitative (as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,–
in-supererogatory–epistemic-conflatedness
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument epistemic-veracity implications) rather refers to epistemically/notionally construing/evaluating projectively the human meaningfulness-and-teleology of any such <amplituding/formative–
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology’ perspective of perception in reflecting human-subpotency potential to converge to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-
digression-as-of–

121
epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness

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
epistemic-totality\textsuperscript{36} epistemic-totality refers to the fact that human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{44} dementatively/structurally/paradigmatically induces the <amplituding/formative–epistemicity>totalising/circumscribing/delineating nature of human meaningfulness-and-teleology\textsuperscript{99} in existence with this <amplituding/formative–epistemicity>totalising/circumscribing/delineating varying as from ‘relative-ontological-incompleteness\textsuperscript{88} to relative-ontological-completeness\textsuperscript{87}’ reference-of-thought \textsuperscript{44}<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications, for-explicating-ontological-contiguity\textsuperscript{86}, such that human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} conception and thereof-its-devolving-institutional-and-living-conceptions-in-existence are reflected-as-of-its-‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{44}’, <amplituding/formative–epistemicity>totalising–and-internally-coherent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{99} 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’/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-so-
liable-to-metaphoricity®—as-of reference-of-thought-evolving-and-
devolving-teleological-de-mentating/structuring/paradigming–of-
meaningfulness, and we can consider in this regards ‘the very same
physics <amplituding/formative–epistemicity>totalising–devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’ wherein existence-potency–sublimating–
nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought,-in-supererogatory—epistemic-conflatedness
epistemic/notional–projective-perspective of human ontological-
performance®<<including-virtue-as-ontology> or ontological-veracity
shows a relative-ontological-completeness’ variation as of ‘traditional
classical mechanics axiomatic-construct’ to theory-of-relativity-together-
with-quantum-mechanics—axiomatic-constructs

event37

(37event) as to event-construed-as-the-prospective-ontology-origination or
ment and the preconverging-or-dementing—apriorising-psychologism implications' warranting the superseding/deflating of prior relative-ontological-completeness—reference-of-thought rather than the 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/measuringinstrument 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/measuringinstrument which then exposed them to their social-setup sophistry in a pretence that theirs were just case-issues—and—not—of—event—implications thus with their respective sophistry ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of their respective social-setup ununiversalisation and non-


apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrumentation as of human limited-mentation-capacity-deepening, and thus the corresponding knowledge-reification capacity towards singularisation/epistemic-immanence/veridical-epistemic-determinism as implied with the ontological-contiguity\(^2\)—of-the-human-institutionalisation-process\(^2\) ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^2\)\(;\) such that existential-contextualising-contiguity <amplituding/formative-epistemicity> causality—as-to-projective-totalitative-implications—for-explicating-ontological-contiguity\(^2\) conflatedness\(^2\) 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\(^2\) in reflecting ‘immanent-ontological-contiguity\(^2\)’),—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-
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—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so—construed—as-from-perspective—ontological-normalcy/postconvergence)—existentialism-form-factor for human self-surpassing—existentialism-form-factor—in-overcoming—‘notionally—collateralising—beholdening—protohumanity’—to—‘attain—sublimating—humanity’—as—to—existence—potency—sublimating—nascence—disclosed—from—prospective—epistemic—digression—as—of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought—in—supererogatory—epistemic—conflatedness>), and this point is important to preempt the ‘ontologically-flawed unforegrounding-disentailment’ of existential-contextualising-contiguity by way of vague and naïve elaboration—as—mere—extrapolating/constituting/abstracting/deducing/inferring—of—elucidation—outside—existential-contextualising-contiguity as can be wrongly/unwittingly be projected with flawed used of ‘human conceptual tools’—like language/logic/mathematics/statistics/algorithms/models/etc. that are only as pertinent as of their reflecting of the absolute a priori that is existence and ‘not superseding/overriding existential-reality in 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—sublimating—nascence> but not epistemically overriding/superseding inherent existence which is ever always absolutely the foregrounding—entailment-(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-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
thus 'enabling the transverse hermeneutic/reprojective process that brings-about/yields human knowledge-reification as ultimately validated/invalidated by prospective sublimation-over-desublimation
ontological implications;¶ and this conception of human knowledge-reification as of existential-contextualising-contiguity is different from the typical notion of analogy/mere-analogising in the sense that the latter is rather generally about 'mere conceptualisations of common/comparative patterning and the accompanying vague elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity' without establishing the analogy/mere-analogising coherent ontological-contiguity as of existential-contextualising-contiguity and thus do not speak to 'an entailing dynamics of existentially reflected ontological-contiguity as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation' as is the case with 'thought-experiments of mere common/comparative patterning' thus inducing blurriness of meaningfulness-and-teleology as to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’ > which do not project an entailing dynamics unlike thought-experiments of veridical existential-contextualising-contiguity such as Einsteinian relativity conceptualisations as to their ‘foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism and so since thought-experiments reflecting existential-contextualising-contiguity because of their awareness of ‘relative-ontological-incompleteness’/relative-ontological-completeness’{(sublimating~registering/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\textsuperscript{5} 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\textsuperscript{6} (and this should be the overall expected epistemic attitude) but for the artificial divisions arising as to human limited-mentation-capacity warranting specialisations and the fact that various epistemic-conceptions of specialisations are of their ‘peculiar optimal epistemicity for inducing sublimation’, but then the requisite originariness-parrhesia,–as–spontaneity-of-aestheticisation supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation as to sublimating ontological-good-faith/authenticity\textsuperscript{7}–de-mentating/structuring/paradigming–<seeding/incipient–profound–supererogation\textsuperscript{8},–as–mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{9}–qualia-schema> remains of the same ontological-congruence across all human knowledge-reification\textsuperscript{10} domains as reflected by the overall registry-worldview’s/dimension’s reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology\textsuperscript{11} implied peculiar (‘relative-ontological-completeness’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment’\textsuperscript{12}) (‘foregroun

\textsuperscript{5} reference

\textsuperscript{6} devolving

\textsuperscript{7} devolving

\textsuperscript{8} devolving

\textsuperscript{9} devolving

\textsuperscript{10} devolving

\textsuperscript{11} devolving

\textsuperscript{12} devolving
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 implicited 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 making a most profound claim to being ontological/scientific by the more profound veracity that it is epistemically embedded as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (thus averting vague elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity) and construes of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation &lt;as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming' &gt; 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 &lt;amplituding/formative–epistemicity&gt;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—&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” and that then equates/level-down everything across space and time failing to reflect “historiality/ontological-eventfulness'/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism‘> associated with prospective sublimation, and so just as say Einsteinian relativity in rearticulating prior physics conception like Lorentz transformation, Maxwell’s equations, etc. do not speak to ‘a soulless eclectic gathering of such conceptions’ but rather priorly a re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-imbued-postconverging/dialectical-thinking‘–‘projective-insights’/‘epistemic-projection-in-conflatedness’–of-notional—deprocrypticism-prospective-sublimation” drivenness as to a prospective ontological-contiguity projection of relative-ontological-completeness that is what develops the insight about the true prospective sublimating possibilities lying behind such prior physics conceptions as reflected with the Theory of relativity) inducing transformative implications with respect to meaningfulness-and-teleology as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (and so in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising) with existential-contextualising-contiguity speaking thus of
overall human sublimation inducing—textuality/hermeneutics/possibilities-of-becoming-existential interpretation/axiomatisation-of-existence, and we can consider in this regards for instance the veridicality that the convolutedness of say modern day genetics knowledge-reification in existential-contextualising-contiguity cannot be construed as of mere conceptual-patterning as say in terms of Mendelian hereditary (as conceptual-patterning can be so-elicited with the mere aestheticisation of abstract dialecticism or analogy/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 dementated/structured/paradigmed in perpetually furthering/inducing the veracity of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation underlying the complex sublimating conception of genetics in existential-contextualising-contiguity and in many case such an approach as to blurriness of meaningfulness-and-teleology will rather distract from the more ontologically-profound issue of deeper and deeper induced sublimation of genetics science as of ‘existential-contextualising-contiguity imbued sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential interpretation/axiomatisation-of-existence’ (and this mistake is often made as of mere academicism in a flawed knowledge-reification—gesturing that construe of the insights of latter existential-contextualising-
contiguity elucidations as to ontological-contiguity\(^{\circ}\) projection of ‘relative-ontological-incompleteness’/relative-ontological-completeness\(^{\circ}\)-(sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness\(^{\circ}\)/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\(^{\circ}\)—as-rede-mentating/restructuring/reparadigming—psychologism’\(^{\circ}\) rather in terms of abstract and vague relic/artifactual conceptualisations failing to establish the entailing dynamics of existentially reflected ontological-contiguity\(^{\circ}\) as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^{\circ}\) 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\(^{\circ}\) thus undermining ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> 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—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>
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)


notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>
accordioning-<as-of-varying-individuations-contextually-
transversedesublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance−<including-virtue-as-ontology>)’ at its given/defined uninstitutionalised-threshold 122
ontologically-deficient epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’);¶ critically with regards to the ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity ←foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation → in reflecting ‘immanent-ontological-contiguity ’)—as-operative-
otional~deprocrypticism in elucidating ontological-contiguity→<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-
otional~projective-perspective>’, blurriness as to the very nature of the social will often lead to the naïve ‘epistemic obviating of the inherent existential-contextualising-contiguity foreground/operantly-entailing-conception of many a social-domain (as to their veridical ontological-
primemovers-totalitative-framework as <amplituding/formative–epistemicity>causality) accounting for the resolution of underlying
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint implications’, for instance,
with the ‘flawed and paradoxical supposedly ‘foregrounding—
entailment-(postconverging–narrowing-down–sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’ in reflecting ‘immanent-ontological-contiguity’—as-
operative-notional–deprocrypticism statistics over the effectively
veridical and potent social-domain existential-contextualising-contiguity’
thus ‘ignoring the social-domain existential-contextualising-contiguity
effective originariness/reifying/intellectualising—
idealising/transcending/sublimating–meaningfulness-and-
itsinstitutionalisation responsible for the resolution of underlying human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ as prospectively
accounting for the manifestation of the statistical outcomes in the very
first place (consider for instance that the statistical outcomes arising from
past social aporia-resolving transformational initiatives like the New
Deal, G.I. bill, Medicare, civil rights, the post-war public infrastructure
and technology investments, etc. accounting-for/as-the-true existential-
contextualising-contiguity foreground/operantly-entailing-conception for
the growth of the U.S. middle-class specifically as well as the statistical
outcomes associated with both international organisations public policies
and countries-specific public policies worldwide are paradoxically being
raised-and-foregrounded-over-the-ontological-veracity-of-the-
socialexistential-contextualising-contiguity to ‘surreptitiously’ imply that
the need for such social aporia-resolving transformational initiatives in the future as advocated by many is unwarranted as ‘the statistical outcomes seem to be construed as their very own epistemic causation of the rise of the US middle-class and global population data improvements’ or in another respect the aporia-resolving nature of budding-positivists and before them universalising-idealisation thinkers in both instances as to their foregrounding—entailment—postconverging—narrowing—down—sublimation as to existence—as-sublimating-withdrawal—eliciting—of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’—as-operative-notional—deprocrypticism social commitments in contributing towards and enabling the overcoming of the corresponding social and emancipatory limitations and social-vestedness/normativity—<discretely-implied-functionalism> of their societies and epochs is naively being interpreted-and-unforegrounded/disentailed as of our presencing—absolutising—identitive-constitutedness to wrongly imply ours is the era that ‘would hardly harbour any such critiquing for its further aporia-resolving emancipation and growth’ as to a ‘humanism’ that hardly grasp the existential-contextualising-contiguity ontological-veracity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-sublimating—humanity’—as-to-existence-potency—sublimating—nascence,—disclosed—
from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-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 unforegrounds/conceptually-disentails existential-contextualising-contiguity are intimately related to the poor capacity of such blurry domains-of-study to naturally (as of their underlying supposedly coherent ontological-commitment\ with regards to the ‘full-conflatedness\ of apriorising/axiomatising/referencing–conceptualisation as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\) and clearly define their human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological–
normalcy/postconvergence’–existentialism-form-factor framework/cadre (as to keep tab of the perpetual ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating—withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional—deprocrypticism in elucidating ontological-contiguity—<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional—projective-perspective>’ and preempting its unforegrounding—disentailment with flawed use of conceptual-tools), as such blurry domains rather adopt a \( \gamma \)presencing—absolutising-identitive-constitutedness\(^{13}\) disposition construed social-vestedness/normativity—<discretely-implied-functionalism> for their supposed originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and—itsinstitutionalisation;\(|\) whereas in many ways there is relatively more profound \( \omega \)universal-transparency\(^{14}\)—(transparency-of-totalising—entailing—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness\(^{15}\)) in the natural sciences as to their very strong constraining of human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint to ‘inherent existence—
digression–as–of–<amplituding–formative–
supererogatory–epistemic–conflatedness \(^2\) of construal of ontological–
primemovers–totalitative–framework \(^2\) 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–<discretely–implied–functionalism>\(^\rangle\) 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 \(^\langle\) foregrounding–entailment–(postconverging–
narrowing–down–sublimation as to existence–as–sublimating–
withdrawal,–eliciting–of–prospective–supererogation\(^\rangle\) in reflecting
‘immanent–ontological–contiguity’ \(^\langle\),–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 \(^\langle\) foregrounding–entailment–(postconverging–
narrowing–down–sublimation as to existence–as–sublimating–
withdrawal,–eliciting–of–prospective–supererogation\(^\rangle\) in reflecting
‘immanent–ontological–contiguity’ \(^\langle\),–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\(^{38}\)-reification\(^{86}\)/superseding-
ownes-of-ontology-(in-lockstep-of-temporal-dispositions-hollow-
constituting-\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-}
\text{failing-intemporal-preservation}>\),-as-non-veridical-narratives-and-
intemporal-corresponding-ontological-reconstituting-as-to-
conflatedness\(^{1}\)/deconstruction-realterations-for-ontologically-veridical-
narratives)

eding–oneness-of-
ontology\(^{39}\)

falsifiability\(^{40}\) falsifiability refers to epistemic-veracity 'determinable as from 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\(^{2}\) construal of ontological-
primemovers-totalitative-framework\(^{2}\) as reflecting existential-
reality/ontological-veracity’ as so-construed as from \(^{60}\)nonpresencing-
<\text{perspective–ontological-normalcy/postconvergence}> epistemic-
conception in prospective reflection of relative-ontological-
completeness\(^{7}\)-of-apriorising/axiomatising/referencing and so over naïve
\(^{7}\)presencing—absolutising-identitive-constitutedness\(^{13}\) epistemic-
conception prospectively in relative-ontological-incompleteness\(^{\text{c}}\)–of-apriorising/axiomatising/referencing that fails to appreciate human self-surpassing ‘relative-ontological-incompleteness\(^{\text{c}}\)’/relative-ontological-completeness\(^{\text{c}}\)–of-sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\(^{\text{c}}\)/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’\(^{\text{c}}\) (as to the fact that ‘falsifiability is constantly redefined as to when relative-ontological-completeness\(^{\text{c}}\) 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/measuringinstrument–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\(^{\text{c}}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), and thus the broader implication of falsifiability is
construed basically as ‘epistemic-veracity for determining existential-reality/ontological-veracity as of amplituding/formative-epistemicity>causality~as-to-projective-totalitative~implications, for-explicating-ontological-contiguity’; with the implication that since existence is the absolute a priori, the ‘becoming of existence as ecstatic-existence’ is the inherent determinative basis of falsifiability as the latter is reflexive of ontological-primemovers-totalitative-framework, and where ecstatic-existence manifestation is rather as of an ‘overall singular/unrepeatable/nonrecurring/as-of-yet-unrepeatable-or-nonrecurring unfolding manifestation’ as implied with the ambit of such theories as the big bang theory, string theory, the ontological-contiguity —of-the-human-institutionalisation-process etc., falsifiability is reflected by determining the coherence-as-of-ontological-congruence and incoherence-as-of-ontological-incongruence of any such ambit implied ‘overall singular ecstatic-existence unfolding manifestation model-theory’ as reflected by ‘the falsifiability of its underlying-and-subsumed-phenomena’ with regards to the epistemic-veracity of their ontological-primemovers-totalitative-framework 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


‘immanent-ontological-contiguity ’ ) – as-operative-notional–deprocrypticism as to existential-contextualising-contiguity

‘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

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\textsuperscript{26} in reflecting ‘immanent-ontological-contiguity’\textsuperscript{66},–as-operative-notional–deprocrypticism in other to reflect deeper and deeper ontological-contiguity\textsuperscript{66} and corresponding sublimation, and so in the sense that their articulated axiomatic-constructs and their ‘assemblages of axiomatic-constructs’ are meant as derivable-as-of-necessity-and-mutually-coherent in all existential instantiations and not as discretionary-and-incoherent, such that where issues undermining derivation-as-of-necessity-and-mutual-coherence arise at any given unreified-threshold then it is understood that prospective knowledge-reification\textsuperscript{26} requires defining-and-superseding that prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of poor derivation-as-of-necessity-and-mutual-coherence so-revealed as from foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{26} in reflecting ‘immanent-ontological-contiguity’\textsuperscript{66},–as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’ as-operative-notional-de-procrypticism reflects ‘the relationalness to originariness/origination<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> of epistemic-situations as to phenomenal/manifest-subpotencies-and-their-corresponding-manifest-teleological-aporeticism in the full-potency of existence (so-construed as from the ontological-normalcy/postconvergence epistemic-projection perspective), and so with regards to the fact that transcendence-and-sublimity/sublimation/supererogatory<de-mentativity-and-desublimation in existence is de-mentated/structured/paradigmed around phenomenal/manifest-subpotencies<in-transitive-conflatedness reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence> (such that there is a notional-symmetrisation of phenomenal/manifest-subpotencies-and-their-corresponding-phenomenal/manifest-teleological-aporeticism that is equally reflected in ‘the human-subpotency consciousness phenomenal/manifest epistemicity in existence with regards to its notional-symmetrisation<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking by–preconverging-or-dementing perspectives-of-human–meaningfulness-and-teleology> underlying human ontological-performance<including-virtue-as-ontology>’ and so with respect to the perspectival binarity as of human-subpotency epistemic-projection so-
construed as temporality and human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality, as so-reflected in both ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to human phenomenal/manifest sublimation and desublimation in existence, as to the insight for mitigating the attendant drawback of desublimating ‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition in the pursuit for sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> at the very center of Foucault and Derrida contentions, instead misconstrued by their ‘presencing—absolutising-identitive-constitutedness’ critics as to the latter’s truth relativism accusations that speak of their social-vestedness/normativity-<discretely-implied-functionalism> posturing rather than profound critiquing accounting for the ontological-veracity of human sublimation and desublimation in existence underlined by Foucauldian historical-a-priori ontological implications and Derridean quasi-transcendental ontological implications as both directly undermining ‘presencing—absolutising-identitive-constitutedness’ conceptualisations and indirectly-and-heuristically pointing to human self-surpassing ‘relative-ontological-incompleteness’/relative-ontological-completeness’.
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”⁰ as to human subjection to the sublimating possibilities of existence as herein fully-and-otherwise conceptualised as to the full implications of the
notion of ‘de-mentation–(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) of human
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–<perspective–ontological-
normalcy/postconvergence-reflected–’epistemicity–relativism’>) as of human limited-mentation-capacity-deepening”¹/underlying the
ontological-contiguity—of-the-human-institutionalisation-process” as of ‘human living-development–as-to-personality-development,
institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–‘meaningfulness-and-
teleology”²’, and so decisively derived-and-construed as from ‘the
counterintuitive discernment about the full ontological implications of
human cognisance-and-integration of postlogism /notional–psychopathy
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existent-contextualising-contiguity\textsuperscript{7} caught up in \textsuperscript{7}\textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{3} 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\textsuperscript{6}’ construed as overallecstatic-existence-supervening-confledatedness\textsuperscript{12} with the implication that supervening phenomenal/manifest–subpotencies-<in-transitive-confledatedness\textsuperscript{11}>–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> 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> 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-confledatedness\textsuperscript{-<
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–
<in-transitive-conflatedness→—reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence> as to the comprehensive supervening
of phenomenal/manifest–subpotencies←in-transitive-conflatedness→—
reflexivity, in-the-full-potency-of-existence’s-sublimating–nascence> so-reflect as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’<imbued-and-
explaining the fact that such vague approaches turn out to be epistemically inefficacious/desublimating impracticalities when seriously considered, and reflecting that existence’s originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> is ‘the ontological-contiguity of the comprehensive supervening of phenomenal/manifest–subpotencies-<in-transitive-conflatedness‘–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>’ as that is what is of applicative veracity as to inherent subject-matters epistemic-conceptions of phenomenal/manifest–subpotencies-<in-transitive-conflatedness‘–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>;
¶ it can further be appreciated in this regards for instance that no amount of abstract mathematics can substitute for the requisite inherent physics epistemic-conception foregrounding—entailment–(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation< in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism,–as-to–‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{3} in elucidating the inherent physics epistemic-conception phenomenal/manifest\textsuperscript{-subpotency}<in-transitive-conflatedness\textsuperscript{4}--reflexivity,-in-the-full-potency-of-existence's\textsuperscript{-sublimating--nascence} with regards to the ontological-contiguity\textsuperscript{4} of existence' given the inherent physics epistemic-conception phenomenal/manifest\textsuperscript{-subpotency}<in-transitive-conflatedness\textsuperscript{4}--reflexivity,-in-the-full-potency-of-existence's\textsuperscript{-sublimating--nascence} 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> implied originariness/origination<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>, and the same can be said of any other inherent subject-matter epistemic-conception with regards to the ontological-contiguity \textsuperscript{4} of existence, and just as the same can be said even of inherent mathematics epistemic-conception notwithstanding its rather contemplatable peculiar transverse epistemic-conception phenomenal/manifest\textsuperscript{-subpotency}<in-transitive-conflatedness\textsuperscript{4}--reflexivity,-in-the-full-potency-of-existence's\textsuperscript{-sublimating--nascence}, but then all other subjectmatters are equally epistemic-conceptions as of their very own peculiar transverse epistemic-conception phenomenal/manifest\textsuperscript{-subpotencies}<in-transitive-
conflatedness

existence’s~sublimating~nascence> 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 transverse phenomenological/manifest existential consequences as to the human organising-and-institutionalising capacity to elucidate the natural sciences phenomenal/manifest~subpotencies<in-transitive-conflatedness

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<in-transitive-conflatedness

reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence> 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

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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-confledness’ whereas ‘ultimately it is sublimation in
existence’ as of phenomenal/manifest-subpotencies-<in-transitive-
confledness>—reflexivity,-in-the-full-potency-of-
existence’s~sublimating-nascence> induced sublimation (so-reflect 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<-imbed-and-‘hermeneutically/reproactively-
educing’—human-subpotency—epistemic-perspective-of-
projective/reprojective—aestheticising-re-mot(f—re-apriorising/re-
axiomatising/re-referencing—conceptualisation>) that is the ‘defining and
superseding epistemic-conception of originariness/origination-<so-
construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence> of the ontological-contiguity of
existence’ as to the possibility of human limited-mentation-capacity-
deepening induced epistemic-conceptions of
phenomenal/manifest-subpotencies-<in-transitive-confledness—
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-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence's-sublimating-nascence> 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 of 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)

44<amplituding/formative–epistemicity>causality~as-to-projective-
totalitative–implications,-for-explicating-ontological-contiguity\(^6\) as of
epistemicity>causality~as-to-projective-
totalitative–implications,-for-explicating-ontological-contiguity\(^6\) as of
projective–totalitative–implications,-for-explicating-ontological-contiguity\(^6\) as of
projective–totalitative–implications,-for-explicating-ontological-contiguity\(^6\) as of

foregrounding—entailment—(postconverging—narrowing-
down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation\(^5\) in reflecting ‘immanent-ontological-
contiguity’\(’\)),–as-operative-notional–deprocrypticism\(^5\) meaningfullness-
and-teleology\(^5\) in reflecting holographically-<conjunctively-and-
transfusively> the ontological-contiguity\(^5\)—of-the-human-
institutionalisation-process\(^5\), and so-construed-as-from-the-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-perspective-
of-conceptualisation;\(¶\) in this regards ‘formativeness in existence as
<amplituding/formative–epistemicity>causality~as-to-projective-
totalitative–implications,-for-explicating-ontological-contiguity\(^6\)’ is
rather reflected as of the teleologies (‘phenomenal/manifest
conceptivity/epistemic-reflexivity in existence as ontological’ of
phenomenal/manifest–subpotencies-<in-transitive-conflatedness\(^5\)–
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
supererogatory implication that ‘the epistemic-projection perspectives of
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>)

epistemicity-relativism’


\textsuperscript{46}\text{historicity}\textsuperscript{-}\text{tracing—}\text{in-}\text{presencing–}\text{hyperrealisation/hyperreal-transposition of apriorising/axiomatising/referencing as to } \langle \text{reference-of-thought–and–reference-of-thought}\textsuperscript{-}\text{devolving} \rangle \text{ (is-so-construed-as-of-hyperrealisation/hyperreal-conceptualisation-disposition)}\textsuperscript{-}\text{as-to-human-psychological-entrapment-to-the–incrementalism-in-relative-ontological-incompleteness}\dashv


identitive-constitutedness as ‘epistemic-totality’ dereification in-dissingularisation as flawed-epistemic-determinism, as not immanent-or-lacking-internal-necessity-or-undifferentiated-as-lacking-ontological-depth-of-reality (as of ‘no-differentiated-or-disambiguated-tracing-thus-
dereification\textsuperscript{18} -in- dissingularisation performance \textsuperscript{-}<including-virtue-as-ontology>,\textsuperscript{-}thus-falsely-implying-all-as-flawed-as-rather-dialectical-thinking\textsuperscript{)}
epistemic-determinism\textsuperscript{48}

\textsuperscript{49} ignorance/afforda\textsuperscript{} ignorance/affordability/opportunism/exacerbation/social-chainism-or-
bility/opportunism/ social-discomfiture-or-negative-social-aggregation/temporal-
exacerbation/social enculturation-or-temporal-endemisation-(as 'existential-contextualising-
-contiguity\textsuperscript{38} reprisings' of psychopathic postlogism -slantedness, 
social-
inducing derived-perversion-of-reference-of-thought<as-effectively-
discomfiture-or-negative-social-aggregation/temporal-to-profound-supererogation\textsuperscript{7} as from 'mental-as-prelogism\textsuperscript{78} -as-of-conviction,-as-
-aggregation/temporal-enculturation-or-temporal-endemisation \textsuperscript{reference-of-thought in cohering-to-postlogism\textsuperscript{77} -set-of-narratives in

denaturing\textsuperscript{15}-prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-
supererogation\textsuperscript{8};\textsuperscript{¶} arising as a result of the registry-worldview relative-
ontological-incompleteness\textsuperscript{29} of reference-of-thought beyond-the-
consciousness-awareness-teleology\textsuperscript{9} <in-existential-extrication-as-of-
existential-unthought\textsuperscript{6} and 'lack of constraining social\textsuperscript{103} universal-
transparency\textsuperscript{104} (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness\textsuperscript{) } or construed more precisely not on the positivism–
procrypticism basis of such 'individuations <amplituding/formative–
epistemicity>totalising–intervalist-as-categorising-phenomenal-
abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-
contextualising-contiguity’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
‘individuations candidity/candour capacity’ as of perspective ontological-
normalcy/postconvergence notional evaluation of temporality/shortness-
to-intemporality/longness-of-register-of-meaningfulness/reference-of-
thought de-mentative/structural/paradigmatic—ontological-
performance＜including-virtue-as-ontology＞

incrementalism—aksrasiatic—incrementalism-in-relative-ontological-incompleteness—
enframed-conceptualisation as to dimensionality-of-desublimating-lack-
of—＜amplituding/formative＞supercrorgatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation so-reflecting lack-of-the-epistemic-projective-perspective-of-
ontological-normalcy/postconvergence

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

<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness'/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation; as to ‘implied human limited-mentation-capacity-deepening2 inducing ‘de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology' (with regards to the ‘full incipient supererogating breadth of human intelligibility transmutation’ exuding ‘<supererogatory—human-subpotency>—effecting imbued epistemic-totalising2 preformulating/preframing/premeaningfulness of notional—originariness-parrhesia,—as—spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then ‘meaningfulness-and-teleology’ as to existentialising—frame) behind the ‘substantive existential-
‘<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and
<amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)’ underlined as to its prospective 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

limited-mentation-capacity-deepening
ment–for–conceptualisation as to aestheticisation-towards-ontology’ (so-construed as <amplituding/formative–epistemicity>totalising–conflatedness of meaningfulness-and-teleology$^{23}$ involving ‘the epistemic-totalising$^{20}$–resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation$^{36}$ 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-
<amplituding/formative–epistemicity>totalising–conceptualisation)’, and so-underscored by the$^{24} reference-of-thought–and–$reference-of-thought-
$^{21}$devolving dynamics of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human meaningfulness-and-teleology$^{23}$ with respect to ‘human existential-instantiations of both manifest motif (outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and associated/attendant manifest aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology$^{23}$; with human limited-mentation-capacity–deepening as to aestheticisation–and–aestheticisation-towards-ontology speaking to an emphasis on both its ‘generativity potential’ and its ‘ontological-performance’-<including-virtue-as-ontology> potential’
(as reflected in issues of human meaningfulness-and-teleology induced presencing—absolutising-identitive-constitutedness) requiring appropriate human dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension to ever always preserve human meaningfulness-and-teleology cross-fertilising ‘generativity potential’ and ‘ontological-performance’-<including-virtue-as-ontology> potential’ as institutionally reflected respectively with the artistic, the philosophical and the scientific/ontological orientations of human meaningfulness-and-teleology, and in this respect ‘the philosophical as spanning aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance’-<including-virtue-as-ontology> potential) of human meaningfulness-and-teleology’ speaks to the epistemic successes and failures as to human ontological-performance’-<including-virtue-as-ontology> leading up to science/ontology as 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"—enframed-conceptualisation (as we can appreciate that both ancient-sophists and medieval-scholastics could be notionally/epistemically be considered as involved in philosophy however ontologically-flawed we may now think of their given closed mindsets very much as pseudoscience is decried by serious scientists as it is only such ontological-veracity by its perpetual epistemic-totalising ~resubjecting to the validation/invalidation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that can establish the "historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> 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\(^\circ\) 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-
\(<\text{unforegroundingdisentailment,-failing-to-reflect-} \text{‘immanent-}
\text{ontological-contiguity’} > \text{over} \text{‘foregrounding—entailment—}
\text{(postconverging–narrowing-down–sublimation as to existence—as-}
\text{sublimating-withdrawal,-eliciting-of-prospective-supererogation}^\circ\text{ in}
\text{reflecting ‘immanent-ontological-contiguity’}),–\text{as-operative-}
\text{notional–deprocrypticism} ^\circ \text{meaningfulness-and-teleology}^\circ\text{ that projects}
\text{requisite \(<\text{amplituding/formative}>\text{disposedness-(as-to-orientation/value-
construct/valuation–and–derived-parameterising)} \text{ and}
\text{<amplituding/formative>entailment-(as-to-totalising-
contiguous/coherent–factuality-of-variability) as herein
implied/ambitioned), with the implication that the philosophical epistemic
attitude gives a leeway for aestheticising inexactitude/tolerances for
further aestheticising possibilities of human thought
differentfrom/complemenetary-to \text{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–deprocrypticism-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–(<implicit–‘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

and furthermore such a misnomer as to its metaphysics-of-presence-(implicit-'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-suppererogatory–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 socialsetups 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/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation within the artistic framing, philosophical framing or scientific/ontological framing as to their respective aporeticism need for aestheticisation (generativity potential) and/or aestheticisationtowards-ontology (ontological-performance -<including-virtue-as-ontology> potential), and so as we can appreciate that even the artistic as to aestheticisation is much more than just mere patterning but ‘a projection of aestheticising depth’ that speaks of its specific generative, elucidative and exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> aspects as to specific human perception of artistic sublimation,\footnote{\label{footnote1}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\textsuperscript{13} existentialising—enframing/imprintedness-(as-to—historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) conscious and unconscious institutional politics of self-preservation whether from ‘institutionalised philosophy’ or ‘institutionalised science’ as to the overall politicisation of knowledge}
given that human limited-mentation-capacity warrants human institutional specialisations as subdividing the overall human knowledge aestheticisation—and—aestheticisation-towards-ontology (while factoring that existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting—of-prospective-supererogation—<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/intelligibility/setup/measuringinstrument–for–conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest–subpotency–<in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> pertinence to which any such scientific
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 aporetism associated with the corresponding human limited-mentation-capacity and the prospective projective-insights from all such specific aporetisms concerning their retrospective and prospective implications and is in many ways no different from a cumulative/recomposuring understanding as to scientific aporetisms reflection of human historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> 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-retification 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-to-totalising-contiguous/coherent–factuality-of-variability reflecting historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ 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\(^9\) as we can easily appreciate that the lack of blurriness in many a natural science as to an untenable constraining of social\(^{10}\) universal-transparency\(^{10}\)-(transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\)\(^{8}\) 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\(^{87}\) conception as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\)), thus speaking of the requisite underlying ontological-good-faith/authenticity\(^6\) and ontological-bad-faith/inauthenticity\(^6\) insight (manifested beyond-the-consciousnessawareness-teleology\(^{99}\)-\(<\text{in-existential-extrication-as-of-}

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existential-unthought>) when going about knowledge-reification in domains-of-study subject to blurriness, and critically human knowledge-reification\textsuperscript{16} 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\textsuperscript{18} has to be epistemically unaffirmed and so with regards to the constraining implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{10} with no naïve notion of neutrality/goodnatureredness that wrongly leads to equating/leveling-down everything across space and time as of naïve absolutising conceptual-patterning and isms–conceptualisations) such that part and parcel of knowledge is to identify and qualify improbable, obscure and shady misanalyses passing for true knowledge (just as the Socratic philosophers as to their universalising-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\textsuperscript{17}- (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—and rede-mentating/restructuring/reparadigming—psychologism—and equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms–conceptualisations providing the ubiquitous framework for a poorly accounted for media-driven popintellectualism subject to marionetting subterfuges of dominance/usted-interest actors as to a circular interest holding down the profound emancipative potential of the humanities and social sciences as of their inherent sublimating nature (and likewise it is critical to grasp that human sublimation as induced from nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> equally requires corresponding institutional sublimation that doesn’t just assume a relative-ontological-incompleteness—presublimation-construct—of meaningfulness-and-teleology value-construct and shallow-superoerogating 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 (demonetating/structuring/paradigming the veracity of knowledge necessarily as being in ontological-contiguity\textsuperscript{66}), knowledge-reification\textsuperscript{86} 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\textsuperscript{87} constructive construal as to the starting reference which is the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ 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/ontological-veridicality, as to ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ 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, as to ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal, 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-<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> 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{37} 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 \textsuperscript{45}historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> implications of such prior foregoing physics like Newtonian mechanics and other subsequent prior physics conceptions like Lorentz transformation, Maxwell’s equations, etc. without adopting any relic/artifactual notion of their interpretation as to equate/level-down everything across space and time as to an improbable poor sense of relative-ontological-completeness\textsuperscript{37} underlying/organising their comprehensive conceptualisation), and this insight is very much implicated in the Derridean and Foucauldian conceptions of interpretation as to the implicated grasp of projective-insights in deconstruction and genealogy knowledge-reification–gesturings respectively (which by their underlying/organising implicated ‘projective-
insights’

of

apriorising/axiomatising/referencing as to 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, as so-explicated herein, stand-out particularly as to their re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking -‘projective-insights’

imlications of relative-ontological-completeness just as it is so-implicated in the natural sciences unlike many a presentencing—absolutising-identitive-constitutedness knowledge-reification posturing which are de-mentatively/structurally/paradigmatically bogged down in desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to their relic/artifactual postures equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms–conceptualisations
with a poor sense of the projective-insights/epistemic-projection-in-
conflatedness\(^\text{12}\) of apriorising/axiomatising/referencing as of
underlying/organising ‘relative-ontological-incompleteness\(^\text{88}\)/relative-
ontological-completeness\(^\text{87}\)-
(sublimating–referencing/registering/decisioning.–as-self-becoming/self-
conflatedness\(^\text{12}\)/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\(^\text{56}\)–as-
rede-mentating/restructuring/reparadigming–psychologism’\(^\text{89}\)), and as is
explicitly reflected herein as to the ontological-contiguity\(^\text{67}\)—of-the-
human-institutionalisation-process\(^\text{67}\) imbued ‘historiality/ontological-
eventfulness\(^\text{37}\)/ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’>
projective-insights of ‘relative-ontological-incompleteness\(^\text{88}\)/relative-
ontological-completeness\(^\text{87}\)-
(sublimating–referencing/registering/decisioning.–as-self-becoming/self-
conflatedness\(^\text{12}\)/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\(^\text{56}\)–as-
rede-mentating/restructuring/reparadigming–psychologism’\(^\text{89}\) (so-
reflected as of notional–deprocrypticism or
<amplituding/formative>notional–preempting—disjointedness-as-of-
reference-of-thought dimensionality-of-sublimating
dimensionality-of-sublimating

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


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-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> 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

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(uninstitutionalised-threshold\textsuperscript{12}/presublimating–desublimating–
decisionality)-of-ontological-performance\textsuperscript{19} -<including-virtue-as-
on-ontology> of human meaningfulness-and-teleology\textsuperscript{19} are superseded by
mere 'projective-insights'/"epistemic-projection-in-conflatedness\textsuperscript{12}' as to
the fact that there is no logical-basis/logic-\textsuperscript{12}<as-to—transversality–of-
affirmative-and-unaaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’\textsuperscript{12}> for any prospective relative-
on-ontological-completeness\textsuperscript{17} meaningfulness-and-teleology\textsuperscript{19} with logic
rather being the inner working coherence/contiguity of any such a
relative-ontological-completeness\textsuperscript{17} apriorising/axiomatising/referencing
construct with the consequence that the prior relative-ontological-
incompleteness\textsuperscript{18} meaningfulness-and-teleology\textsuperscript{19} logical-basis/logic-
<as-to—transversality–of-affirmative-and-unaaffirmative–disambiguated-
‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{12}> is de-
mentatively/structurally/paradigmatically incompetent-and-irrelevant but
for \textsuperscript{17} universal human 'projective-insights'/"epistemic-projection-in-
conflatedness\textsuperscript{12}' capacity to-come-to-terms-with/to-respond-to
prospective sublimating meaningfulness-and-teleology as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\textsuperscript{6} as of human underlying ontological-commitment\textsuperscript{65} that
then as of psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring begets the prospective relative-ontological-completeness\textsuperscript{17}
apriorising/axiomatising/referencing construct logical-basis/logic-<as-
to—transversality–of-affirmative-and-unaaffirmative–disambiguated-

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‘motif-and-apriorising/axiomatising/referencing’\(^{101}\) > (as there is no prior recurrentutter-uninstitutionalisation, base-institutionalisation—
ununiversalisation, \(^{103}\) universalisation—non-positivism/medievalism, and positivism/rational-empiricism manifestation of \(^{107}\) procrypticism—or—
disjointedness-as-of\(^{9}\) reference-of-thought respective logicalbases/logics-<as-to—transversality—of-affirmative-and-
unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’\(^{101}\) > for prospective base-
institutionalisation, \(^{103}\) universalisation, positivism and prospectively \(^{17}\) deprocrypticism—or—preempting—disjointedness-as-of\(^{9}\) reference-of-
thought respectively but for \(^{10}\) universal human ‘projective-
insights’/’epistemic-projection-in-conflatedness’ capacity to-come-to-
terms-with/to-respond-to prospective sublimating \(^{3}\) meaningfulness-and-
teleology\(^{9}\) as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation\(^{96}\) as of human underlying ontological-
commitment \(^{8}\) in then begetting as of psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring their prospective relative-ontological-completeness\(^{97}\) apriorising/axiomatising/referencing construct logical-bases/logics-<as-
to—transversality—of-affirmative-and-unaffirmative—disambiguated—
‘motif-and-apriorising/axiomatising/referencing’\(^{101}\)’) 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-
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 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; 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’/reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning’ in order to fulfil the requisite ‘maximalising-recomposuring-for-relative-
ontological-completeness’—unenframed-conceptualisation for effective
knowledge-reification—gesturing’ of present day pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-
totalising-entailing.-as-to-entailing-<amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness^} as to
their flawed fundamental knowledge-reification—gesturing point-of-departure cannot intelligibly conceptualise the effective theoretical–conceptual–operant implications warranting the ‘prospective/nascent relative-ontological-completeness retention-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-recomposuring to supersede such presencing—absolutising-identitive-constitutedness 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^—sublimating~referencing/registering/decisioning—as-
self-becoming/self-conflatedness</i>/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 in many
ways such presublimating mental-reflex as of mere institutional
preeminence pretense of integrating such nascent-particular/incipient-
and-material/technical-sublimations-<blinded-to-their-relative-
ontological-completeness</i>—reference-of-thought—devolving> is not
beholding upon existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation and speaks to <amplituding/formative–
epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag that rather stifles
prospective human knowledge possibilities as to their disparateness-of-
conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’ (rather than ‘foregrounding—
entailment-(postconverging–narrowing-down–sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation in reflecting ‘immanent-ontological-contiguity’),–as-
operative-notional–deprocrypticism—meaningfulness-and-teleology
that projects requisite <amplituding/formative>disposedness-(as-to-
orientation/value-construct/valuation–and–derived-parameterising) and
<amplituding/formative>entailment-(as-to-totalising-
contiguous/coherent–factuality-of-variability)); ultimately, as to the fact that human limited-mentation-capacity-deepening is all about ‘genuine knowledge-reification’ framework involving a detour to existence-potency–sublimating–nascence, disclosed from prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>–totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness in epistemic-totalising ly–resubjecting the collective and individual mortals that we are (however the emotional-involvement as succumbing to temporal impulses is exactly what leads to relic/artifactual conceptions of knowledge bent on institutional self-preservation rather than attending to prospective aporeticism-overcoming/unovercoming), there can’t be any pretense as of vague human-subpotency temporal purposes to compromise knowledge as to the fact that only the ‘affirmation as of sublimating veracity’ or ‘unaffirmation as of desublimating impertinence’ reflects organic-knowledge as to its requisite supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument rather than any social or institutional extrinsic-attribution decadent crafts perceived as superseding the requisite intrinsic-attribution for genuine knowledge (even to the extent of temporal institutional or social non-recognition as the primary purpose of knowledge, especially as it reflects prospective human destructuring-threshold–(uninstitutionalised-threshold)/presublimating–
desublimating-decisionality)—of-ontological-performance

including-virtue-as-ontology>, is to enable the social and institutional attendance-
to/dealing-with its prospective aporeticism-overcoming/unovercoming as
to human self-surpassing and by this token rather construing of practices
of institutional or social recognition within prior institutionalised
framework as dispensable/superfluous with regards to prospective
knowledge imbedded transcendence-and-
sublimity/sublimation/superaugatory—de-mentativity parrhesiastic
purposes of prospective knowledge-reification and so beyond
presencing—absolutising-identitive-constitutedness
<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\(^6\)~de-mentating/structuring/paradigming-
<seeding/incipient–profound ~supererogation\(^9\),~as-mentally-
aestheticised~postconverging/dialectical-thinking\(^8\)–qualia-schema>’ and
in this regards knowledge-reification\(^8\) can only extend as far as eliciting
human ontological-commitment\(^5\) as to existence—as-sublimating-
withdrawal and subsequent secondnatured human institutionalisation
from the \(^{103}\)universal-transparency \(^{104}\)~(transparency-of-totalising-
entailing,-as-to-entailing~\langle amplituding/formative–
epistemicity\rangle totalising~in-relative-ontological-completeness\(^8\)),
but
knowledge-reification\(^8\) ends/should-not aspire to any ‘convincing’ of
ontological-bad-faith/inauthenticity \(^{10}~de-
mentating/structuring/paradigming~\langle seeding/incipient–shallow\(^9\)~
supererogation\(^9\),~as-mentally-aestheticised~preconverging/dementing\(^9\)–
qualia-schema> as the latter is nothing but a circular process that only
ends up degrading knowledge into falsehoods as individual
supererogatory~shallowness or supererogatory~profundness inceptively
lies with the individual and not knowledge, well before sublimating
knowledge can be of any relevance thereof as to derived-formulaicity
projected reproducibility—mathesis/motif/thrownness-disposition,~as–
reproducibility-of-aestheticisation

\(^{53}\)logical-
logical-processing-or-logical-implicitation—supposedly-apriorising-in-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation

4^maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-as-to-
for-relative-ontological-completeness—‘epistemicity-relativism’;-‘reprojectively-as-
unenframed-exteriorising/deneuterising ‘-of-motif-and-
conceptualisation apriorising/axiomatising/referencing—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-ontological-normalcy/postconvergence-(unwinding-as-
unfolding/dépliage-as-détendre of elucidation-in grasping existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought-devolving-
as-of-instantiative-context as to existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality over wrongly-projected

meaningfulness-and-teleology
epistemicity>totalising/circumscribing/delineating of meaningfulness-and-teleology

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

form/virtualities/dereification\textsuperscript{a}/akrasiatic-drag/denatured/preconverging-or-dementing \textendash narratives\textendash of-the-reference-of-thought\textendash categorical-imperatives/axioms/registry-teleology\textsuperscript{a} ) as of the implied reproducibility\textendash mathesis/motif/thrownness-disposition,\textendash as\textendash reproducibility\textendash of-aestheticisation as reasoning\textendash from-results/afterthought (as to elicitable \textless \text{amplituding/formative}\textgreater \textsuperscript{b} wooden-language\textendash imbued\textendash averaging\textendash of\textendash thought\textendash \textless \text{as\textendash to\textendash leveling/ressentiment/closed\textendash construct\textendash of\textendash meaningfulness\textendash and-teleology\textendash as\textendash of\textendash nondescript/ignoreable\textendash void \textendash with\textendash regards\textendash to\textendash prospective\textendash apriorising\textendash implications} \textgreater ), 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 \textsuperscript{5} meaningfulness\textendash and\textendash teleology\textsuperscript{9} routing ontologically-hegemonising\textendash narrative\textsuperscript{8} as to psychoanalytic\textendash unshackling/memetic-reordering/institutional\textendash 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\textendash commitment\textsuperscript{6} underlying any society/social\textendash setup conventioning as so reflected by its ‘selfassuredness\textendash of\textendash ontological\textendash good\textendash faith/authenticity \textendash as\textendash being\textendash as\textendash of\textendash existential\textendash reality with respect to its social\textendash stake\textendash contention\textendash or\textendash confliction’ enabling the relative\textendash ontological\textendash completeness \textendash ‘prospective \textsuperscript{5} meaningfulness\textendash and\textendash teleology\textsuperscript{9} routing ontologically\textendash hegemonising-
narrative\textsuperscript{50} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence)' over the relative-ontological-incompleteness\textsuperscript{50} crossgenerationally as of ontological-primemovers-totalitative-framework\textsuperscript{52} sublimating implications, reflecting the fact that there is no base-institutionalisation propositional-convincing-of-dialogical-equivalence of recurrent-utter-uninstitutionalisation but rather a ‘prospective \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{9} routing ontologically-hegemonising-narrative\textsuperscript{50} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ arising as of their ontological-primemovers-totalitative-framework\textsuperscript{52} sublimating implications pointing out that base-institutionalisation is relatively as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} and this notion of ‘prospective \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{9} routing ontologically-hegemonising-narrative\textsuperscript{50} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence)' applies likewise in ‘affirming relative existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} sublimating-
validation/desublimating-invalidation implications of universalisation over base-institutionalisation, positivism/rational-empiricism over universalisation, and prospectively notional–deprocrypticism over our positivism–procrypticism, and such a state of improbable propositional-convincing-of-dialogical-equivalence arises because of prior relative-ontological-incompleteness shiftiness-of-the-Self associated with human sovereign constructs in <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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 resources-and-talent focussing for knowledge-reification', but then sophistic/pedantic dispositions as of social-stake-contention-or-confliction in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation with regards to such issues like climate change, public policy, etc. can turn around and wrongly reaffirm the 'ontological-veracity of human <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 propositional-convincing-of-dialogical-equivalence' to undermine such
‘prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ enlightenment from its dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension specialisms even though we know that the truly specialist lawyer, chemist, etc. doesn’t adopt any such propositional-convincing-of-dialogical-equivalence relation with wooden-language—imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
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>\textsuperscript{8} wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology>-as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>) even when the vast majority of humans never have a thorough grasp of any specifically given specialism/profound positivistic knowledge-construct say modern medicine, physics, social science, etc., and likewise the sophistic/pedantic difficulty facing the prospective possibility of notional--deprocrypticism as it is prospectively reflective of our present positivism–procrypticism uninstitutionalised-threshold\textsuperscript{92} lies in the fact that it is highly liable to present social-stake-contention-or-confliction procrypticism–or–disjointedness-as-of-reference-of-thought sophistry ‘flawed encouraging of propositional-convincing-of-dialogical-equivalence <amplituding/formative>\textsuperscript{8} wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology>-as-of-}
grasp of notional-deprocryptoism implied profound/specialisms knowledge-construct implications

neuterising\(^5^7\)

neuterising—ascriptivity/ascription-hardening/pseudo-referentialism-as-epistemically-flawed— presencing—absolutising-identitive-constitutedness\(^1\)—or—identitive-constitutedness\(^1\)—as—‘epistemic-totality’—dereification\(^2\)—in-dissingularisation\(^2\)—as-flawed-epistemic-determinism\(^2\)

neuterisation\(^5^8\)

<profound-supererogation\(^6\)—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> and temporal-as-prior-notional-discontiguity/epistemic-discontiguity\(^6\)—
<shallow-supererogation\(^6\)—of-mentally-aestheticised—preconverging/dementing\(^4\)—qualia-schema>—representations’, but-wrongly-implying-both-are of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—
‘human<amplituding/formative—epistemicity>totalising—purview-of—construal’—imbued-apriorising/axiomatising/referencing of meaningfulness-and-teleology\(^7\)}
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—


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
presencing—absolutising-identitive-constitutedness perspective, and
noting as well here that the conceptual-patterning naivety of Platonism as
merely prior reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation is alien to Plato and the Socratic
philosophers whose anamnesis rather speaks of originariness-parrhesia,—
as–spontaneity-of-aestheticisation conceptualisation of their
universalising-idealisation), as human-subpotency doesn’t constrain
‘the becoming of ecstatic-existence-as-transcendental-signifier’ as of the
latter’s transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity inducing implications such that ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications-<as-to-
existence-potency—sublimating—nascence,—disclosed-from-prospective-
epistemic-digression-as-of—<amplituding/-formative—
epistemicity>totalising—renewing-realisation/re-perception/re-thought,-
in-supererogatory—epistemic-conflatedness —as-to-the-ontological-
normacy/postconvergence-projective-perspective,—to-which-latter-
human-subpotency-projectively-conflates-to-in-order-to-overcome-our—
prospective-epistemic-abnormalcy/preconvergence as from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation in restoring dimensionality-of-sublimating

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

dimensionality-of-sublimating

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


meaningfulness-and-teleology as
equivalence/correspondence antiakrasiac-aspıration ontological-performance

or-dementing \textsuperscript{2} narratives—of-the \textsuperscript{8} reference-of-thought—categorical-imperatives/axioms/registry-teleology \textsuperscript{9} at its destructuring-threshold (uninstitutionalised-threshold \textsuperscript{10} / presublimating—desublimating—decisionality)—of-ontological-performance—\textsuperscript{11} including-virtue-as-ontology—cannot uphold/uptake the prospective registry-worldview’s/dimension’s meaningfulness-and-teleology as it rather engages with such prospective knowledge in complexification of its prior reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation \textsuperscript{8} wooden-language—imbued—temporal—mere—form/virtualities/dereification / akrasiatic—drag/denatured/preconverging—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 \textsuperscript{9} human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism—\textsuperscript{6} as-from-perspective—ontological-normalcy/postconvergence; hence the

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epistemic-digression-as-of-<amplituding/formative–
epistemicity> totalising~renewing-realisation/re-perception/re-thought,-
in-supererogatory–epistemic-conflatedness\(^3\) or existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality;¶
nonpresencing-<perspective–ontological-normalcy/postconvergence>
speaks to the transcendental-signifier/transcendental-
enabling/sublimating/supererogatory~de-mentativity that is ecstatic-
existence as phenomenologically reflecting existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation\(^7\) ‘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\(^1\) and desublimating
notional-discontiguity/epistemic-discontiguity\(^2\) as of human limited-
mentation-capacity-deepening\(^2\) implications) and signified-as-to-
immanency (speaking of ontological-contiguity\(^6\) 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)\(^1\) so-construed as reflexivity-in-ecstatic-
existence, and critically in this regards reductionist conceptions will
wrongly tend to imply ‘human-subpotency non-scalarity/beholdening-
<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ supersedes the ‘scality/immanency of existence’s ontological-normalcy/postconvergence’; this further explains why reductionisms (as to their <amplituding/formative–epistemicity>totalising/circumscribing/delineating implications) fail to reflect nonpresencing<-perspective–ontological-normalcy/postconvergence> as to the requisite human limited-mentation-capacity-deepening2 knowledge-reification6–gesturing and with such reductionisms rather inducing7 presencing—absolutising-identitive-constitutedness13 as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity7 poor and relic/artifactual conceptions of knowledge that poorly contemplates of human limited-mentation-capacity-deepening1 implications, and so as ‘failing to override apriorising constitutedness13 with apriorising conflatedness12 as the latter enables ‘relative-ontological-incompleteness9/relative-ontological-completeness8’-(sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness1/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—metaphoricity6–as-rede-mentating/restructuring/reparadigming–psychologism85 to be drawn in keeping tab of existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance <-including-virtue-as-ontology> perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity and desublimating notional-discontiguity/epistemic-discontiguity as of human limited-mentation-capacity-deepening implications) and signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence) so-construed as reflexivity-in-ecstatic-existence; the failure to adopt such a nonpresencing-<perspective-ontological-normalcy/postconvergence> apriorising conflatedness construal (underlined by human limited-mentation-capacity-deepening as to existential-contextualising-contiguity ‘implied <amplituding/formative–epistemicity>totalising–renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness’s of ontological-contiguity ’) is critically associated with presencing—absolutising-identitive-constitutedness academicism proliferation of isms—conceptualisations mere conceptual-patterning’ articulated rather as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity (wherein the knowledge-reification—gesturing is simply construed ‘out of idly/singly abstractable
logical possibilities for such ‘isms–conceptualisations mere conceptual-patterning’ and not-or-poorly aspiring to portray the unchanging immanent-backdrop construable-and-reconstruable as of existential contextualising in ontological-contiguity in totalising/circumscribing/delineating conception of meaningfulness-and-teleology) 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, and so as of vague academicism proceduralisms in totalisingly-disentailing—discretion/whim-of-thought, rather than a knowledge-reification—gesturing of foregrounding—entailment—postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’—as-operative-notional-deprocrypticism that starts-from-and-remains-in-is-of-epistemical-embeddedness-with existential-contextualising-contiguity (as to prospective knowledge-reification—gesturing ‘implied totalising—renewing-realisation,—re-perception,—re-thought-in-epistemic-conflatedness’s of ontological—
contiguity’) in construing of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint to be conceptually superseded/overcome in transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as is the case with all true science/ontology so-reflected in their historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> (consider in this regards the apriorising conflatedness\(^1\), in reflecting the unchanging immanent-backdrop of existential-contextualising-contiguity\(^2\), of recurrent aspiration for ontological-contiguity\(^3\) 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\(^4\), 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’ (as to ‘the very same physics <amplituding/formative–epistemicity> totalising–devolved–purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’) rather than an apriorising
constitutedness\textsuperscript{13} 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-existing-contextualising-contiguity\textsuperscript{15} 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\textsuperscript{16} of existential-contextualising-contiguity\textsuperscript{15} 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<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> and rather so as successive <amplituding/formative–epistemicity>totalising/circumscribing/delineating profound-and-contiguous knowledge-reification–gesturings and ‘not any naïve shallow-minded comparison of commonality of ‘isms–conceptualisations mere conceptual-patterning’ failing priorly to disambiguate the successive knowledge-reification–gesturings across-the-times as preceding-and-framing any given concepts’ like failing to realise that the ‘notion of time in physics’ priorly speaks to different physics ‘knowledge-
reification\textsuperscript{16}–gesturing in ontological-contiguity\textsuperscript{66} in reflection of existential-contextualising-contiguity\textsuperscript{13} as of ‘relative-ontological-incompleteness’/relative-ontological-completeness\textsuperscript{87}–
(sublimating–referencing/registering/decisioning–as-self-becoming/self-conflicatedness\textsuperscript{1}/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} across-the-times with respect to physics relative-ontological-completeness\textsuperscript{87} conception as from pre-Newtonian/Leibnizian notion of time, Newtonian/Leibnizian notion of time, Einsteinian notion of time in terms of spacetime up to present-day physics theories notion of time in terms of further developments as from a big-bang-theory insights reflecting the epistemic-veracity that there is no sound concept and conceptualising without the ‘priorly projected ontological-contiguity’ in reflection of existential-contextualising-contiguity\textsuperscript{13} and as of the relative-ontological-completeness\textsuperscript{87} implied profoundness’ within which any such concept and conceptualising is articulated and ‘this effectively contrasts with such apriorising constitutedness\textsuperscript{11} disposition naïve shallow-minded isms–conceptualisations mere conceptual-patterning’ that equates/levelledown everything across space and time as to wrongly imply everything is of the same ontological-contiguity\textsuperscript{16} thus with a poor grasp of ‘knowledge-reification’\textsuperscript{16}–gesturing in ontological-contiguity\textsuperscript{66} in reflection of
existential-contextualising-contiguity as of ‘relative-ontological-incompleteness’/relative-ontological-completeness-
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness/formative–supererogating‐<projective/reprowective—
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 ‘as to a superficiality and ontological-bad-faith/inauthenticity that is patently incapable of construing underlying human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence relevant human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint to be superseded and rather often directly/indirectly contravene/disregard such parrhesiastic insights’ as so-of-ten instigated with such idle/single ‘isms–conceptualisations mere conceptual-patterning’ in apriorising constitutedness 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-operative-notional–deprocrypticism as to
‘<amplituding/formative–
epistemicity> totalising/circumscribing/delineating existential-
contextualising-contiguity’ in elucidating ontological-contiguity’<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional–projective-perspective>’ with the consequence of failing/poorly
reflecting ‘the requisite ontologically-pertinent dynamic theoretical–
conceptual–operant depth/profundness 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/intelligibilitysetup/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-
otional–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 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 implied with 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), and so as defining/given human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint originariness-parrhesia—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setting/measuring—instrument—for—conceptualisation) for reflecting ‘relative-ontological-
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 so-exemplified with naïve truth relativism accusations as to the weirdly and wrongly implied posture that human limited-mentation-capacity-deepening doesn’t occur”; and the specific articulation herein by this author is rather of a profound ‘knowledge-reification–gesturing in ontological-contiguity in reflection of existential-contextualising-contiguity as of ‘relative-ontological-incompleteness/relative-ontological-completeness’-

uninstitutionalisation ‘<amplituding/formative–
epistemicity>totalising–random-as-impulsive de-scalarising’, base-
institutionalisation–ununiversalisation ‘<amplituding/formative–
epistemicity>totalising–nominal-as-tendentious de-scalarising’,
universalisation–non-positivism/medievalism ‘<amplituding/formative–
epistemicity>totalising–ordinal-as-qualifying de-scalarising’ and
positivism–procrypticism ‘<amplituding/formative–
epistemicity>totalising–intervalist-as-categorising de-scalarising’ while
paradoxically wrongly assuming (as to their <amplituding/formative–
epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag”) the ontological-
performance –<including-virtue-as-ontology> of the
‘scalarity/immanency of existence’s ontological-
normalcy/postconvergence’ so-implied veridically as to the
deneuterising/descriptivity 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
epistemic-projection perspective as to nonpresencing—<perspective–
ontological-normalcy/postconvergence> implications while
‘descalarising of human meaningfulness-and-teleology’ effectively
speaks of epistemic-abnormalcy/preconvergence epistemic-projection
perspective as to the specifically given presencing—absolutising—
accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance<-including-virtue-as-ontology>) at uninstitutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected—
‘epistemicity-relativism’ possibilities’); thus in the bigger scheme of things, the more thoroughly profound/fundamental deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought issue is about the ontological-contiguity (as of ‘amplituding/formative—epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity foregrounding—entailment—
(postconverging—narrowing-down—sublimation as to existence—as—sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’)—as-operative-notional—deprocrypticism in elucidating ontological-contiguity<-as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional—projective-perspective>) of assertions/claims articulated in today’s pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-
totalising-entailing—as-to-entailing—
}
epistemicity>totalising~in-relative-ontological-completeness
institutional-being-and-craft ladened (beyond-the-consciousness-
awareness-teleology→<in-existential-extrication-as-of-existential-
unthought>) with sophistic strategies of empty/vague process and
pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation, vague sensibility/decorum-drivenness,
providing credence to frivolity over equanimity, emotional
gimmickiness/manipulation as well as surreptitious practices of
perfidious,double-dealing/betraying as to ‘dilutive/drowning and
sabotaging imposturing/jumbling/sleight in undermining prospective
genuine knowledge-reification” for agenda-driven
deceitful/dastardly/scheming purposes in proximity with deceptive
supposedly objectively mediative institutions, and so as to underlying
ontological-bad-faith/inauthenticity ~de-
mentating/structuring/paradigming<seeding/incipient–shallow⁻⁻
supererogation⁻⁻,as-mentally-aestheticised–preconverging/dementing⁻⁻–
qualia-schema> inducing a social intellectual impotency undermining the
supposed purpose of veridically cumulating/expanding the breadth of
human knowledge as to an intellectual potency that never/hardly comes
but for its institutional-being-and-craft human-subpotency agency (in
disparateness-of-conceptualisation<unforegrounding-disentailment,-
failing-to-reflect–immanent-ontological-contiguity→>) substituting for
and in many ways not exposed to the sublimating-
validation/desublimating-invalidation of existence-potency~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought, in supererogatory epistemic-conflicatedness, 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> 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 the evaluation of assertions/claims as to such a
prospective deprocrypticism—or–preempting—disjointedness-as-of-
reference-of-thought projected ontological-contiguity overcoming
procrypticism—or–disjointedness-as-of reference-of-thought
blurriness of meaningfulness-and-teleology 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/measuringinstru-
ment—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’)


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

(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’)—as-operative-notional–deprocrypticism in elucidating ontological-contiguity’<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (and
so over prior positivism–procrypticism—apriorising/axiomatising/referencing–psychologism
c cunt urated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment


descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human
notional–firstnaturedness—temporal-to-intemporal-dispositions—⟨so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩
accordioning—(as-of-varying-individuations-contextually-transversedesublimation/sublimation,—as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance—⟨including—
supererogation\textsuperscript{\&}, as-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{\&}–qualia-schema> underlying intemporal ontological-performance\textsuperscript{\&}–<including-virtue-as-ontology> (as of dimensionality-of-sublimating\textsuperscript{\&}–<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{\&}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation profound dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{\&}/reification\textsuperscript{\&}/contemplative-distension\textsuperscript{\&} projected apriorising/axiomatising/referencing–psychologism)’ and ‘desublimating ontological-bad-faith/inauthenticity\textsuperscript{\&}–de-mentating/structuring/paradigming–<seeding/incipient–shallow\textsuperscript{\&}–supererogation\textsuperscript{\&}, as-mentally-aestheticised–preconverging/dementing\textsuperscript{\&}–qualia-schema> underlying temporal ontological-performance\textsuperscript{\&}–<including-virtue-as-ontology> (as of dimensionality-of-desublimating-lack-of–<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{\&}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation shallow/lack-of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{\&}/reification\textsuperscript{\&}/contemplative-distension\textsuperscript{\&} projected apriorising/axiomatising/referencing–psychologism)’ associated with any ‘deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought prospective knowledge-reification\textsuperscript{\&} as ever always about preserving the ascendancy of organic-knowledge in superseding-andoeverriding mechanical-knowledge (with the latter rather
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))) thus involving the anticipation of human temporal-to-
temporal ontological-performance</including-virtue-as-ontology> of
prospective knowledge-reification imbued reference-of-thought—
categorical-imperatives/axioms/registry-teleology);¶ and critically so,
as to the fact that
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation rather speaks of ‘one long continuous whole
of human originariness-parrhesia,—as—spontaneity-of-aestheticisation as
of notional—deprocrypticism’ (reflecting ‘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”) which as
guiding spirit no human prospective apriorising/axiomatising/referencing—conceptualisation can pretend to
ignore-and-ignore without falling into perversion of “meaningfulness—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ with prospective
knowledge-reification with relative-ontological-completeness
necessitatively about overriding relative-ontological-incompleteness
apriorising/axiomatising/referencing—conceptualisation as to
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposing metaphoricity implications in transversality—of-
affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ such that any ontologically-
flawed engagement as ‘wrongly implying underlying logical-processing-
or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation deficiency validating logical re-engagement’
rather leads to the mere complexification of the prior relative-
ontological-incompleteness apriorising/axiomatising/referencing—
conceptualisation (as to its deficient ontological-performance —
<including-virtue-as-ontology> and vices-and-impediments undermining
the ontological-good-faith/authenticity—dementating/structuring/paradigming—<seeding/incipient—profound—
supererogation—as-mentally-aestheticised—postconverging/dialectical-
thinking—qualia-schema>) and so as analysing-and-accounting-for the
instigative underlying ‘ontological-faith-notion—or-ontological-fideism—
imbed-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
human solipsistic necessitativeditriveness’ either as of ‘parrhesiastic
seeding-promise-of-human-subpotency-ontological-performance
<amplituding/formative> wooden-language–imbued—temporal—mere-form/virtualities/dereification/akiarasiatic-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\textsuperscript{7} by reification / contemplative-distension\textsuperscript{9} arising from ontological-good-faith/authenticity\textsuperscript{8} but rather ‘just responding mechanically to the untenable constraining of social universal-transparency\textsuperscript{8} (transparency-of-totalising-entailing, as to entailing-
\langle amplituding/formative–epistemicity\rangle totalising~in-relative-ontological-completeness\textsuperscript{7}) of any prospective knowledge-reification as to positive-opportunism\textsuperscript{9} as wrongly and seemingly implying that if such prospective knowledge-reification\textsuperscript{8} untenable constraining and positive-opportunism\textsuperscript{9} 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\textsuperscript{8} arises as of ontological-good-faith/authenticity\textsuperscript{8} reasoning-through/messianic reasoning induced sublimation-over-desublimation), and in many ways human cognitive confliction at uninstitutionalised-threshold doesn’t imply the given presencing—absolutising-identitive-constitutedness\textsuperscript{10} is the ontologically-veridical framing for reconstruing human ontological-performance \langle including-virtue-as-ontology\rangle even as it is the apriorising/axiomatising/referencing–psychologism/mental-schema since it is fundamentally about overcoming the latter’s \langle amplituding/formative–epistemicity\rangle totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{9} as of prospective secondnaturing institutionalisation as revealed when it turns away from inherent-and-genuine knowledge-reification\textsuperscript{8} 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)" intemporal-
disposition prospective apriorising/axiomatising/referencing—conceptualisation (as to existence-potency-sublimating—nascence,-
disclosed-from-prospective-epistemic-digression-as-of-

<amplituding/formative—epistemicity>totalising—renewing-realisation/re-

-perception/re-thought,—in-supererogatory—epistemic-conflatedness" and the corresponding social secondnaturing, as thus enabling and explaining the succession of registry-worldviews/dimensions reflecting holographically-<conjugatively-and-transfusively> the ontological-

-contiguity—of-the-human-institutionalisation-process with genuineknowledge 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-<perspective—ontological-

-normalcy/postconvergence-reflected—'epistemicity-relativism'>

sublimation-over-desublimation so-construed as intellectualism with
respect to the fact that there can’t be any ontology/science where any mortal by mere status and influence can be excepted directly or indirectly from ontological analysis implications as this then de-
mentatively/structurally/paradigmatically defines how the supposed ontology/science is bound to flop theoretically–conceptually–operantly (and in many ways explains the current crisis/usurpation of the genuine social intellectual–function/posture wherein socially dominant vested-
interests/actors come to surreptitiously assume ascendance as to generalised social intellectual apathy that leads to the relegating of ‘true intellectualism’ into ‘expertising as a useful secondary adjunct’ to any whatever primary interest hence rendering the latter susceptible to perversion/impertinence/impotency and incapable of genuinely driving a specific or general human and social emancipatory vision) and this is particularly the case with an ontology/science that claims to construe of the pervasiveness of postlogism social implications as associated say with notions-and-accusations-of-sorcery in non-positivistic social-
constructs or postlogism psychopathy social implications as to our positivism–procrypticism social-construct thus requiring that any such ontologically illegitimate perverted dynamics of social status and influence is necessarily trampled upon to de-
mentatively/structurally/paradigmatically preserve the possibility of an ontology/science and so notwithstanding any sophistic disposition to elicit <amplituding/formative>*wooden-language-{imbued—averaging-of-
thought}<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology*as-of–‘nondescript/ignorablevoid’-with-

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regards-to-prospective-apriorising-implications)

as of

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag against the
requisite dispensing-with-immediacy-for-relative-ontological-
completeness/by-reification /contemplative-distension associated with
all such prospective aporeticism-overcoming/unovercoming superseding
sublimation-overdesublimation; in this respect, the ‘equalisation of all
historicality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’ aestheticisation–and–aestheticisation-towards-
ontology’ as to dimensionality-of-sublimating—
<amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-
rationalising/transeptimeticity/anamnestic-residuality/spirit-drivenness–
equalisation is exactly what reflects
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment–for–conceptualisation as ‘one long continuous whole of human
originariness-parrhesia,–as–spontaneity-of-aestheticisation reflecting
holographically:<conjugatively-and-transfusively> the ontological-
contiguity —of-the-human-institutionalisation-process’ (that precedes-
anddefines registry-worldviews/dimensions mere-formulaic–
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-formulaic–
methodologising/mutualising/organising/institutionalising temporal-
projection (driven as of ontological-bad-faith/inauthenticity ) in
respectively undermining the attainment of prospective base-
institutionalisation, universalisation, positivism and
notional~deprocrypticism as to the fact that such temporal-projection
associated with sophistic and pedantic tendencies are rather of
presencing—absolutising-identitive-constitutedness relation with prior
reference-of-thought–categorical-imperatives/axioms/registry-
teleology originally meant to address prior human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (as so-reflected with the sophists satisfaction with non-universalising sophistry in the face of Socratic philosophers \textsuperscript{103} universalising-idealisation, medieval scholastics satisfaction with non-positivising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in the face of budding-positivism as well as with today’s pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity> totalising—in-relative-ontological-completeness\textsuperscript{72}) of poor knowledge-reification—gesturing that fails ‘knowledge-reification’—gesturing in ontological-contiguity in reflection of existential-contextualising-contiguity\textsuperscript{59} 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\textsuperscript{48}—as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{89} and for instance naively interprets enlightenment thinkers in presencing—absolutising-identitive-constitutedness\textsuperscript{43} terms while lacking the
originariness-parrhesia,–as–spontaneity-of-aestheticisation
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-veracity');¶ and to perfectly understand what is meant by ‘equalisation of all historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> 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, 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-<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism '> 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—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—
perspective—ontological-normalcy/postconvergence-reflected—
‘epistemicity-relativism’) 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
notional—deprocrypticism/<amplituding/formative>notional—preempting
—disjointedness-as-of-reference-of-thought’ (since 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-ontology>’ as to projective-insights/epistemic-projection-in-conflatedness of apriorising/axiomatising/referencing with regards to underlying/organising ‘relative-ontological-incompleteness’/relative-ontological-completeness-


\[
\langle \text{amplituding/formative–epistemicity} \rangle \text{growth-or-conflatedness}^{10}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness}^{11}–\text{in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of deprocrypticism}^{12}\]

and thus reflecting the human limited-mentation-capacity centrality of ‘originariness-parrhesia,—as–spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity—dementating/structuring/paradigming—\langle \text{seeding/incipient–profound}^{13}\rangle\text{-supererogation}^{14},-\text{as-mentally-aestheticised–postconverging/dialectical-thinking}^{15}–\text{qualia-schema}^{16}\rangle$ as preceding-and-defining in addressing human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint before-and-over any so—
derived mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with respect to the fact that ontological-pertinence rather priorly lies with the addressing of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (and this is the fundamental insight about all knowledge and philosophical interpretations as rather construed implicitly or explicitly as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism in aporetically reflecting prospectively the ontological-good-faith/authenticity—dementating/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-formulaic—
methodologising/mutualising/organising/institutionalising reflecting dimensionality-of-desublimating-lack-of —

<amplituding/formative> supererogatory — de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationalsis/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation ‘as to the fact that dimensionality-of-sublimating’ —
<amplituding/formative> supererogatory — de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationalsis/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation as to existence — as-sublimating-withdrawal, -eliciting-of-
prospective-supererogation is aporetically the more fundamental incipient/seedling 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-confoundedness /transvaluative
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness——
equalisation as to existence—as-sublimating-withdrawal,—eliciting-of-
prospective-supererogation" and in turn such naïve conception of
philosophy as of reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation, by equating/leveling-
down everything across space and time and failing to grasp the
implications of human institutional-cumulation/institutional-
recomposure—(as-to—historiality/ontological-eventfulness /ontological-
aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-
reflected—'epistemicity-relativism')

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 de-mentation—
(supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics), is what today underlies
the misanalysis/overemphasis of say Humean or Kantian philosophy as if
of differently evolved framing to Descartes’s thinking-proposition thus
leading to their positivism/rational-empiricism relative—
presencing—
absolutising-identitive-constitutedness existentialising—
enframing/imprintedness—(as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation poorly contemplative prospectively of the more
fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-
of-aestheticisation for prospective philosophical framing as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation as so-implied with advanced postmodern-thought), and
their equalisation exactly implies that Descartes and budding-positivists
and Socrates and universalising-idealisation Socratic philosophers are
more profoundly construed more than just as of their mere-formulaic—
methodologising/mutualising/organising/institutionalising
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation but are rather critically construed as
to their ‘parrhesiastic disposedness’ with regards to their prospective
aporeticism-overcoming/unovercoming addressed in foregrounding—
entailment-(postconverging–narrowing-down–sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation in reflecting ‘immanent-ontological-contiguity’),—as-
operative-notional–deprocrypticism and it is this that more profoundly
informs their thought and make them ever always relevant as to their
respective historiality/ontological-eventfulness /ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> in the overall human institutional-
cumulation/institutional-recomposure-(as-to-historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) of historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> (as the ‘veracity of all prior human aporeticism self-surpassing of reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology’ in reflection of the immanence of existence as the very same all along’ has ever always veridically been about attaining deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought but for human limited-mentation-capacity implications thus inducing the entailing dynamics of ‘the successive registry-worldviews/dimensions aporeticism overcoming/unovercoming thresholds of existential apriorising/axiomatising/referencing rule’ as to human limited-mentation-capacity-deepening towards originariness/origination-so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> as notional–deprocrypticism in overcoming any relative ‘presencing—absolutising-identitive-constitutedness’ and so no different from say human aporeticism self-surpassing associated with construing whatmatter-is-made-up-of as of the succession of such defining questioning and answers across registry-worldviews/dimensions even if just as with overall existence concerning overall human ‘meaningfulness-and-teleology’ whatmatter-is-made-up-of equally remains immanently the same all along but for human
aporeticism implications of limited-mentation-capacity-deepening pointing out that the veracity of the questioning and answers about what-matter-is-made-up-of by the Democrituses and others is veridically as of the prospective profoundness of such questioning and answers being wrestled with today as the sublimated modern day and future developments of physics and so as to the physics epistemic-conception human limited-mentation-capacity-deepening implied ‘originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> in overcoming any relative ‘presencing—absolutising-identitive-constitutedness11; and our own present ‘originariness-parrhesia,–as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity—dementating/structuring/paradigming—seeding/incipient—profound—supererogation,–as—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> ‘ is rather about not construing of their prior mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in ontological-bad-faith/inauthenticity2 failing to factor in their relative-ontological-incompleteness23 human limited-mentation-capacity aporetic context so as to falsely justify our present procrypticism—or—disjointedness-as-of—
and then fail to address our own prospective aporetic context as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

but rather lies in conceptualising how to reconstrue of their projected ‘originariness-parrhesia,—as–spontaneity-of-aestheticisation

of-prospective-supererogation° in reflecting ‘immanent-ontological-contiguity ’)—as-operative-notional—deprocrypticism with this insight pointing to ‘the unassailability/centrality across all times of human dimensionality-of-sublimating’—

<amplitudding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness°/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation with regards to human knowledge-reification°’ (given that later generations don’t need to reinvent from scratch the ontological-performance°—<including-virtue-as-ontology> level achieved by the successive preceding generations as to institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness°/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>) 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

<amplitudding/formative—epistemicity> causality is more fundamentally formative as to human projected ‘originariness-parrhesia,–as—spontaneity-of-aestheticisation

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity°—de-mentating/structuring/paradigming—<seeding/incipient—profound°—supererogation°,—as-mentally-aestheticised—postconverging/dialectical—
thinking 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


notional-contiguity/epistemic-contiguity—<profound-supererogation—of—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema—(as of such ‘mutual

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

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 fundamentally-implying-at-their–reference-of-thought–
notional-discontiguity/epistemic-discontiguity-<shallow-
supererogation"-of-mentally-aestheticised-preconverging/dementing "-
qualia-schema> (as of such differing-relative-ontological-
incompleteness"-and-relative-ontological-completeness"-at-"reference-
of-thought-level-as-implying-"differing
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment ") rather speaks to difference-in-nature/difference-in-apriorising-
oraxiomatising;¶; and finally, as-of-the-epistemic-veracity-implications-
forknowledge-construal as implied with ‘the-specific-notional-
contiguity/epistemic-contiguity"-<profound-supererogation"-of-
mentally-aestheticised-postconverging/dialectical-thinking –qualia-
schema>-of-ontological-contiguity"", notional-discontiguity/epistemic-
discontiguity-<shallow-supererogation"-of-mentally-
aestheticised-preconverging/dementing "–qualia-schema>,-speaks-of-
theepistemic-abnormalcy/preconvergence "-perspective

ontological-bad-
faith/inauthenticity (as-to-manifest-or-induced-
discrete/noncontiguous/incoherence-human-subpotency-epistemic-
perspective-of-notional-discontiguity/epistemic-discontiguity"-failing-to-
reflect-ontological-contiguity -,in-existential-extrication-as-of-
existential-unthought-as-in-dimensionality-of-desublimating-lack-of"–
<amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation)

ontological-bad-faith/inauthenticity ~de-
mentating/structuring/paradigming-<seeding/incipient–shallow-
supererogation,-as-mentally-aestheticised–preconverging/dementing~
mentating/structuring
qualia-schema>-as-of-formative-throwness-projective-
g/paradigming-arbitrariness/waywardness-’imbued-psychologism’–of-
<seeding/incipient apriorising/axiomatising/referencing-(as-preconverging-or-dementing)-
–shallow, reflexive-and-entailing-’leveling-teleology’ prospectively failing to
supererogation,- reflect existence—as-sublimating-withdrawal,-eliciting-of-prospective-
as-mentally-
supererogation66
aestheticised–prec
onverging/dementi
ng–qualia-
schema>

ontological-commitment65
human supposedly coherent ontological-commitment—construed-as-of-
existential-reality,-thusly-as-reifying-and-empowering-given-human-
subpotency-reflexivity-in-ecstatic-existence-(with-human-
‘historiality/ontological-eventfulness’ /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’>’ (as it reflects the accrued transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity underlying the
ontological-contiguity —of-the-human-institutionalisation-process so-
constrained by existence-potency–sublimating–nascence, disclosed-from-

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prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing–realisation/re-perception/re-thought,
in-supererogatory–epistemic-conflatedness') construed as 'prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
percolation-channelling–<in-deferential–formalisation-transference> as–
to-social/institutional/conceptual-constructs
formation/establishment/superseding–metaphoricity', and so 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’ of
nonextricatory firstnaturedness maximalising-recomposuring-for
relative-ontological-completeness—unenframed-conceptualisation in
‘prospective-apriorising/axiomatising/referencing–dialogical-
equivalence–<as-superseding-logical-basis>’ (beyond-andsuperseding
the wrongly-implied ‘prior-apriorising/axiomatising/referencing–
dialogical-equivalence–<as-superseded-logical-basis>’ in relative-
ontological-incompleteness human-and-social–
expectations/anticipations—metaphoricity’–as-rede-
mentating/restructuring/reparadigming–psychologism–<as-from–
from the social scientist/advocate/policymaker, etc. rather supersedes human prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\(^{82}\) (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>\(^{82}\) 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’;\(^{9}\) thus dialogical-equivalence as of prior reproducibility—mathesis/motif/thrownness-disposition—as–reproducibility-of-aestheticisation (especially as prospectively susceptible at the uninstitutionalised-threshold\(^{102}\) to human temporality\(^7\)/shortness
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\)
<amplituding/formative>\(^8\)wooden-language-(imbued—temporal–mere-form/virtualities/dereification\(^8\)/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—reproducbility—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—
superseded-logical-basis> but for the disseminative—selectivity-of-ontological-good-faith/authenticity—over—deselectivity-of-ontological-bad-faith/inauthenticity that could invent/made-possible the prospective-apriorising/axiomatising/referencing—dialogical-equivalence—<as-superseding-logical-basis> and so as of their ‘prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity percolation-channelling—<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs

formation/establishment/superseding—metaphoricity human ontological-commitment as such implies that the doctor, researcher, technologist, etc. initiative is not critically about logically engaging the social framework in its presencing—absolutising-identitive-constitutedness prior-apriorising/axiomatising/referencing—dialogical-equivalence—<as-superseded-logical-basis> but rather eliciting ‘prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity percolation-channelling—<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs

formation/establishment/superseding—metaphoricity as to historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism> and critically as of prospective-apriorising/axiomatising/referencing—dialogical-equivalence—<as-
in reflecting the underlying supposedly coherent ontological-commitment of the social as to fulfilling the prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity function/posture’ like prospective cure from the doctor, prospective technical transformation from the technician/engineer, prospective scientific breakthrough from the researcher, prospective social transformation from the social scientist, etc. (but only as so-validated by the ontological-veracity of the manifest prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications de-mentatively/structurally/paradigmatically as upholding their deferential-formalisation-transference statuses or institutionally-and-socially surpassing-and-substituting-for prior deficient deferential-formalisation-transference statuses as to quackery, scamming, sophistry, etc.); interestingly it is only as of the inventing/making-possible of the apriorising/axiomatising/referencing conception of genes-and-genetics, quantum mechanics, prospective greek-philosophy-out-of-sophistry, etc. that the prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>\textsuperscript{31} 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>\textsuperscript{32} and likewise it is herein contended that prospective notional–deprocrypticism rather notionally/epistemically entails its prospective-apriorising/axiomatising/referencing–dialogical-

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speaks-of-and-inherently-implies notional-contiguity/epistemic-contiguity\(^\text{\textsuperscript{\textdegree}}\)-<profound-supererogation\(^\text{\textsuperscript{\textdegree}}\)-of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema> as from the perspective of relative-ontological-completeness\(^\text{\textsuperscript{\textdegree}}\) 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\(^\text{\textsuperscript{\textdegree}}\) of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with respect to the state of relative-ontological-incompleteness\(^\text{\textsuperscript{\textdegree}}\) of classical-mechanics—axiomatic-constructs implies that the former perspective is of notional-contiguity/epistemic-contiguity\(^\text{\textsuperscript{\textdegree}}\)-<profound-supererogation\(^\text{\textsuperscript{\textdegree}}\)-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\(^\text{\textsuperscript{\textdegree}}\)-<shallow-supererogation\(^\text{\textsuperscript{\textdegree}}\)-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-
prospective-epistemic-digression-as-of-formative-epistemicity\textsuperscript{3} totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflicatedness\textsuperscript{2} as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is the notional-contiguity/epistemic-contiguity\textsuperscript{-}profound-supererogation\textsuperscript{6}-of-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{9}–qualia-schema\textsuperscript{> for articulating and explaining the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{7} since it is the most profound human state of relative-ontological-completeness\textsuperscript{7}–reference-of-thought
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring/postconverging-or-dialectical-thinking\textsuperscript{7}–of-prospective-relative-ontological-completeness\textsuperscript{7}–reference-of-thought;\textsuperscript{¶} 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 \textsuperscript{9} reference-of-thought relatively deficient perception/construal that then actually speaks of notional-discontiguity/epistemic-discontiguity\textsuperscript{7}–shallow-supererogation\textsuperscript{6}–of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema\textsuperscript{> just as human \textsuperscript{2} reference-of-thought relatively efficient perception/construal
'supposedly attaining perspective ontological-contiguity’ speaks of notional-contiguity/epistemic-contiguity—<profound-supererogation—of-mentally-aestheticised~postconverging/dialectical-thinking—qualia-schema>, likewise there is no such thing ‘ontological-decadence’ but rather ‘epistemic-decadence’ or teleological-decadence—<in-dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>, and going by the very same reasoning while there is ‘ontological-normalcy’ however there is no such thing as ‘ontological-abnormalcy’ but rather human ‘epistemic-abnormalcy/preconvergence’, and further there is no such thing as ontological-causality/metaphysical-causality as ‘existence as of its inherent immanency is tautologically all the causation that there is as to its overall ontological-contiguity’ and all the notion of causality that is relevant thereof is undissociable from human-subpotency epistemic-situation (as to human teleology so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’, underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility ←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\(^{-1}\),-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⟩) 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\(^{\circ}⟩\). Interestingly it is important to grasp that
‘ontology as of ontological-contiguity’ is integrative of both notional-contiguity/epistemic-contiguity-\(\rightarrow\)profound-supererogation -of-
mentally-aestheticised–postconverging/dialectical-thinking\(^{-1}\)–qualia-schema> and notional-discontiguity/epistemic-discontiguity\(\rightarrow\)shallow-
supererogation\(^{\circ}\)–of-mentally-aestheticised–preconverging/dementing\(^{-1}\)–qualia-schema> in the sense that ‘existence is a full-potency that reflects the
epistemic-conception of phenomenal/manifest~subpotencies-\(\rightarrow\)in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence> in both their notional-contiguity/epistemic-contiguity\(\rightarrow\)profound-supererogation –of-
mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> and notional-discontiguity/epistemic-discontiguity\(\rightarrow\)shallow-
supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema>’ explaining why existence is rather tautologically
construed as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility"<imbued-and-
‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> (as epistemically-deficient and epistemically-efficient
phenomenal/manifest-subpotencies-<in-transitive-conflatedness—reflexivity,-in-the-full-potency-of-existence’s—sublimating—nascence>
ontological-performance’<including-virtue-as-ontology> in existence are part-and-parcel of existence 'with epistemic-deficiency rather speaking to phenomenal/manifest-subpotencies-<in-transitive-conflatedness—reflexivity,-in-the-full-potency-of-
existence’s—sublimating—nascence> perspective of ontological-deficiency construal’), and it should be pointed out as well that ‘existence’s reifying-and-empowering-reflexivity-of-ecstatic-existence-as panintelligibility"<imbued-and-‘hermeneutically/reprojectively-educing’—human-
subpotency—epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> is conceptually/theoretically exactly what is most profoundly of epistemic-normalcy and ontological-normalcy/postconvergence about existence’ as starkly manifested with such epiphenomenon like quantum entanglement (even as ‘classical interpretations about reality’ superficially as of’ human conscious level of epistemic-sufficiency-constitutedness’ seem to overlook-the-reflexivity—or-wrongly-imply-the-non-reflexivity of existential sublimating
manifestation reflected with the epistemic-conception of phenomenal/manifest-subpotencies<-in-transitive-conflatedness>–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence>, failing to grasp that the ontological-veracity is one of transitive-conflatedness<reflexivity, speaking of an ‘imbricated/threaded/recomposuring reflexivity-connection between epistemicity and ontologisation of existential-phenomena-and-epiphenomena-subpotencies<-wherein-‘subpotencies-as-their-conflatedness’-structuring-out-their-phenomenal-conflation-over-supervened-epiphenomena> as to overall-ecstatic-existence-supervening-conflatedness(12) basically because there is nothing beyond existence and ‘all phenomenal/manifest-subpotencies<-in-transitive-conflatedness>–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence> are epistemic situations that speak to the transitive-conflatedness<reflexivity that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest-subpotencies<-in-transitive-conflatedness>–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence> of the said whole’ but rather ‘the full-potency of existence is integrative of phenomenal/manifest-subpotencies<-in-transitive-conflatedness>–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence> 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\textsuperscript{7}-\textless\textgreater imbued-and-
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation~) about
‘the specific human-subpotency in transitive-conflatedness\textsuperscript{12}–reflexivity in existence (just as of all other phenomenal/manifest~subpotencies<-\textless\textgreater
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

critically, (as from its notional-contiguity/epistemic-contiguity\textsuperscript{6} <-\textless profound-supererogation\textsuperscript{9} of mentally-
\textgreater aestheticised~postconverging/dialectical-thinking \textgreater qualia-schema> perspective of construal as human knowledge-reification\textsuperscript{7} and sublimation) ontological-contiguity implied ontological-normalcy/postconvergence thus reflects that what is central-and-defining is human notional-discontiguity/epistemic-discontiguity\textsuperscript{7} <-\textless shallow-supererogation\textsuperscript{10} of mentally-aestheticised~preconverging/dementing –qualia-schema> as of its formativeness/formative-existential-process (that is as of epistemic/notional lack of notional-contiguity/epistemic-contiguity\textsuperscript{12} <-\textless profound-supererogation\textsuperscript{9} of mentally-
\textgreater.
aestheticised-postconverging/dialectical-thinking—qualia-schema>, so-
construable as to the causality-as-to-projective-totalitative-implications, for-
explictating-ontological-contiguity 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
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—
indeterminacy/deficiency/limitation/constraint—imbued-
notional—temporal-to-intemporal-dispositions<so-
construed-as-from-perspective—ontological-
normalcy/postconvergence—existentialism-form-factor’, and this then
explains the defective ontological-performance<including-virtue-as-
ontology> of all presencing—absolutising-identitive-constitutedness as de-
mentatively/structurally/paradigmatically (as to de-mentation—
(supererogatory—ontological—de-mentioning—ontological—de-
notation—stranding—or-attributive-dialectics) of mental-aestheticisation
induced level of human notional-discontiguity/epistemic-discontiguity—
<shallow-supererogation\textsuperscript{6} of mentally-aestheticised-preconverging/dementing \textsuperscript{--}qualia-schema>) tied down to underlying relative-ontological-incompleteness of a registry-worldview's/dimension's supererogatory-acuity/perspicacity/astuteness/edgeiness/incisiveness--of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument for aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology\textsuperscript{9} in existence and thereof the social dynamics of the derived temporal manifestations of postlogism\textsuperscript{7} and ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations as to social-stake-contention-or-confliction

ontological-contiguity\textsuperscript{6} of-the-human-institutionalisation-process (as of its totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{28} foregrounding—entailment (postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{6} in reflecting ‘immanent-ontological-contiguity’--as-operative-notional–deprocrypticism in elucidating ontological-contiguity\textsuperscript{7}–<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective>’), speaks of overall philosophical depth of contemplation as to ‘coherence/contiguity-of-superseding–oneness-of-
veridical-epistemic-determinism or protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity—of-the-human-institutionalisation-process,-so-construed-as-
singularisation'/epistemic-immanence/veridical-epistemic-determinism’, thus providing ‘a seeding-level of philosophical ‘meaningfulness-and-teleology’ that overcomes human-subpotency emotional-involvement and institutional existentialising—enframing/imprintedness—(as-to-
‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-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-supercratory—epistemic-confledatedness as is sought in the natural sciences, given that the ‘confledatedness—construal—of-existential-contextualising-contiguity’ 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
totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag

meaningfulness-and-teleology

that in many ways (as of our present positivism–procrpticism registry-worldview/dimension) increasingly amalgates in its practice knowledge-reification with social/media-driven influence and is poorly discriminating with wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
and-teleology-as-of-nondescript/ignorable–void'-with-regards-to-
prospective-apriorising-implications>) as of a sophistic/pedantic inclination, and so beyond-the-consciousnessawareness-teleology-<in-
existential-extrication-as-of-existential-unthought>‘;¶ the ontological-
contiguity—of-the-human-institutionalisation-process as such is reflexive of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnatures—temporal-to-intemporal-dispositions<-so-
construed-as-from-perspective–ontological-
normalcy/postconvergence>‘–existentialism-form-factor as of the de-
mentative/structural/paradigmatic accordioning-{as-of-
varyingindividuations-contextually-transverse-
desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance -<including-
virtue-as-ontology>} implications of ‘human dimensionality-of
sublimating — <amplituding/formative> supererogatory—
dementativeness/epistemically-growth-or-conflatedness —transvalutative-
rationising/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 reasoning-through/messianic—
reasoning in eliciting the apriorising/axiomatising/referencing possibility
for prospective constructiveness-of-ontological-performance —
<including-virtue-as-ontology> as construction-of-the-Self' and 'human
<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—or/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—and—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—
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

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-
<amplituding/formative–epistemicity>growth-or-conflatedness/transvalutative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness)

<seeding/incipient apriorising/axiomatising/referencing—(as-postconverging-or-dialectical-thinking”) prospectively reflecting existence—as-sublimating-
supererogation,–as-mentally-
aestheticised—postc onverging/dialectic
al-thinking –

qualia-schema>

ontologically-ontologically-hegemonising-
hegemonising-narrative/narrativity/notional–deprocrypticism-narrative/totalitative-
narrative\textsuperscript{70}/narrativ
aspiring-or-‘hegemonising-intemporal-as-ontological-narrative-
ity/notional–depro
metaphoricity\textsuperscript{56}-as-of-ontological-aesthetic-tracing-⟨perspective–
crypticism-ontological-normalcy/postconvergence-reflected-‘epistemicity-
narrative/totalitativ
relativism’⟩’-‘(ontologically-driven construal as of correspondingly
e-aspiring-or-
‘hegemonising-intemporal-as-ontological-narrative-
notation
enabling for critical prospective metaphoricity\textsuperscript{56} ontological-veracity
metaphoricity –as-
of-ontological-aesthetic-tracing-
⟨perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity>-totalising–renewing-realisation/re-
perception/re-thought,-in-supererogatory–epistemic-conflatedness over
human-subpotency as of ontological-primemovers-totalitative-
framework\textsuperscript{72}’‹amplituding/formative–epistemicity>causality–as-to-
projective-totalitative–implications,-for-explicating-ontological-
contiguity\textsuperscript{56}
ontological-
ontological-performance-⟨including-virtue-as-ontology⟩ of human
succession of registry-worldviews/dimensions) as so-operatively enabled as of human de-mentation-(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics); thus ontological-performance-<including-virtue-as-ontology> as herein construed (as from nonpresencing-<perspective—ontological-normalcy/postconvergence>) is rather all about evaluating/assessing human ‘meaningfulness-and-teleology while notionally accruing the conceptivity/epistemic-reflexivity implications as to relative-ontological-incompleteness /relative-ontological-completeness—(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness/|formative—supererogating—<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—to—profound-supererogation conception of social-stake-contention-or-confliction’, and in this regards just as say medicine in the understanding of the body for rementating/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-rementating/restructuring/reparadigming—psychologism—<as-from—
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 to human ontological-performance<-including-virtue-as-ontology> in adopting a positivistic existentialising—framing/imprinting-(as-to-prospective–historiality/ontological-eventfulness>/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) 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 \(1\) deprocrypticism-or-preempting-disjointedness-as-of-reference-of-thought existentialising-framing/imprinting-(as-to-prospective-\(1\) historiality/ontological-eventfulness /ontological-aesthetic-tracing-\(\langle\) perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism\(\rangle\))’ are even much more profoundly significant as to potentially reflecting ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omnipotential 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 \(\langle\)in-perspective-epistemic-abnormalcy/preconvergence\(\rangle\)’ 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\(\rangle\)’ involving renewed self-awareness as to prospective construction-of-the-Self)
primemovers-totalitative-framework\textsuperscript{22} relative-cause-and-effect-predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment\textsuperscript{\textcopyright}) / operatives-of-ontologically-hegemonising-narrative\textsuperscript{1}: 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 \textsuperscript{55}‘meaningfulness-and-teleology’\textsuperscript{99} (as knowledge-reification\textsubscript{86}) ‘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\textsuperscript{1} 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\textsuperscript{\textcopyright}) / operatives-of-ontologically-hegemonising-narrative\textsuperscript{1}:\| with the result that vague articulations of ‘supposed knowledge-reification’\textsuperscript{86} 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—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, 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 ontological-primemovers-totalitative-framework construed as causality; wherein for instance the appraisal of ‘health epiphenomenon of existence’ as of historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—epistemicity—relativism ranging from perceptivity-as-of-bad-omen, perceptivity-as-of-a-specific-place-or-specific-evil-people-or-
 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-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> in existential-contextualising-contiguity as of human limited-mentation-capacity-deepening ’),¶ and this explains why a registry-worldview/dimension is a <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology’-as-of-’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) with the state of relative-ontological-incompleteness just as well aspiring for progress just as the state of relative-ontological-completeness 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/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology 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-totalititative-framework can thus be
understood as 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’ 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 dementative/structural/paradigmatic implications from the perspective of the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier and thus are construed as of their ‘dementative/structural/paradigmatic implications of relative-ontological-completeness’ in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’, reflecting a human-causative-construction conception in conflatedness/projective-conflating apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the ‘totalitative epistemic/notional-projective-perspective’ that points out the veridical conception of causation) and so over a traditional reflex construal of human causation in constitutedness as of presencing—absolutising-identitive-constitutedness apriorising/axiomatising/referencing (wherein for instance with regards to prospective human-causative-construction, as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—<imbued-and—hermeneutically/reprojectively-educing—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation>, prospective
thought aetiologisation/ontological-escalation)

\[\text{panintelligibility}^{73}\] panintelligibility (and specifically with regards to human-subpotency panintelligibility—effusing/ecstatic–inlining construed as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-


aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>) underscores 'the more fundamental

postconverging-or-dialectical-thinking \(^\text{Ⅱ} \)-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:\(^\prime \text{Ⅱ} \)–reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence> as the whole in ontological-contiguity or integrality’, and with panintelligibility conception as herein articulated speaking to the more profound-and-dynamic existential construal of difference hermeneutically/reprojectively-educing sublimation-over-desublimation so-construed beyond the successive Heideggerian ontological-difference conception knowledge-reification\(^\text{Ⅱ} \)–gesturing (of shallow epistemicity insight) and the Derridean différance conception knowledge-reification\(^\text{Ⅱ} \)–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\(^\text{Ⅱ} \)–gesturing (panintelligibility as articulated herein rather projects of scientific exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications>, as so-underlied by ‘existential phenomenalities/manifestations projected perspective <amplituding/formative> disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and
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/integality 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\textless in-transitive-conflatedness\textgreater –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence\textgreater  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\textless in-transitive-conflatedness\textgreater –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence\textgreater  are rather of reductionist <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textgreater 12 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\textgreater 12 conceptivity/epistemic-reflexivity adopts a projective-insights as of difference–conflatedness\textgreater 13 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\textgreater 1 conceptualisation) as such a constitutive-emergence conceptualisation will rather imply the idea of
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

overcoming/unovercoming’> and so over-and-beyond grotesquely punctual confusion/misconstrual as of ‘reductionist conceptivity/epistemic-reflexivity constituting-construal of existential phenomenality/manifestation as to human epistemic-abnormalcy/preconvergence’ perspective’ as manifested for instance with naïve science-ideology interpretations of the social in the sense that in many ways such science-ideology interpretations tend to ‘confusingly in shallow-supererogation’ implicit the reality of the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity of the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies–<in-transitive–conflatedness>–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> (as to their implied sublimating existence’s necessitating implications and consequences)’, and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame–of–ontological-contiguity, and so as of vague disparateness-of-conceptualisation–<unforegrounding–disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’>;¶ the ontological-normalcy/postconvergence epistemicity perspective reflected by the ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ contrasting with
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–differential as of relative-ontological-incompleteness/relative-ontological-completeness\textsuperscript{2}–(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{2}/formative–supererogating-
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) epistemicity underlying ontological-performance\textsuperscript{2}–<including-virtue-as-ontology>’ speaking to the inherent imbuement of existence as of its ‘transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and immanence differential conceptivity/epistemic-reflexivity integral-difference’ (so-construed as the ever requisite need for any ‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{2} conceptivity/epistemic-reflexivity’ epistemic-conflatedness\textsuperscript{2} implied projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicativeinsight’ so-reflecting dimensionality-of-sublimating\textsuperscript{2}—
thought-as-
categorical-imperatives/axioms/registry-teleology, reconceptualised-
effectively-rather-as-of-prior-relative-ontological-incompleteness-of-reference-
apriorising-in-of-thought in preconverging/dementing—apriorising-psychologism)
nonconviction/mad
eupness/bottomlini
ng-as-to-shallow-
supererogation

positive-
positive-opportunism speaks to the fact that unlike is the case with
opportunism75
intemporal/firstnatureness solipsistic constructs, underpinning—

suprasocial-construct and as reflected as to human

notional—firstnaturedness—temporal-to-intemporal-dispositions—so-

construed-as-from-perspective—ontological-normalcy/postconvergence>
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>) as deterministic
validation of ontological-veracity is never a critically relevant element

for prospective intemporal/firstnatureness knowledge-reification®
generation as to existence—as-sublimating-withdrawal—eliciting-of-

prospective-supererogation® given that the underpinning—suprasocial-

construct of “meaningfulness-and-teleology® as reflected in any social-

setup institutionally is rather ‘a secondnatured/habituated

institutionalisation construct as from deferential-formalisation-

transference as to ® presencing—absolutising-identitive-constitutedness®
as of supposedly coherent human ontological-commitment and so validated as of ontological-prime movers-totalitative-framework with respect to ‘adhering to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-

\textit{\textless\textgreater \text{amplituding/formative-epistemicity}>totalising-renewing-realisation/re-perception/re-thought,in}\textit{\textless\textgreater \text{supererogatory-epistemic-conflatedness}\textgreek{\textgreater}\textless\textgreater }

implications’ in order for prospective deferential-formalisation-transference suprasocial \textit{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 \textit{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 \textit{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/instantiative-devolving-meaningfulness’ in \textit{\textless\textgreater \text{amplituding/formative}>8\text{wooden-
language—imbued—averaging-of-thought—\langle as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology—\langle as-of—‘nondescript/ignoreablevoid’—with-regards-to-
prospective-apriorising-implications⟩) with poor nonextricatory-
existential-preempting-of-existential-unthought without such manifest
positive-opportunism and the possibility for transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity can only arise as of
untenable prospective existence-potency—sublimating—nascence,—
disclosed-from-prospective-epistemic-digression-as-of—
\langle amplituding/formative–epistemicity⟩totalising—renewing-realisation/re-
perception/re-thought,—in—supererogatory—epistemic-conflatedness

constraining relative-ontological-completeness framework
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument as opened-construct-of—meaningfulness-and-teleology in its
crossgenerational transformative effect even as its initial instigation
doesn’t elicit immediate positive-opportunism as of its dispensing-with-
immediacy-for-relative-ontological-completeness—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—\langle amplituding/formative–
epistemicity⟩totalising—renewing-realisation/re-perception/re-thought,—
in-supерerогatory—epistemic-conflatedness \(^2\) to supersede human temporality\(^3\)/shortness \(^8\)wooden-language-(imbued—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 ‘propheters of antiquity as philosophers’, with the \(^4\)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 universalisation, universalisation—non-positivism/medievalism with
reification”’

postlogic-backtracking-<iterative-looping- ‘set-of-dereifying-hollow-
backtracking- narratives-and-acts’>-with- ‘successive-shifting-of-the-narratives-and-<iterative-looping-
acts-foci’-construed-as- ‘deception-of-successively-shifting-or-
‘set-of-dereifying-
noncohering-narratives-and-acts’- (construed-as-of-slanted-
hollow-narratives-
and-acts’)76 ‘unsoundness-or-ontological-bad-faith/inauthenticity’-of- ‘reference-of-
thought’-for-the- ‘perversion-of- ‘reference-of-thought’-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’-;
and-so-to-avoid-wrongly-validating-the- ‘reference-of-thought/registry-elements-(implied—logical-dueness-or-scape, profile-
or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology)—as-veridical-and-then-wrongly-implying-
engaging-within-logical-processing-or-logical-implication—
supposedly-apriorising-inconviction-as-to-profound-supererogation76)

postlogism77/psychopathy-as-of-preconverging-or-dementing –
apriorising-psychologism-(as-of-lower-threshold-in-failing-dispensing-
preconverging-or-
with-immediacy-for-relative-ontological-completeness’-by-
dementing’–
apriorising-
reification’/contemplative-distension’,-with- ‘slanting-qualia-schema’-
psychologism
manifested-overtly-at-childhood-psychopathy-destructuring-threshold-
but-susceptible-to-be-wrongly-construed-as- ‘postconverging/dialectical-
thinking’—qualia-schema’-at-covert-adulthood-psychopathy-
destructuring-threshold-and-as-the-latter-induces-conjugated-
postlogism-destructuring-threshold), so-specifically undergirded as to

presencing–absolutising-identitive-constitutedness

(inducing—presencing—absolutising-identitive-constitutedness
<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>supercratory—de-mentativeness/epistemic-
meaningfulness-and-teleology) refers to the overall construct of human
meaningfulness-and-teleology (as manifested variously by all individuals within any given registry-worldview/dimension) assuming a
meaningfulness-and-teleology’, dem- mentatively/structurally/paradigmatically defines (given the already inculcated ‘presencing—absolutising-identitive-constitutedness as of social-vestedness/normativity-<discretely-implied-functionalism>’) the possibility for re-engaging with ontological-veracity for prospective sublimation of human meaningfulness-and-teleology, and so-reflected by the fact that any given registry-worldview/dimension operates on the basis of a presencing—absolutising-identitive-constitutedness¹³
‘supposed human-subpotency abstract self-determinative ontological-performance’-<including-virtue-as-ontology> capacity as to the full-potency of existence’ whereas in reality ‘human instigated meaningfulness-and-teleology”-<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” imbued secondnaturing’ when it comes to social-stake-contention-or-confliction;¶ and as from the overall human aestheticisation–and–aestheticisation-towards-ontology existentialising–frame of ontological-performance”-<including-virtue-as-ontology>, ‘presencing—absolutising-identitive-constitutedness” of socialvestedness/normativity-<discretely-implied-functionalism>’ thus speaks of human-subpotency beholding-becoming—distortiveoriginariness/distortive-origination–as-to–‘historicity-tracing—inhibitedmental-aestheticising (as manifested with the presencing—absolutising-identitive-constitutedness” of any given defined registry-worldview’s/dimension’s as to its given apriorising/axiomatising/referencing) and so undermining the
bechancing-becoming—originariness/origination—as-to-

historicality/ontological-eventfulness/ontological-aesthetic-tracing-

<perspective—ontological-normalcy/postconvergence-reflected-

‘epistemicity-relativism’>—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 existentialising—enframing/imprintedness—(as-to-

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

transposition) conceptualisation implications’ (as to ‘presencing—

absolutising-identitive-constitutedness preconverging/dementing—

apriorising-psychologism epistemic-projection perspective’ which fails to

factor in that human limited-mentation-capacity implies that the

<amplituding/formative—epistemicity>totalising construal is relatively

deficient as of its epistemic constitutedness

apriorising/axiomatising/referencing) with respect the

terms/terminologies and overall conceptualisation veridical

nonpresencing—

perspective—ontological-normalcy/postconvergence>

sublimating meaningfulness-and-teleology (herein rather construed as

of appropriate nonpresencing—

ontological—
normalcy/postconvergence> epistemic-conflatedness\(^2\) as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing in relative-ontological-completeness\(^3\) (as to ‘\(^6\)nonpresencing-\(<\)perspective–ontological-normalcy/postconvergence> postconverging/dialectical-thinking –apriorising-psychologism epistemic-projection perspective’ which compensates for human limited-mentation-capacity ontologically deficient/disjointed
\(<\textit{amplituding/formative–epistemicity}>\text{totalising construal by epistemic-
conflatedness}\(^2\) as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing), and so for instance with the notion of say teleology\(^9\) (construed herein as from \(\text{nonpresencing-}\(<\)perspective–ontological-normalcy/postconvergence> \) as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological’ (so-reflecting \(<\textit{amplituding/formative}>\text{disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising}) \) and \(<\textit{amplituding/formative}>\text{entailment-(as-to-totalising-
contiguous/coherent–factuality-of-variability})\)’ and ‘is not beholdening to any \(\text{presencing—absolutising-identitive-constitutedness}\(^3\) \(<\textit{amplituding/formative–epistemicity}>\text{totalising construal given epistemic-abnormalcy/preconvergence}^0\) implied epistemic-projection perspective’ with the ontological-veracity of teleology\(^3\) projectively arising as herein construed as of ontological-normalcy/postconvergence implications of \(<\textit{amplituding/formative–epistemicity}>\text{totalising construal, and this underlying projective ontological-
normalcy/postconvergence epistemic-conception is reflected with all the terms/terminologies articulated herein like solipsism, organicalism, akrasiatic-drag, temporality, intemporality, etc., as so-construed <amplituding/formative–epistemicity>totalisingly (as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology underlied totalisingly-entailing by the overall ontological-contiguity—of-the-human-institutionalisation-process and thereof corresponding protracted living-development–as-to-personality-development and institutional-development–as-to-social-function-development implications), with this projective ontological-normalcy/postconvergence epistemic-conception conceptual approach herein including the very notion of ‘presencing—absolutising-identitive-constitutedness’ rather construed herein as from nonpresencing-
<perspective–ontological-normalcy/postconvergence>’ to imply the ontological-veracity of presencing—absolutising-identitive-constitutedness ‘is not present to itself’ but rather to its prospective relative-ontological-completeness perspective and so in ‘contrast to the epistemic-conception of such a notion like presentism’ (lacking such <amplituding/formative–epistemicity>totalising conception backdrop as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology underlied totalisingly-entailing by the overall ontological-contiguity—of-the-human-institutionalisation-process implied
epistemic-conflatedness\(^*\) as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing) and thus ends up ‘wrongly construing of the present circularly as of the epistemic-projection perspective of the very same present as its epistemic-conception is then wrongly constitutively absolutised in its present epistemic-abnormalcy/preconvergence\(^*\)’ thus failing to reflect the overall existential becoming/conflatedness\(^*\)/formative–supererogating (and so ‘epistemic-reflexively as of human limited-mentation-capacity-deepening\(-\langle <\text{amplituding/formative–epistemicity}>\rangle\text{totalisingly–as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}\(\rangle\)\) that de-mentatively/structurally/paradigmatically veridically reflects the successive registry-worldviews/dimensions given \(^*\)presencing—absolutising-identitive-constitutedness\(^*\) (with this ‘overall existential becoming/conflatedness\(^*\)/formative–supererogating backdrop for conceptualising \(^*\)presencing—absolutising-identitive-constitutedness\(^*\)’ rather construed as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^*\) underlied totalisingly-entailing by the overall ontological-contiguity\(^*\)—of-the-human-institutionalisation-process\(^*\) implied epistemic-conflatedness\(^*\) as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing and ‘so-undergirded by human dimensionality-of-sublimating\(^*\)—
\(<\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic—}

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growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as of the operative human mental-devising-representation

dem-entation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)


superseded-logical-basis>82

limited-mentation-capacity-deepening (and this conception of reference differs from a presencing—absolutising-identitive-constitutedness perspective ‘of referencing existence in absolute identitive terms’ which fail to project the requisite epistemic insight as to the sublimating implications of human limited-mentation-capacity-deepening underlined by its dimensionality-of-sublimating—<amplituding-formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation associated with the overall ontological-contiguity—as-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

teleological—devolving

meaningfulness-and-teleology

worldview’s/dime

<as-Being-or-ontological-or-existential—defect>—<with-regards-to-
nsion’s-
uninstitutionalised-
threshold

uninstitutionalised-
regression’s/dimension’s/given-de-
regression’s/dimension’s-given-de-
regression’s/dimension’s-given-de-
regression’s/dimension’s-given-de-
regression’s/dimension’s-given-de-
regression’s/dimension’s-given-de-
regression’s/dimension’s-given-de-
regression’s/dimension’s-given-de-
regression’s/dimension’s-given-de-
regression’s/dimension’s-given-de-
regression’s/dimension’s-given-de-
regression’s/dimension’s-given-de-
regression’s/dimension’s-given-de-
regression’s/dimension’s-given-de-
regression’s/dimension’s-given-de-
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maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation over prior relative-ontological-incompleteness construed as incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation, wherein prospective relative-ontological-completeness is a reified/elucidated-as-of-more-profound construal overlooking/superseding the prior relative-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-normalcy/postconvergence>

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

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

relative- ‘relative-ontological-incompleteness’/relative-ontological-completeness -(sublimating–referencing/registering/decisioning,—as—
incompleteness /r self-becoming/self-conflatedness /formative–supererogating-
elative-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
tonological-axiomatising/re-referencing,-in-perspective–ontological-
completeness normalcy/postconvergence) as to human-and-social—
(sublimating~refer expectations/anticipations—metaphoricity‘—as-rede-
encing/registering/mentating/restructuring/reparadigming—psychologism’ reflect
decisioning,—as—reference-of-thought-constrained-ontological-veridicality-as-so-
self-becoming/self-determined-by-existential-contextualising-contiguity’s-
conflatedness /for reifying/elucidating-of-prospective-relative-ontological-completeness’-
mative—of‘ reference-of-thought‘devolving-as-of-instantiative-context and
supererogating—speaks to the fundamental
<projective/reprojective supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
crative—apriorising/axiomatising/referencing/intelligibility/setup/measuring-instru-
aestheticising-re-
ment meaningfulness-and-teleology‘ implications as to human limited-
mentation-capacity-deepening (so poorly recognised as from
apriorising/re-
7/presenting—absolutising-identitive-constitutedness perspective that by
axiomatising/re-
‘elaboration-as-mere-
referencing,-in-
outside-existential-contextualising-contiguity develop an ontologically-
ontological-
normalcy/postconv
perspective of construed of existence’ by so-projecting of ‘an underlying
urrence>) as to absolute intelligibility framework’ that supposedly supersedes existence—
human-and-social—
expectations/anticipations—sublimating-withdrawal,-eliciting-of-prospective-supererogation’—<as-

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metaphoricity as-rede-mentating/restructuring/reparadigm going to analyse sophisticated thought not making the same mistake as supposedly ontologically-flawed as of its
paradoxical criticism of relativity), factoring in that ‘existence is not
beholding to human-subpotency’ as to when the human projects any
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—apriorising/axiomatising/referencing/intelligibility setup/measuring instrument which needs to be validated as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation, and thus the conception of relative-ontological-completeness speaking rather of the validative pertinence imparted by existence and so relatively (with regards to registry-worldviews/dimensions reference-of-thought as to implied living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) as from recurrent-utter-uninstitutionalisation to prospective notional—deprocrypticism
as of the overall ontological-contiguity—of-the-human-
institutionalisation-process\textsuperscript{67} (whereas the presencing—absolutising-identitive-constitutedness\textsuperscript{13} perspective by equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms–conceptualisations as to wrongly imply everything is of the same ontological-contiguity\textsuperscript{66} in absolute terms as to its epistemic lack of projective-insights as to contrasting relative-ontological-incompleteness\textsuperscript{88} and relative-ontological-completeness\textsuperscript{87} apriorising/axiomatising/referencing—psychologisms, ‘will naively equate in absoluton as to a relativity-accusation such relative-ontological-completeness\textsuperscript{87} projective-insights about the overall ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} as to difference-conflatedness\textsuperscript{14}—as-to-totalitative-reification’ ‘in-singularisation’ ‘as-veridical-epistemic-determinism\textsuperscript{21} as to imply by the relativity-accusation it is along the same lines with Ancient sophists non-universalising meaningfulness-and-teleology\textsuperscript{55} or it is basically unintelligible’, and so since it wrongly operates on the basis that its presencing—absolutising-identitive-constitutedness\textsuperscript{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 );\textsuperscript{49} and operantly ‘relative-ontological-incompleteness’ ‘relative-ontological-completeness\textsuperscript{87}—(sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness\textsuperscript{17} formative—supererogating—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-

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

re-originary—as-re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-unenframed/unbeh (imbued-postconverging/dialectical-thinking—projective—
oldening/outlier-conceptualisation-insertions'/epistemic-projection-in-conflatedness' of-
notional--deprocrypticism-prospective-sublimation)-(so-reflected as of
the ontological-normalcy/postconvergence epistemic projective-
postconverging/dialogical-thinking--<amplituding/formative>supererogatory-de-mentativeness/epistemic-
'projective-growth-or-conflatedness'/transvalutative-
'epistemic-projection-in-conflatedness'--of-
notional--deprocrypticism--prospective-sublimation
underlying-the-imbed-human-subpotency--fatedness-of-
sublimation-over-desublimation--as-of--notional--deprocripticism--as-
of-
universalisation,-positivism/rational-empiricism-and-prospectively-
depcrypticism'-(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')

shiftiness-of-the-Self as of mere reproducibility--
mathesis/motif/thrownness-disposition,--as--reproducibility-of-
aestheticisation existentialising—enframing/imprintedness-(as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition) dereifying-gesturing--(as of the defined registry-
worldview's/dimension's "reference-of-thought existential-
contextualising-contiguity"—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-
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 requisit
prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation)
singularisation^92 ‘epistemically-immanented’-as-of-internal-necessity-and-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru
ment,¶ as-of-apriorising-teleological-wholeness/nested-congruence
singularisation-(operantly-construed-as-of-maximalising-
recomposuringfor-relative-ontological-completeness^87/preempting—
disjointedness/as-internal-coherencing),¶ and thus singularisation is
construed ‘as from ^<amplituding-formative—epistemicity>causality—as-
to-projective-totalitative–implications,-for-explicating-ontological-
contiguity^ of relative-ontological-incompleteness^87/relative-ontological-
completeness^7-(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 ‘postconverging-or-dialectical-
thinking’—apriorising-psychologism representation’, with singularisation
so-induced by ‘prospective parrhesiastic-aestheticisation
reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation as postconverging/dialectical-
thinking’—qualia-schema’, reflecting the contrastive apriorising-
teleological-thresholding–asteleological-framework/narrative-framework
of ‘prospective postconverging-or-dialectical-thinking’—apriorising-
psychologism intemoral parrhesiastic-aestheticisation induced
reasoning-through/messianic-reasoning reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation’ and ‘prior preconverging-or-dementing’—apriorising-
psychologism temporal underpinning–suprasocial-construct as to its
<amplituding/formative>"/wooden-language–imbued—temporal–mere-
form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the-
<reference-of-thought–categorical-imperatives/axioms/registry-
teleology’) and sophistry reproducibility—mathesis/motif/thrownness-
disposition,—as–reproducibility-of-aestheticisation as reasoning-from-
results/afterthought’ (with the implication that such ‘prospectively
induced singularisation is not really meaning but rather
pseudo-edginess/pseudo-incisiveness <amplituding/formative–
epistemicity> totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag as of its
apriorising-teleological-thresholding–as-teleological-
epistemicity>totalising~self-referencing-
synergising/circularity/interiorising/akrasiac-drag as of our
apriorising-teleological-thresholding–as-teleological-
framework/narrativeframework’ with the prospective metaphoricity—
as-event-of-prospective-intemporal-parrhesiastic-aestheticisation as
notional–deprocrypticism “meaningfulness-and-teleology”

socially-
socially-functional-and-accordant–(construed-in-terms-of-’least-and-
derived-temporal-operating-modalities-of-the’ reference-of-thought-as-
of-’incrementalism-in-relative-ontological-incompleteness’—enframed-
conceptualisation-inducing-the-uninstitutionalised-threshold’)-and-not-
’maximal-as-intemporal-operating-modality-of reference-of-thought-as-
of-’maximalising-recomposuring-for-relative-ontological-
completeness’—unenframed-conceptualisation-as-inducing-the-
prospective-institutionalisation’;

as-the-
transdimensional/transcendental-dichotomy-of-ontologically-unsound-
and-sound-shades-of-apparently-the-same’ reference-of-thought-(so-
disambiguated-as-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’-
of-’reference-of-thought’ devolving-as-of-existential-instantiative-
context))

storied-
storied-construct/ontologically-valid-narration-(as-of-’ontologically-
construct/ontologic hegemonising-narrative’ ontological-performance’<including-virtue-
ally-valid-narration as-ontology’>’
subknowledging

subknowledging-(preconverging-or-dementing-as-if-of-ontologically-veridical-sound-thought)

sublimation-inducing—

sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existent-

inducing—existential-interpretation/axiomatisation-of-existence-<so-construed-as-

the-preformulating/preframing/premeaningfulness-underlying-

textuality/ermeneutics/possibilities-of-becoming-existential-

interpretation/axiomatisation-of-existence-<so-construed-as-

ontological-normalcy/postconvergence>-that-enables-relative-

ontological-completeness'-foregrounding—entailment-as-reflecting-

ontological-contiguity —and-thus-as-of-ontology/science'-as-from-

human'-amplituding/formative—epistemicity-totalising~thrownness-in-

existence'-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'-as-

preconverging/dementing'-induced-disparateness-of-conceptualisation-

implied-unforegrounding-disentailment-failing-to-reflect-ontological-

contiguity',—and-thus-not-as-of-ontology/science>

supererogation

supererogation speaks to the fact that the very possibility for all human

meaningfulness-and-teleology arises by way of individuals solipsistic

self-becoming/self-conflatedness/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-conflatedness12 as to
‘underlying individuals ontological-commitment’ so-reflected as from the
contiguous/coherent superseding–oneness-of-ontology that is existence in
inducing sublimation-over-desublimation’ with ‘existence itself inherently
intercessory to the formative possibility for all human25 meaningfulness-
and-teleology99’ (and thus with ‘human 25 meaningfulness-and-teleology99
more precisely construed as intersolipsistic-intercessory-notions as to
human individuals and collective-individuals phenomenal/manifest
conceptivity/epistemic-reflexivity in existence’ with regards to overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility -<imbued-and-‘hermeneutically/reprojectively-
educ ing’—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 25 meaningfulness-and-teleology99
underlied by language, culture, social institutions, technical knowhow,
etc. of any 7 presencing—absolutising-identitive-constitutedness13
existentialising—enframing/imprintedness-(as-to-44 historicity-tracing—
in-presencing–hyperrealisation/hyperreal-transposition)’ is not the inherently given possibility for its very manifestation to inceptively arise in individuals but rather ‘individuals are involved in self-becoming/self-conflatedness⟩/formative–supererogating-⟩/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⟩/formative–supererogating-⟩ as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing in existence’ for the possibility for any such ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of meaningfulness-and-teleology⟩ underlied by language, culture, social institutions, technical knowhow, etc. of any presencing—absolutising-identitive-constitutedness⟩ existentialising—enframing/imprintedness-(as-to⟩/historicity-tracing— in-presencing–hyperrealisation/hyperreal-transposition⟩’ (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⟩) to arise/result as individuals and collective-individuals achieved human sublimation-over-desublimation in existence as of their 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-Self; supererogation thus speaks of the very ‘human epistemic-conflatedness’ in projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ that as to ‘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-
<perspective–ontological-normalcy/postconvergence-reflect-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-’<amplituding/formative–epistemicity>totalising–conceptualisation’), with the attendant fact that the human is thus a subpotency in existence with possibilities of individuals and collective-individuals self-recreation/self-regeneration as to human developing-and-redeveloping intelligibility (so-implied as of ‘the epistemic-totalising’–resubjecting of motif-as-to-aestheticisation-
<imbued-projective-arbitrariness/waywardness> to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation in rede-
mentating/restructuring/reparadigming intelligibility-(as-to-human-
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-process,-in-<amplituding/formative–
epistemicity>totalising–conceptualisation⟩), with the veridical
implication here that there is truly no ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation of “meaningfulness-and-teleology” underlied by
language, culture, social institutions, technical knowhow, etc.’ but ever
always rather individuals and collective-individuals ‘self-becoming/self-
conflatedness’/formative–supererogating-<projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>
ontological-performance</includes-virtue-as-ontology> in
existentially-instantiating such supposed reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation of “meaningfulness-and-teleology” underlied by
language, culture, social institutions, technical knowhow, etc.’ and so-
reflected as of human supererogatory originariness-parrhesia,—as—
spontaneity-of-aestheticisation (in holding-forth as of rede-
mentating/restructuring/reparadigming intelligibility-(as-to-human-
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuring instrumenting 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-suprerogating-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 reproducibility mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of "meaningfulness-and-teleology" underlied by language, culture, social institutions, technical knowhow, etc.’, and thus human supererogation explains why the social as an overall sublimation-over-desublimation construct is rather a ‘substantive existential-contextualising-contiguity' hermeneutically/reprojectively cumulated/recomposured abstract-tissue-of-social-emanance’ arising 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' (in reflecting holographically-<conjugatively-and-transfusively> the ontological-

underlied by language, culture, social institutions, technical knowhow, etc.’ (reflecting human limited-mentation-capacity as to human <amplituding/formative–epistemicity>totalising–thrownness-in-existence) ever always comes out short with respect to the full-potential for ‘inherent immanent-existence overall withdrawn effectively-manifestsublimation/sublime or withdrawn sublimation-structure’ of meaningfulness-and-teleology, and that conversely the possibility for human limited-mentation-capacity-deepening imports the ability for human self-becoming/self-conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
form/virtualities/dereification\textsuperscript{\textregistered}/akrasiaticdrag/denatured/preconverging-or-dementing--narratives—of-the--reference-of-thought--categorical-imperatives/axioms/registry-teleology) turning a blind eye to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) and so as of re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking - 'projective-insights'/epistemic-projection-in-conflatedness--of-notional--deprocrypticism-prospective-sublimation) profound-supererogation;¶ with the broader implications that all supererogating sublimating-over-desublimating human possibilities (and as these become prospective secondnatures (and as these become prospective secondnatured institutionalisation ‘reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology\textsuperscript{\textcircled{55}} underlied by language, culture, social institutions, technical knowhow, etc.’ and so even as to their mere existential instantiations) are rather as of shallow (human living-development–as-to-personality-development and institutional-development–as-to-social-function-development within any given registry-worldview/dimension) to profound (Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–

\textsuperscript{55} ‘meaningfulness-and-teleology’\textsuperscript{\textregistered}) human ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’-<including-virtue-as-ontology>, such that human ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’-
referencing,-in-perspective–ontological-normalcy/postconvergence> as to ‘human epistemic-conflatedness’ in projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ for that ‘meaningfulness-and-teleology’ however shallow or profound the ‘aporeticism–overcoming/unovercoming supererogating ontological-performance’<including-virtue-as-ontology>’ in the sense that not even a Camusian suicide as to its projection of self-dissolution can arise without individual self-becoming/self-conflatedness’/formative–supererogating–<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 humanoid/robot of mere mechanical-potentiality); supererogation is so- reflected in human learning-and-enculturation process underlined on the one hand by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’ and on the other the ‘supererogating precocious-disposition enabling the learning of the learner as to their self-becoming/self-conflatedness’/formative–supererogating–<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-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology” (as to ‘human epistemic-conflatedness’ in projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing breath-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 — <amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-conflatedness12/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as of the operative human mental-devising-representation de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)

postconverging/dialectical-thinking — apriorising-philosophism—by—

preconverging/dementing—apriorising-philosophism as to human

meaningfulness-and-teleology9 ontological-performance —<including—

virtue-as-ontology> 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-reflected as to human-subpotency

‘fatedness-of-sublimation-over-desublimation, to existence-
potency—sublimating—nascence,—disclosed-from-prospective-epistemic-
digression-as-of—<amplituding/formative—

epistemicity> totalising—renewing-realisation/re-perception/re-thought,—
in supererogatory—epistemic-conflatedness12 (in reflecting

holographically—<conjugatively-and-transfusively> the ontological-
contiguity6—of-the-human-institutionalisation-process6’)’ and so as to

the ‘non-immediacy prospective sublimating value and ontological-

veracity disposition’ supererogating instigations of the Socrates,

surrealising-as-to-supererogation > refers to ‘human notionalisation/notional-conception/amplituding of the real’ so-construed as human <amplituding/formative–epistemicity>totalising notionalisation/notional-conception/amplituding reflection of the real in ‘perspective ontological-normalcy/postconvergence’ (as so reflecting human limited-mentation-capacity ontological-performance ‘perspective epistemic-

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abnormalcy/preconvergence as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing for ‘perspective ontological-normalcy/postconvergence’ and ‘so-undergirded by human dimensionality-of-sublimating’—

<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as of the operative human mental-devising-representation

de-mentation (supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) postconverging/dialectical-thinking —apriorising-psychologism—by—


critically herein thus surrealising—<as-to-supererogation > speaks notionally and denotatively to human supererogating epistemic-projection perspective openness/re-ontologisation/rescalarisation (as of nonpresencing—<perspective—ontological-normalcy/postconvergence>) for prospective relative-


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—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—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> are epistemic situations that speak to the transitive-conflatedness—reflexivity, that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest-subpotencies—<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> of the said whole’ but rather ‘the full-potency of existence is epistemically integrative of phenomenal/manifest-subpotencies—<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> as the whole’;¶ the ontological-normalcy/postconvergence epistemic projective-perspective of ontological-contiguity* (as the implied ‘full epistemic coherence of existence’ as to overall-ecstatic-existence-supervening-conflatedness ) inherently explains ‘the specific decoherencing-effect of phenomenal/manifest-subpotencies—<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence>’, wherein
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-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ perspective as reflecting notional-discontiguity/epistemic-discontiguity\(^{-}\)\-<shallow-supererogation\(^{-}\)-of-mentally-aestheticised–preconverging/dementing\(^{-}\)-qualia-schema> (that is, as of notional–symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking\(^{-}\)-by–preconverging-or-dementing\(^{-}\)-perspectives-of-human–meaningfulness-and-teleology>).\(|\) with the implication that from an originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> epistemic-conception human meaningfulness has a latent dementative/structural/paradigmatic inherent teleology as to postconverging-or-dialectical-thinking\(^{-}\)-apriorising-psychologism perspective (projecting a deeper teleological-depth) or preconverging-or-dementing\(^{-}\)-apriorising-psychologism perspective (projecting a shallower teleological-depth), as without such an originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> epistemic-conception disambiguation of human meaningfulness as to postconverging-or-dialectical-thinking –
apriorising-psychologism perspective deeper teleological-depth or
preconverging-or-dementing –apriorising-psychologism perspective
shallower teleological-depth, then human meaningfulness will
wrongly/uninsightfully be construed as to the inherent

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; thus
the implied teleology of any given registry-worldview/dimension as to its
meaningfulness-and-teleology (as reflecting the registry-
worldview/dimension human limited-mentation-capacity-deepening
level) speaks to the
<amplituding/formative–epistemicity>causality–as-
to-projective-totalitative–implications, for explicating-ontological-
contiguity as to the registry-worldview’s/dimension’s institutionalised-
and-uninstitutionalised-threshold dementatively/structurally/paradigmatically imbued ontological-
performance<including-virtue-as-ontology> and vices-and-
impediments, and in this regards the ‘inordinary contemplation about any
given registry-worldview/dimension preconverging-or-dementing –
apriorising-psychologism perspective shallower teleological-depth’ (as to
its uninstitutionalised-threshold implied notional-discontiguity/epistemic-discontiguity<shallow-supererogation>–of-
mentally-aestheticised–preconverging/dementing\textsuperscript{5}\textsuperscript{-qualia-schema}) can be so-conceptualised as from the originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective ‘reflecting the meaningfulness-and-teleology contiguity of iterative-looping-narrations at any given registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{52} so-construed as uttered as of its specific notional–procrypticism/notional–disjointedness-as-of–reference-of-thought ontological-performance’-<including-virtue-as-ontology>’ (as to the fact that with regards to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, the successive registry-worldviews/dimensions institutionalisation-and-uninstitutionalised-threshold\textsuperscript{52} are ‘successive teleological-inflections-(as-to-more-profound-nondisjointing–<amplituding/formative–epistemicity>totalising/circumscribing/delineating) of meaningfulness apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–conceptualisation for their existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring’ wherein the teleological-inflection-(as-to-more-profound-nondisjointing–<amplituding/formative–epistemicity>totalising/circumscribing/delineating) state of recurrent-
utter-uninstitutionalisation is ‘de-
tmentatively/structurally/paradigmatically cognisant-and-integrative-
<as-to-its-notional-disjointedness-imbued-preconverging-or-dementing-
qualia-schema> of failing non-rules—
apriorising/axiomatising/referencing—psychologism—
as-impulsive-or-accidented-or-random-mental-disposition’, the teleological-inflection-
(as-to-more-profound-nondisjointing—<amplituding/formative—
epistemicity>totalising/circumscribing/delineating) state of base-
institutionalisation—ununiversalisation while ‘adhering to rulemaking-
over-non-rules—apriorising/axiomatising/referencing—psychologism is
de-mentatively/structurally/paradigmatically cognisant-and-integrative-
<as-to-its-notional-disjointedness-imbued-preconverging-or-
dementing—qualia-schema> of failing universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’, the teleological-inflection-(as-to-more-profound-
nondisjointing—<amplituding/formative—
epistemicity>totalising/circumscribing/delineating) state of
universalisation—non-positivism/medievalism while ‘adhering to
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism is de-
mentatively/structurally/paradigmatically cognisant-and-integrative-
<as-to-its-notional-disjointedness-imbued-preconverging-or-dementing—
qualia-schema> of failing positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’, and with the teleological-inflection-(as-to-more-profound-nondisjointing–
<amplituding/formative–
epistemicity>totalising/circumscribing/delineating) state of positivism–
procrypticism while ‘adhering to positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism is de-
mentatively/structurally/paradigmatically cognisant-and-integrative-<as-to-its-notional–disjointedness-imbued-preconverging-or-dementing’-
qualia-schema> of failing preempting—disjointedness-as-of- reference-
of-thought,-as-to-‘<amplituding/formative–epistemicity>growth-or-
conflatedness’/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’)

transcendentally–transcendentally-enabling-level–of-ontological-good-

enabling-level–of-

faith/authenticity /objectification/desubjectification-as-objectification-

ontological-good–<as-to-ontological-faith-notion-or-ontological-fideism—imbued-

faith/authenticity>/underdetermination-of-motif-and-apriorising/axiomatising/referencing–

objectification/des as-so-being-as-of-existential-reality as antinihilism>; (construed as

objectification-as–‘relative undermining of temporal-conjugating-emotional-

objectivation-involvement/subjectification/epistemic-totalising’~self-referencing–

<as-to-ontological-
syncretising-as-of-perceived–social-stake-contention-or-confliction for
faith-notion-or-fideism—imbued-underdeterminatio

ontological-n-of-motif-and-apriorising/axioma
tising/referencing—
as-so-being-as-of-existential-reality

as antinihilism

transversality~of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing—
or—mutually-transverse-unintelligibility—or—logical-incongruence—
as-to-affirmation-of-relative-ontological-completeness—
postconverging-or-dialectical-thinking—
meaningfulness-and-teleology—over-unaffirmation-of-relative-ontological-incompleteness—preconverging-or-dementing—
meaningfulness-and-teleology—
>
transversality~of-affirmative-and-unaffirmative—

55meaningfulness-and-teleology—of-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—

\(^3\)reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of-aestheticisation that underlies its underpinning—suprasocial-construct and
<amplituding/formative>*wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology*)’ doesn’t exist and as to the consequent susceptibility to sophistic/pedantic manipulation of such ‘presencing—absolutising-identitive-constitutedness
human-subpotency epistemic/notional—projective-perspective of social-stake-contention-or-confliction and this further explains why prospective reasoning-through/messianic-reasoning has ever always been as of a ‘ presencing—absolutising-identitive-constitutedness
consummated/forfeiting posture’ in this respect in order to then outrightly commit to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity value-aspiration reflecting the fact that the given human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—


totalitative–implications,-for-explicating-ontological-contiguity


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implications) as enabling prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity' and 'apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument in pseudo-edginess/pseudo-incisiveness as of human-subpotency implied prior relative-ontological-incompleteness as of more profound ontological-commitment as of more profound ontological-primemovers-totalitative-framework validation as to existence-

...

uninstitutionalised–uninstitutionalised/unintemporalised/temporal-threshold

reality,-recurrent-shot-or-reprojection-for-prospective-relative-
ontological-completeness\textsuperscript{57}-with-respect-to-the-‘parrhesiastic seeding-
promise-of-human-subpotency ontological-performance’-<including-
virtue-as-ontology> correspondence-with-the-full-potency-of-
existence’s~sublimating–nascence-as-of-its-coherence/contiguity’

universal/universalised/universalising when expressed specifically herein
universal/universalised/universalising-as-to-universalisation refers to
the specific universalisation registry-worldview/dimension as to its
‘universalising apriorising/axiomatising/referencing–rules of
entailing<amplituding/formative–epistemicity>totalising
meaningfulness-and-teleology’\textsuperscript{55} 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\textsuperscript{57}
apriorising/axiomatising/referencing–rules’ and as further reflecting the
implication that registry-worldviews/dimensions of relative-ontological-
completeness\textsuperscript{57} 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 preempts—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–deprocrypticism) thus amplificatorily rendering the conception of totalising-entailing (as to notionally–universal) as more ‘profoundly construed as from perspective relative-ontological-completeness as of the ontological-normalcy/postconvergence of existence/intrinsic-reality’ so-underlied by perspective ‘nondisjointing totalising-entailing’ or deprocrypticism

universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) or understanding-as-ontological-primemovers-totalitative-framework-of-underlying-existential-
entailing-as-to-phenomena, and so as to perspective ontological-normalcy/postconvergence veridical meaningfulness-and-teleology for
<singular/form social-functioning-and-accordance—as-of—social-stake-contention-or-conflation-(for-undermining-social-incoherency-by-
<amplitudizing/form epistemicity>totali constraining—transcendentally-enabling-level—of—ontological-good-
sing~in-relative—faith/authenticity/objectification/desubjectification-as—objectification-
ontological—<as—to—ontological-faith—notion—or—ontological-fideism—imbued—
completeness as underdetermination—of—motif—and—apriorising/axiomatising/referencing—
as—so—being—as—of—existential-reality as antinihilism>’

vices-and—reference—of—thought imbued de—
impediments105—mentative/structural/paradigmatic-defect—of—ontological—performance

<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—availability—
and—teleology

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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-implication—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-implication—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-implication—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-implication—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-implication—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-implication—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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation’
normalcy/postconvergence epistemic/notional-projective-perspective, a teleologically-degraded-as-preconverging-or-dementing-apriorising-psychologism differentiation of existential meaningfulness-and-teleology unlike prelogism which ‘induces as of ontological-normalcy/postconvergence perspective, an elevated-as-sound-thinking differentiation of existential meaningfulness-and-teleology’. The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge 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 induced social loss-of-awareness of the social universal-transparency-(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-discomfite-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 associated with psychopathy is dementatively/structurally/paradigmatically related to human prelogism underlined by candidity/candour-capacity as to an ontological-contiguity in notional–symmetrisation-as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking–by–preconverging-or-dementing-perspectives-of-human–meaningfulness-and-teleology>]; and so as the overall backdrop of human meaningfulness-and-teleology ontological-performance-<including-virtue-as-ontology> appraisal which elucidation underlines the more
contiguity/ratioincation-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought’s-developing-as-of-instantiative-context in ontological-contiguity); as reflecting the
variance of the ontological-contiguity—of-the-human-institutionalisation-process as to
difference-in-nature/difference-in-apriorising-or-axiomatising 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, and so as from the conflatedness of the
prospective notional–deprocrypticism registry-worldview’s/dimension’s
reference-of-thought–and– reference-of-thought’s– developing ‘ meaningfulness-and-
teleology ontological-performance—including-virtue-as-ontology as so-reflecting the
postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s–
categorical-imperatives/axioms/registry-teleology while the positivism–procrypticism
registry-worldview/dimension is construed as of preconverging-or-dementing –and-decentered-
prior-institutionalisation’s reference-of-thought– categorical-imperatives/axioms/registry-
teleology. ‘Candidity/Candour-capacity’ as of the ontological-contiguity —of-the-human-
institutionalisation-process as to difference-in-nature/difference-in-apriorising-or-
axiomatising 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 of
transcended/superseded psychoanalytic-backdrop for the prospective apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument-for-operant-or-
incidenting-predicative-insights overcoming human "procripticism–or–disjointedness-as-of-
reference-of-thought that will usher in futural Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology" as of prospective notional–deprocripticism institutionalisation psyche on the
same token that the resolving of non-positivism including ‘superstition’ as of transcended/superseded psychoanalytic backdrop for the prospective overcoming of human
‘non-positivising/non-rational-empirical’ caricaturing-hollow-staging-and-performance that
ushered in our prospective positivism institutionalisation psyche and the institutionalisation
possibilities thereof. Notional candidity/candour-capacity thus allows for meaningfulness to be
recasted in terms–as-of-axiomatic-construct of ‘narratives of candidity/candour-capacity in
existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-
reflecting more directly the candidity \(\text{amplituding}/\text{formative–epistemicity}\) causality–as-to-
projective-totalitative–implications,—for-explicating-ontological-contiguity as of successive
temporal-to-intemporal individuations specifically as a capacity variance of the same construct.
Furthermore, such a candidity/candour-capacity approach as syncing with a
notional–deprocripticism reference-of-thought as of beyond-the-consciousness-awareness-
teleology–in-existential-extrication-as-of-existential-unthought conflatedness over our
positivism–procripticism reference-of-thought and uninhibited/decomplexified from the
latter, provides ‘direct ontological insight of notional–deprocripticism placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology’ as to the
nature of the positivism–procripticism social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction threshold as uninstitutionalised-threshold amenable to perversion-
and-derived perversion-of reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation on the basis of its
more simplistic and direct notion of candidity/candour-capacity variance of the same construct.
Unlike the ‘<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 categorisation scheme’ which rather construes a
<formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag that is postconverging-or-dialectical-
thinking –apriorising-psychologism and centered positivism–procrypticism registry-
worldview/dimension; the ontological-contiguity of a notional–deprocrypticism
candidity/candour-capacity construal/conceptualisation articulated as of ‘notional–deprocrypticism narrative of candidity/candour-capacity’ is as of a
uninhibited/decomplexified conflatedness in futural Being-development/ontological-
meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-
worldview’s/dimension’s reference-of-thought as postconverging-or-dialectical-thinking-
and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-
teleology and construing our positivism–procrypticism registry-worldview/dimension as
preconverging-or-dementing-and-decentered-prior-institutionalisation’s reference-of-
thought–categorical-imperatives/axioms/registry-teleology. Candidity/Candour-capacity as
such highlights from the perspective of the postconverging-or-dialectical-thinking-
and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-teleology.
soundness-or-ontological-good-faith/authenticity

notional–deprocrypticism opened-construct-of—meaningfulness-and-teleology

preconverging-or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought of the positivism–procrypticism


‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>, despite the latter’s

<amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag apparent soundness, at its uninstitutionalised-threshold of procrypticism as <amplituding/formative> wooden-language—

(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology ). In this regard and dialectically, ‘meaningfulness-and-teleology’ is closed and opened successively’ as of the ‘successive uninstitutionalised-threshold and institutionalisations’ driven by the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; - as closed by non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-or-random-mental-disposition in ‘recurrent-utter-uninstitutionalisation uninstitutionalisation’, - opened as rule-making by rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ‘base-institutionalisation institutionalisation’ but then closed at the uninstitutionalised-threshold as ‘ununiversalisation uninstitutionalisation’, - opened as universalisation by universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ‘universalisation institutionalisation’
but then closed at the uninstitutionalised-threshold as ‘non-positivism/medievalism
uninstitutionalised-threshold’, - opened as positivism by positivising/rational-empiricism-
based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism in ‘positivism institutionalisation’ but then
closed at the uninstitutionalised-threshold as ‘procrypticism uninstitutionalisation’, and
prospectively opened as notional–deprocrypticism by preempting-procrypticism–or–
preempting—disjointedness-as-of- reference-of-thought,-as-to-<amplituding/formative–
epistemicty>growth-or-conflatedness '/transvalutive-

rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
on-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–epistemicty>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 highlighted before, and so-related, as a
storied-construct/ontologically-valid-narration candidity/candour-capacity construing
meaningfulness-and-teleology contrastively as of the unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring<-as-to-preconverging-or-dementing –apriorising-psychologism> of prior relative-
dementing—apriorising-psychologism> of their prior relative-ontological-incompleteness—of-
reference-of-thought and the affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-
dialectical-thinking—apriorising-psychologism> of prospective relative-ontological-
completeness—of-reference-of-thought, and thus wrongly implying issue of—logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation in wrong ontological-contiguity equivalence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for—meaningfulness-and-teleology. Abstractly, the ontological-contiguity issue has to do with a prospective precise relative-ontological-completeness in ontological-normalcy/postconvergence as of <amplituding/formative–epistemicity>totalising–ratio-
contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-
thought—devolving-as-of-instantiative-context precision but then rather wrongly construed in
prior imprecise relative-ontological-incompleteness epistemic-abnormalcy/preconvergence
as of respectively <amplituding/formative–epistemicity>totalising–intervalist-as-categorising-
phenomenal-abstractiveness-of-presencing-in–occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-
thought—devolving-as-of-instantiative-context or <amplituding/formative–
epistemicity>totalising–ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-
‘warped-consciousness’-enabling-
‘trepidatious-consciousness’-enabling-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{17} -of- reference-of-

thought\textsuperscript{2} -devolving-as-of-instantiative-context, and so just as the latter being more profound ontologically with respect to the relative epistemic-abnormalcy/preconvergence\textsuperscript{10} of the universalisation–non-positivism/medievalism psychical representation will seem weird to the latter as of its \textless\textit{amplituding/formative–epistemicity}\textgreater\textsuperscript{5} totalising–ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{14} ’s-

reifying/elucidating-of-prospective-relative-ontological-completeness \textsuperscript{17} -of- reference-of-

thought\textsuperscript{2} -devolving-as-of-instantiative-context; underlying the placeholder-setup/mental-

devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{9} transformative \textless\textit{amplituding/formative–epistemicity}\textgreater causality–as-to-projective-totalitative–implications,-

for-explicating-ontological-contiguity\textsuperscript{6} involved with \textsuperscript{1} de-mentation-

(supercerogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-

attributive-dialectics) as it induces the relative \textsuperscript{5} reference-of-thought–categorical-

imperatives/axioms/registry-teleology\textsuperscript{9} , for-
aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{10} meaningfulness-and-teleology\textsuperscript{99} as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-\textless as-to-postconverging-or-dialectical-thinking\textgreater–
apriorising-psychologism\textsuperscript{19} of prospective relative-ontological-completeness -of- reference-of-

thought with respect to the unaffirmation/deprojection/de-assertion/undueness-invalidating-

logicising/unsuitable-measuringinstrument-invalidating-measuring-\textless as-to-preconverging-or-
dementing–apriorising-psychologism\textsuperscript{19} of prior relative-ontological-incompleteness -of- \textsuperscript{5} reference-of-thought, and so beyond any registry-worldview’s/dimension’s metaphysics-of-

presence-(implicated-‘nondescript/ignorable–void’ -as-to- presencing—absolutising-
mental complexes. Thus candidity/candour-capacity notional-deprocrypticism
conceptualisation of human consciousness as of notional~conflatedness, is the fact that as of human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued~notional~firstnaturedness—temporal-to-intemporal-dispositions~so-construed-as-from-perspective~ontological-normalcy/postconvergence~existentialism-form-factor, such human consciousness conflatedness ultimately behind the successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective~ontological-normalcy/postconvergence-reflected~epistemicity-relativism) in reflecting holographically~conjugatively-and-transfusively 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/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation mental-disposition behind the ‘inventing’ of prospective institutionalisation, it is effectively occurs spontaneously to the intemporal disposition and cannot be the basis for collective grounding of such human consciousness conflatedness 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~confoundedness 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-confoundedness 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-confoundedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and so ‘in their beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought> preconverging-or-dementing—apriorising-psychologism’ thus generating as of their ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments
levels’ their respective neuterising construed as of ‘their prior relative-ontological-incompleteness -of- reference-of-thought of ‘meaningfulness-and-teleology’’. Neuterising thus refers to human attribution of ‘meaningfulness-and-teleology’ as of human limited-mentation-capacity misconstruing, with respect to existential social-stake-contention-or-confliction possibilities, such that its ‘reference-of-thought/dementative/structural/paradigmatic—ontological-performance’-<including-virtue-as-ontology> is relatively ontologically-incomplete/of-ontologically-compromised-mediating,-as-of-its-specific-constitutedness, and so-construed from the conflatedness of notional—deprocrypticism; thus neuterising is specifically ‘a contextually developed perversion-or-derived—perversion-of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, that is secondnatured as of its prior relative-ontological-incompleteness -of- reference-of-thought with the consequent implications of relatively defective ‘meaningfulness-and-teleology ontological-performance’-<including-virtue-as-ontology>. For instance, as of their relative-ontological-incompleteness—of—reference-of-thought, an animist society might notice that going to a given forest leads to illness and ascribe evil to that forest but then a prospective relative-ontological-completeness—of—reference-of-thought positivism interpretation may be that at a certain time of the day and during a certain time of the year that forest attracts mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on ones cloths and body, together with the fact that a given root can be used to cure the malaria, and in addition to a whole web of nuanced understanding available to the positivism ‘meaningfulness-and-teleology’ relative to the ‘utter and brute’ animistic interpretation as ‘meaningfulness-and-teleology’ neuterising that it is an evil forest one should not trespass together with a whole cohort of ‘imaginary tales’ in shoring up that posture, speaking of its threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism. This is a most elaborate articulation of neuterising but it equally applies where meaningfulness-and-teleology is ‘just about miscued’ say between positivism–procrypticism and notional–deprocrypticism with the latter underlying the disjointedness-as-of-reference-of-thought of the former as it neuterising, for instance in the case of psychopathy and corresponding conjugated-postlogism as social psychopathy as in the various illustrations highlighted herein and particularly as more obviously revealed with childhood psychopathy. In the bigger picture, ascriptivity-or-ascription-hardening/pseudo-referentialism arises as of notional–referentialism/notional–deprocrypticism; wherein recurrent-utter-uninstitutionalisation’s existential reference-of-thought deepest-level of neuterising is elicited by its ‘trepidatious-consciousness impulsive—ontologically-compromised-mediating,—as-of-its-specific-constitutedness
dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ by their respective relative human limited-mentation-capacities as their respective beyond-the-consciousness-awareness-teleologies preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/de-asserting construed as their respective prior relative-ontological-incompleteness–of–reference-of-thought neuterising, and revealing as of the notional–conflatedness\textsuperscript{12} of notional–deprocrypticism their ‘reference-of-thought–devolving—diff\'\'rance/internal-dialectics/difference-deferral’ with regards to their respective reference-of-thought/de-mentative/structural/paradigmatic relative transcendentally-unenabled-prior-institutionalisation-level-by-prospective-uninstitutionalised-threshold\textsuperscript{102}; underlining the ontological implications of understanding neuterising with respect to ‘retrospective and prospective Being underdevelopment elucidations of meaningfulness-and-teleology’ as of neuterising induced failing of reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance\textsuperscript{7}–<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–conflatedness\textsuperscript{12} of notional–deprocrypticism 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\textsuperscript{7}–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
the-consciousness-awareness-teleology\textsuperscript{\textcircled{9}}-<in-existential-extrication-as-of-existential-unthought> as of preconverging-or-dementing –apriorising-psychologism/deassertion, that reveals \textsuperscript{\textcircled{9}}neuterising as of epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness\textsuperscript{\textcircled{6}}-of- reference-of-thought as it is construed in its ontological-veridicality as ‘a deficient derived-construction of ontological-normalcy/relative-ontological-completeness\textsuperscript{\textcircled{8}}-of- reference-of-thought’. This insight equally explains why it is ‘through the deficient derived-construction of conflatedness\textsuperscript{\textcircled{12}}’ that is construed the ontologically-veridical nature of distractive-alignment-to\textsuperscript{\textcircled{2}} reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{\textcircled{29}} destructuring. Understanding and overcoming \textsuperscript{\textcircled{7}}neuterising as such reveals the beyond-the-consciousness-awareness-teleology\textsuperscript{\textcircled{9}}-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{\textcircled{9}} dynamism of human temporal-to-intemporal individuations mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as critical across all the registry-worldviews/dimensions construed as of \textsuperscript{\textcircled{1}}de-mentation-(supererogatory\textsuperscript{\textcircled{1}}-ontological\textsuperscript{\textcircled{1}}-de-mentation-or-dialectical\textsuperscript{\textcircled{1}}-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-ontological-normalcy/relative-ontological-completeness\textsuperscript{\textcircled{8}}—of-the-human-institutionalisation-process\textsuperscript{\textcircled{27}} as of difference-conflatedness\textsuperscript{\textcircled{12}}-as-to-totalitative-reification -in-singularisation -as-veridical-epistemic-determinism\textsuperscript{\textcircled{4}}<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{\textcircled{16}}’ is one grounded as of \textsuperscript{\textcircled{1}}de-mentation-(supererogatory\textsuperscript{\textcircled{1}}-ontological\textsuperscript{\textcircled{1}}-de-mentation-or-dialectical\textsuperscript{\textcircled{1}}-de-mentation—stranding-or-attributive-dialectics) on ‘decentering/pivoting around the uninstitutionalised-threshold\textsuperscript{\textcircled{102}} 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-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 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-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >; as it is naïve to think that while being at an uninstitutionalised-threshold like universalisation—non-positivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness
wooden-language-(imbued—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-
infrastucture-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-mediating,-as-of-conflatedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ but rather require ‘their ontologically-veridical meaningfulness-and-teleology restoration’ by a conflatedness as of ontological-normalcy/relative-ontological-completeness -of- reference-of-thought that factors in ‘their constructed-deficiency with respect to ontological-normalcy/relative-ontological-completeness -of- reference-of-thought, so-construed as their ‘neuterising’ as of their categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments; thus enabling ontologically-veridical construal as of both ontological-completeness/incompleteness-of-reference-of-thought of Being and meaningfulness-and-teleology retrospectively to prospectively in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process. To put it another way, as distinct articulations of the same physics intrinsic-reality, we cannot simply
by constitutedness\(^3\) by elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity\(^3\) of ‘traditional classical mechanics axiomatic-construct’ given its
epistemic-abnormalcy/preconvergence\(^7\)/relative-ontological-incompleteness\(^9\)-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\(^7\)-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\(^3\) of ‘traditional classical mechanics
axiomatic-construct’ by an epistemic-totalising\(^7\)-renewing-realisation/re-perception/re-thought
as of maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—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\(^7\)/relative-ontological-incompleteness\(^9\)-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\(^7\)-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/\textsuperscript{5} 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 ‘\textsuperscript{5} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ which refers to the transcendental-enabling/sublimating/supererogatory-de-mentativity conceptual framework that sets up the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for a registry-worldview’s/dimension’s reference-of-thought construction possibilities of derived axiomatic-constructs of \textsuperscript{5} meaningfullness-and-teleology\textsuperscript{99} 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 \textsuperscript{5} meaningfullness-and-teleology\textsuperscript{99} 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 \textsuperscript{5} meaningfullness-and-teleology\textsuperscript{99} 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 \textsuperscript{5} meaningfullness-and-teleology\textsuperscript{99} 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 (trepiduous-consciousness ⁵ neuterising-induced)⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻¹⁻�
epistemicity>totalising/circumscribing/delineating <reference-of-thought>devolving-as-of-instantiative-context—<meaningfulness-and-teleology> that is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity dereification in notional-contiguity/epistemic-contiguity <profound-supererogation>of-mentally-aestheticised-postconverging/dialectical-thinking—qualia-schema>, as in its questioning and analysing whether the accusation of sorcery is true and so as an assumed/presupposed-as-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

This explains why it is de-
mentatively/structurally/paradigmatically impossible for either such a non-positivistic social-
setup or our procrypticism social-setup to resolve the vices-and-impediments associated with the corre-
of the same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology that can induce the ‘ontological break’ that is able to de-endemise and de-enculturate as of aetiologisation/ontological-escalation the given registry-worldview/dimension vices-and-impediments crossgenerationally. With a difference-in-nature/difference-in-apriorising-or-axiomatising construal there is a double-gesture of reification as of implying more critically the inappropriateness of the centered–epistemic-totalisation/reference-of-thought as of its underlying meaningfulness-and-teleology implied same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology, which then inherently points to the inappropriateness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on the basis of the centered–epistemic-totalisation/reference-of-thought and hence implying that there can’t be any dialogical-equivalence. Such that from a positivistic perspective, an argument in a non-positivistic social-setup of the type one may be accused of sorcery is construed as ridiculous since it is in notional-contiguity(epistemic-contiguity)<profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema>, with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity–in-reification/dereification cognisant-and-integrative with a non-positivistic superstitious meaningfulness-and-teleology centered–epistemic-totalisation/reference-of-thought, and that itself is perceived as of ‘aetiological concern’ as to the possibility of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity–in-reification/dereification mental-disposition that can be cognisant-and-integrative in notional-contiguity(epistemic-contiguity)<profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema> with numerous existential circumstances reflecting the endemising/enculturating of
non-positivistic superstition and its vices-and-impediments\(^{(105)}\). The same applies from a notional–deprocrypticism perspective with regards to a \(^{(8)}\) procrypticism–or–disjointedness-as-of–reference-of-thought mental disposition as an argument seeming to articulate \(^{(9)}\) meaningfulness-and-teleology\(^{(9)}\) in the same disjointedness-as-of–reference-of-thought terms-as-axiomatic-construct by which the procrypticism–or–disjointedness-as-of–reference-of-thought arises in the first place is in circular <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{(3)}\) as of the same centered–epistemic-totalisation–reference-of-thought defect. Thus it is ontologically impossible to address any given registry-worldview/dimension vices-and-impediments\(^{(105)}\) as of that fundamental <amplituding/formative–epistemicity>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 ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ that enables such a transformation whether from a retrospective or prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity perspective. This explains ontological-normalcy/postconvergence referentialism as construing/conceptualising the most profound/complete ontologically-veridical ‘reference-of-thought construction of 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 ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ grasp of intrinsic-reality/ontological-
at the uninstitutionalised-threshold\(^{12}\), wrongly construed as rather being in elevation/institutionalisation and thus wrongly reflected as of ‘soundness-or-ontological-good-faith/authenticity’-of-‘reference-of-thought’ rather than being veridically construed in degradation/uninstitutionalised-threshold\(^{102}\) and thus reflected as of ‘unsoundness-or-ontological-bad-faith/inauthenticity’-of-reference-of-thought’; and so, when it comes to construing the ontological-veridicality of both elevation/institutionalisation and degradation/uninstitutionalised-threshold\(^{102}\) as of their respectively ‘relevant apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of’ reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmimg-of-meaningfulness’, and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to-‘human-amplituding/formative—epistemicity’-totalising-purview-of-construal’ which as of underlying relative-ontological-incompleteness /relative-ontological-completeness\(^{88}\)-(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>) is at the one hand elevated/institutionalised and on the other hand teleologically-degraded/uninstitutionalised, as of human deepening or shallow limited-mentation-capacity. Such ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> as of its notional—conflatedness\(^{12}\) as it implies the conflatedness\(^{12}\) of the most ‘sound/profound/complete anticipation/projection/thrownness-disposition as rather of elevation-as-of-prospective-institutionalisation—and—degradation-as-of-uninstitutionalised-threshold\(^{102}\)—de-mentative/structural/paradigmatic-contrastive-devolving-analysis as of their respective reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation and reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\(^{102}\)’ brings out
in anticipation/projection/thrownness-disposition the overall fundamental elucidative contrast between the ‘degradation/uninstitutionalised-threshold’ unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought projection’ and the ‘elevation/institutionalisation soundness-or-ontological-good-faith/authenticity’ of reference-of-thought projection’ at their respective reference-of-thought devolving-level of analysis; as can be elucidated contrastively between ‘recurrent-utter-uninstitutionalisation uninstitutionalisation and base-institutionalisation institutionalisation’, ‘base-institutionalisation–ununiversalisation uninstitutionalisation and universalisation institutionalisation’, ‘universalisation–non-positivism/medievalism uninstitutionalisation and positivism institutionalisation’ and prospectively ‘positivism–procrypticism uninstitutionalisation and notional–deprocrypticism institutionalisation’. The implication here is that with say notions-and-accusations-of-sorcery in a universalisation–non-positivism/medievalism uninstitutionalisation social-setup, in order to construe ontological-veridicality; as of conflatedness we can’t simply imply the presence universalisation–non–non-positivism/medievalism uninstitutionalisation reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as the basis of instigating logical-dueness for elucidation and thereof construing ontologically-veridical meaningfulness-and-teleology, as such a mental-reflex representing/skewing-the-representation of the presence as universalisationnon–non-positivism/medievalism uninstitutionalisation reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness 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
categorical-imperatives/axioms/registry-teleology of recurrent-utter-uninstitutionalisation’ in
de-emphasising the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation — preconverging/dementing — apriorising-psychologism and emphasising the
supplanting—conviction-as-to-profound-supererogation — postconverging/dialectical-
thinking — apriorising-psychologism of prospective relative-ontological-completeness
meaningfulness-and-teleology as of existential-contextualising-contiguity knowledge-
reification), and this insight extends as well with regards to ‘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 universalisation institutionalisation while in base-
institutionalisation–ununiversalisation uninstitutionalisation (doing so by failing the
‘<amplituding/formative> wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology
of base-institutionalisation–ununiversalisation’ in de-emphasising the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing — apriorising-psychologism and emphasising the supplanting—
conviction-as-to-profound-supererogation — postconverging/dialectical-thinking —
apriorising-psychologism of prospective relative-ontological-completeness
meaningfulness-and-teleology 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 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
meaningfulness-and-teleology 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-
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-,aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common universal human potential available to all individuals while true is not inherently existentially fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endeavouring unleashed as of a maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought. This conceptualisation insight points out that prospective procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalisation associated with our positivism–procrypticism registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness –of–reference-of-thought is effectively the defective result of our
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–as-of-reference-of-thought–devolving–as-of-meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. This explains as of metaphysics-of-absence–(implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>) why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn’t mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-de-mentating/structuring/paradigming/teleological-possibilities as of ⟨warped-or-preclusive-consciousness–neuterising-induced⟩–reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, will need to be undone/unshackled psychoanalytically in the medium to long-run to veridically achieve positivism; given that that uninstitutionalised-threshold is in a state of circular-pervasiveness-of–reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’! This equally explains the <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inherent in our prospective procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalisation, together
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

〈 implicitated-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 of ‘the existential individuations possibilities as to reference-of-thought–prelogism

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

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

preconverging/dementing –apriorising-psychologism’ reflecting the teleological-de-
mentating/structuring/paradigmizing/teleological-possibilities, established as of its reference-of-

as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue; and it is nevertheless so made-up/bottomlined nihilistically, notwithstanding a prospective registry-worldview’s/dimension’s reference-of-thought that points prospectively to its relative ontologising-
deficiency/epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness
-of-
reference-of-thought, as it is in the bigger picture de-mentatively/structurally/paradigmatically
‘a lifetime mental and existential investment as of the specific prior relative-ontological-
will not lightly give up on its invested specific prior relative-ontological-incompleteness<ref>reference-of-thought of meaningfulness-and-teleology</ref> 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}> despite
the ontological-veridicality of a valid anti-nihilistic intemporal/ontological/social/species/universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigming opened-construct-of— meaningfulness-and-teleology enabling the human existential tale as of the successive transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity behind the ontological-contiguity—of-
the-human-institutionalisation-process notwithstanding that its very own institutionalisation
arose out of that anti-nihilistic process, and at the more immediate social-stake-contention-or-
confliction level involves temporal concatenation to intemporality /longness as denaturing of
the prior institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-
teleology by their elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-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

Inherently, such ‘a psychoanalytic-unshackling commitment’ inevitably and fundamentally puts into question the axioms and underlying supposedly transcendental-enabling/sublimating/superceratory–dementativity notion as of the (given consciousness’s neuterising-induced)–reference-of-thought—devolving-teleological-dementating/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-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such ‘a psychoanalytic-unshackling commitment’ cannot be construed in the same terms—as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior institutionalisation teleological-dementating/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 de-mentation (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 neutering-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 neutering-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-

mental-reflex as if humans have had only one ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. But actually the underlying process is one of ‘a psychoanalytic-unshackling as of a succession of prospective institutionalisations—maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construed from a succession of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ so implied by an ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ enabling successive prospective relative-ontological-completeness—of-reference-of-thought/ontological-normalcy/postconvergence with respect to human notional limited-mentation-capacity-deepening as of institutional-cumulation/institutional-recomposure ⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism⟩); 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⟨implicited–nondescript/ignorable–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 5 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–
while on the other hand the grounded uninstitutionalised-threshold recurrently overrides as of constitutedness\footnote{\textsuperscript{13}} beyond-the-consciousness-awareness-teleology\footnote{\textsuperscript{14}}-\textless in-existential-extrication-as-of-existential-unthought\textgreater\  any notion of its ontologically deficient ‘\textless amplituding/formative-epistemicity\textgreater totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as of \textless reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ at its uninstitutionalised-threshold\footnote{\textsuperscript{102}} and just triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on that basis for its intradimensional grounded ‘meaningfulness-and-teleology’, and this explains its ‘\textless reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textgreater’, and explaining why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity fully occurs as of a crossgenerational habituation process. Remarkably, such a \textless maximalising-recomposuring-for-relative-ontological-completeness\textgreater\—unenframed-conceptualisation behind the ontological-contiguity\textless of-the-human-institutionalisation-process\textgreater enabling the human existential tale in successive institutional-cumulation/institutional-recomposure-\{as-to-\ \textless historiality/ontological-eventfulness\textless \textgreater ontological-aesthetic-tracing-\} 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 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/sublimation/supercerogatory—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—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications) consider maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation as of exceptional-askance and unordinary due to their syncretising/circularity/interiorising/akrasiatic-drag mental-reflex avoiding being ontologically decentered and preconverging-or-dementing—apriorising-psychologism. Insightfully, this point out the circumspective nature of any transcendental knowledge construction exercise as of ontological-tolerance to avoid on the one hand outrightly articulating construed ontological-veridicality at the expense of avoiding any Being—

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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’s-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’s-reference-of-thought-devolving-as-of-instantiative-context above intersubjective evaluation or evaluation among humans in their mortality in determining intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as of intersolipsistic insight. Consider for instance that in the run up to the development of theory-of-relativity and quantum-mechanics in the early part of last century, the scientists involved weren’t in the exercise of evaluating their respective theories in a closed framework emphasising their respective ‘ownership-of-theories’ as mortals but rather an opened framework emphasising
whosever theories contribute in disclosing intrinsic-reality/ontological-veridicality as the superior third party. This can equally be compared to naively articulating categories/taxonomies of sounds on the basis that their constitutedness defines the entire existential possibility/potency of musical compositions that can arise but then the ‘depth/axiomatic-construct of existence for musical compositions’ doesn’t submit to such a naïve categorising/taxonomising constitutedness but rather such ‘depth/axiomatic-construct of existence for musical compositions’ is as of an imbricatedness/threadedness/recomposuring of existential-instantiations that is graspable rather by a conflatedness as enabled by referentialism-as-of-ontological-normalcy/postconvergence. Given our limited-mentation-capacity, existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-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–devolving-as-of-instantiative-context, it emphasises mere de-mentative/structural/paradigmatic patterns inducing constitutedness, and so whether at detailing or synoptic levels of analysis. This extends to the way issues are raised, questions are posed, as well as their supposed resolutions; ultimately lacking in providing theoretical, conceptual and operant constructs of universal applicative pertinence, and explains a certain position of closure that holds that philosophy is just a vague thinking exercise. Furthermore, whereas an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity construal highlights the ontological-contiguity of all knowledge as of their reference-of-thought/de-mentative/structural/paradigmatic relationship, conceptual patterning seem to naively imply a discreet relationship of knowledge constructs with little insight of their intrinsic-reality/ontological-veridicality transcendental enabling ontological-primemovers-totalitative-framework’s 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\textsuperscript{87}—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/supereorogatory-dementativity ontological-prime movers-totalitative-framework\textsuperscript{72} renewal of a same <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but with such effort for renewal often laden with a tradition that is naively of constitutedness\textsuperscript{13} undermining requisite creativity as of conflatedness\textsuperscript{12}, as it ‘critically presupposes beyond-the-consciousness-awareness-teleology’-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{99} that prospective meaningfulness is deterministically tied down to a certain categorising/taxonomising relationship with the prior conceptualisations’ in the given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. Ultimately, the idea here is that approaching intrinsic-reality/ontological-veridicality with our given limited-mentation-capacity in other to achieve ontological-veracity requires a rather counterintuitive mental-reflex as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–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{16}-induced)-\textsuperscript{83}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness analysis as of its prospective relative-ontological-completeness\textsuperscript{87}–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{13} wherein a more profound view
mentation-capacity can most pertinently accede to by "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 as of ontological-normalcy/postconvergence insight. Thus 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'> implies it is as of the entire ‘conflatedness' for human construction of ontologically veridical 'meaningfulness-and-teleology' implied as of notional-deprocrypticism; this is notionally known as 'historiality/ontological-eventfulness'/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism'>. The implication here is that conceptualisations/construals not only of consciousness but virtue, aesthetics, episteme and nature together with their derived human notional <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag notions like psychologisms, ethics and moralities, arts, epistemologies and methodologies, and natural sciences are but as of the (given consciousness's 5 neuterising-induced-or-deneuterising -induced)—reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue as derived conceptualisations/construals of the very conflatedness that is as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology or existence-as-existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—as-of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-

The ‘iterating nature of existential-instantiations in imbricatedness/threadedness/recomposuring’ as of existence’s is what provides humankind-as-of-it-subpotency with direct mental access to existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality, as humans don’t have direct mental access to conceptualised/construed existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality-as-of-its-full-potency, but rather projectively-or-anticipatorily construe of axiomatic-constructs about intrinsic-reality/ontological-veridicality as derivable as from existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>
imbricatedness/threadedness/recomposuring in elucidating existential-instantiations, as of (given consciousness’s neuterising-induced-or-deneuterising—induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, and so as of the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation behind the ontological-contiguity—of-the-human-institutionalisation-process. Otherwise with a naïve mental-reflex of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity of existential-instantiations, we will rather tend to wrongly construe ‘the conceptual patterning of existential-instantiations’ as rather being ‘axiomatic-constructs as of the (given consciousness’s neuterising-induced-or-deneuterising—induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as

imbricatedness/threadedness/recomposuring’, thus inducing virtualities or ontologically-flawed construals associated with the uninstitutionalised-threshold. Thus, the ontological-veracity as prospective relative-ontological-completeness reference-of-thought of ‘the axiomatic-constructs of a (given consciousness’s neuterising-induced-or-deneuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>

imbricatedness/threadedness/recomposuring’ generating knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue implied as —meaningfulness-and-teleology, is rather ensured by the construal of existential-instantiations as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation which is as of conflatedness, thus enabling the ontological-contiguity —of-the-human-institutionalisation-process. It is interesting to grasp here that we cannot from our ‘sense of conceptual patterning’ claim to put into question the inherent nature of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-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/recompusuring; and any such pretence of conceptual patterning is nothing but a virtuality or ontologically-flawed construed as of naïve constitutedness\(^1\). Of course, it is rather prospective relative-ontological-completeness\(^2\)-of-\(^3\) reference-of-thought that will imply deeper ontological-veracity of the same underlying purview for the construal of meaningfulness-and-teleology\(^9\) mental-disposition grounded on existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^5\)-<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\(^5\) of existential-instantiations, this points out that existence inherent superseding–oneness-of-ontology necessarily implies ontologically-veridical meaningfulness-and-teleology\(^9\) is effectively as of a natural transcendental-enabling/sublimating/supererogatory–de-mentativity existential-contextualising-contiguity\(^3\)-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\(^12\) need to be as of a \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\),-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\(^9\), 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 /destructuring can only be construed with certainty-as-to-their-real-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 meaningfulness-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 <in-existential-extrication-as-of-existential-unthought> of human construal/conceptualisation of it’. The only human construal/conceptualisation that can guarantee or relatively guarantee such a perfect or near-perfect or relatively-perfect ontological correspondence is as of prospective relative-ontological-completeness of reference-of-thought/ontological-normalcy/conflatedness. Since there is no direct correspondence between relative-ontological-incompleteness of reference-of-thought/epistemic-abnormalcy/preconvergence /destructuring with the inherent intrinsicness of the
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\(^{13}\) and as relatively-perfect/near-perfect/perfect conflatedness\(^{12}\), construed as notional–conflatedness as of constitutedness\(^{13}\)-to-conflatedness\(^{12}\) of human limited-mentation-capacity. Insightfully, it highlights that constitutedness\(^{13}\) 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 \(^{12}\)/constitutedness\(^{13}\)-to-conflatedness\(^{12}\) as such highlights an underlying historiality/ontological-eventfulness\(^{12}\)/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of the constitutedness\(^{13}\)-to-conflatedness\(^{12}\) dynamism of human limited-mentation-capacity with respect to human ontological-performance \(^{-}<\text{including-virtue-as-ontology}>\)-as-of-its-broadest-implications amenable to human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing
realisation/re-perception/re-thought,-in-supererogatory-epistemic-confoundedness, and so whether as of natural ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-ontology, etc. of critical relevance is the notion of existence as of human-subpotency or human 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-confoundedness, implying the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of pivoting nature of human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue wherein it is about existence-as-enabling-of-humankind-potential/possibilities or existence-as-emancipatory-of-humankind-in-the-broadest-sense-of-its-thought-and-projective-potential-but-beyond-just-the-engrossed-contemplation-of-only-humankind. All knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue are thus for-human-studies/for-human-constructs in the sense that these do not add anything to the given abstract/imaginary existence but are simply enabling to human curiosity and emancipation; that is, whether humans in 2000 BC or 2000 AD are knowledgeable about notions as genetics, theory-of-relativity, universal human rights, etc. doesn’t add anything to ‘abstract/imaginary existence as a pre-given’ pointing to the fact that human existence is about human-subpotency construed as of successive defining transcendentally-enabled-institutionalisation-levels-of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression-as-of—totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-confalatedness 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 supererogatory human-subpotency—effecting can only arise from the conflatedness of human consciousness in-its-embodiment as the potent ‘phenomenological transcendental-point-of-departure handle’ for human self-conscious existence and meaningfulness-and-teleology construal/conceptualisation as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue, whereas the human body as matter though physically existent cannot as of such its constitutedness conception be construed/conceptualised as of such a ‘phenomenological transcendental-point-of-departure handle’. In the bigger framework, human 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 -
compounded and pervasive succession of preformulating/preframing/premeaningfulness-
<metaphoricity>-disposition—as-to-psyche-induced-psychologism-of-existential-stake> as of
notional~conflatedness /constitutedness -to-conflatedness from human shallow-to-
deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening\textsuperscript{62} as of the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
human<amplituding/formative–epistemicity>totalising~purview-of-construal’ as it reflects
relative ontological-performance -<including-virtue-as-ontology>-as-of-its-broadest-
implications of any (given consciousness’s neuterising-induced-or-deneuterising\textsuperscript{16}-induced)-
reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-
meaningfulness as its intradimensional existential-instantiations derived/devolved axiomatic-
constructs of meaningfulness-and-teleology\textsuperscript{59} as knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue and as the registry-worldview’s/dimension’s reference-of-thought
‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’; and it
reflects any given registry-worldview’s/dimension’s specific institutionalisation-by-
uninstitutionalisation-or-uninstitutionalised-threshold\textsuperscript{102} postconverging-or-dialectical-
thinking\textsuperscript{1}–apriorising-psychologism/preconverging-or-dementing \textsuperscript{19}–apriorising-psychologism
construct as a specific aesthetic trace of ‘ontologically elevated-by-degraded-devolving-as-of-
uninstitutionalised-threshold\textsuperscript{102}. 4\textsuperscript{thistoriality/ontological-eventfulness}/ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’> as of the notional~conflatedness\textsuperscript{2} of notional–deprocrypticism equally
supersedingly enlightens the idea of totalising-entailing which is often somewhat articulated as
in the statement ‘the whole is greater than the sum of its parts’ but failing to specifically clarify
that ‘limited-mentation-capacity constitutedness\textsuperscript{13} conceptualisation construes of an
‘ontologically-compromised-mediating,-as-of-its-specific-constitutedness\textsuperscript{3} that is relatively
shoddy and incomplete’ and generates virtuality-or-ontologically-flawed-construal when it construes of parts and whole in a given <amplituding/formative–epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-vericality and so as a derived/unoriginal mental-reflex as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity, whereas limited-mentation-capacity conflatedness conceptualisation as of notional-deprocrypticism-as-preempting—disjointedness-as-of-reference-of-thought construes of a ‘non-mediating incisive as referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness profoundness/completeness’ by an incisive <amplituding/formative–epistemicity>totalising-renewing-realisation/re-perception/re-thought that further expands human grasp of the given <amplituding/formative–epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-vericality as a non-derived/original mental-reflex 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. The latter is effectively what relays the ontological-veracity of the <amplituding/formative–epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-vericality implied axiomatic-construct as of completeness/profoundness subsuming the reality of the perceived whole and parts within the incisive conflatedness; pointing out that the fundamental issue is how human limited-mentation-capacity effectively construes intrinsic-reality/ontological-vericality as of its profoundness/completeness. Consider in this particular regards the intrinsic-reality/ontological-vericality 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\(^\text{13}\) induced neuterising or prospectively notional–deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflicatedness\(^\text{3}\) meaningfulness-and-teleology\(^\text{99}\). That is, the notional–deprocrypticism protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in its referencing of conflatedness\(^\text{12}\), with no intermediating construct as of constitutedness\(^\text{13}\), thus achieves ontologically-uncompromised-mediating,-as-of-conflicatedness\(^\text{2}\) meaningfulness-and-teleology\(^\text{99}\). While the occlusive/preclusive/warped/trepidatious-consciousnesses mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments by their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of constitutedness\(^\text{13}\) on conflatedness\(^\text{12}\) induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness\(^\text{3}\) meaningfulness-and-teleology\(^\text{99}\). This ultimately points to the centrality of the implications of the 'notion of limited-mentation-capacity' as of its notional–deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflicatedness as a notional conception in construing meaningfulness-and-teleology\(^\text{99}\), while avoiding its ontologically-flawed constitutedness\(^\text{13}\) construals in terms—as-of-axiomatic-construct of the various neuterising. Hence the ‘notion of limited-mentation-capacity’ as it overcomes ontologically-compromised-mediating,-as-of-its-specific-constitutedness\(^\text{13}\) towards ontologically-uncompromised-mediating,-as-of-conflicatedness\(^\text{12}\) is what is effectively and
ontologically defining of issues of reference-of-thought of meaningfulness-and-teleology given that as of its ontologically veridical conflatedness it is the cumulative recomposuring of human limited-mentation-capacity as limited-mentation-capacity-deepening that is behind the ontological-contiguity—of-the-human-institutionalisation-process itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of-meaningfulness-and-teleology and-longness-of-register-of-meaningfulness-and-teleology as of limited-mentation-capacity, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness-of-reference-of-thought perspective of notional-deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective'. This equally underlies and is in sync with the notion of candidity/candour-capacity as a variance of the same as of notional-deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective'. It is the 'notion of limited-mentation-capacity' that as of its deficiency is falsely-composited by 'ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ into ontologically-flawed constructs of neuterising. historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism> as of the notional-conflatedness of notional-deprocrypticism highlights that humankind in its projected-or-anticipated relationship with ‘existence as-the-absolute-a-priori’ is rather in existential-extrication-as-of-existential-unthought, and not the full potency of existence; existential-extrication-as-of-existential-unthought construed rather as ‘shoddy-and-incomplete actualising in presencing—absolutising-identitive-constitutedness’ of the full potency of existence. Existential-extrication-as-of-existential-unthought refers to a registry-worldview’s/dimension’s overall historiality/ontological-eventfulness/ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of the notional–conflatedness\textsuperscript{12} of notional–deprocrypticism construct, wherein its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} construes beyond-the-consciousness-awareness-teleology \textsuperscript{-in-existential-extrication-as-of-existential-unthought} of its ‘projected-or-anticipated-grandest-existing-axiomatic-construct’ as the absolute framework of ontological-performance \textsuperscript{-including-virtue-as-ontology>-as-of-its-broadest-implications and thus failing to factor in the implications on its ontological-performance\textsuperscript{14} \textsuperscript{-including-virtue-as-ontology> of its prior relative-ontological-incompleteness\textsuperscript{-of-}reference-of-thought as this induces <amplituding/formative> wooden-language-\textsuperscript{-imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{15}—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology} at its uninstitutionalised-threshold\textsuperscript{16}. Existential-extrication-as-of-existential-unthought thus highlights the overall constitutedness\textsuperscript{17} of humankind’s access to existence given the ‘imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations’, such that humankind’s axiomatic-construct/theory of existence/existential-reality/intrinsic-reality/ontological-veridicality as of its ‘projected-or-anticipated-grandest-existing-axiomatic-construct as \textsuperscript{8}reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness’ is rather as of various successive relative constitutedness\textsuperscript{18} implied with the successive institutionalisations, and explains a natural human mental-disposition to nihilism as of each of such institutionalisation’s <amplituding/formative> wooden-language-\textsuperscript{-imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{19}–as-of-‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications}> at its uninstitutionalised-threshold\textsuperscript{20} in a mental-reflex aversion of an opened-construct-of–
reverberation/existence-potency/sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-totalising-renewing-realisation/reperception/re-thought-in-superoerogatory-epistemic-confalatedness. 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/superoerogatory-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 totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construct, including our positivism-procrypticism registry-worldview/dimension, as this will falsely imply that our reference-of-thought 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 totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-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/superoerogatory-de-mentativity. Basically, existence as of prospective base-institutionalisation reference-of-thought is circularly-unintelligible-but-for-a-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-teleology 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-teleology 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-teleology 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-teleology 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 of 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 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-(implicit-nondescript/ignorable-void-as-to-presencing—absolutising-identitve-constitutedness )’ what is existence/existential-possibilities not factoring Being conflatedness 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 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-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<meaningfulness-and-teleology> for meaningfulness-and-teleology are just that with respect to an animal of limited-mentation-capacity beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought> who is bound to circularly elicit shortness-of-register-meaningfulness-and-teleology<meaningfulness-and-teleology> on such renewed reference-of-thought–categorical-imperatives/axioms/registry-teleology<meaningfulness-and-teleology> and further denaturing them as of the prospective institutionalisation uninstitutionalised-threshold! In
my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance

-<including-virtue-as-ontology>, humankind has no ‘absolute past-or-present ontological-completeness-of- reference-of-thought’ for grounding the construal of ‘meaningfulness-and-
teleology’ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-
to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’, as such
pretence circularly turns into constitutedness at the given reference-of-thought
uninstitutionalised-threshold; highlighting the fact that human potential attainment of the
notional-deprocrypticism as preemtting—disjointedness-as-of- reference-of-thought is
actually a ‘perpetual transcendence-and-sUBLIMITY/sublImation/sUPEREROgATORY–de-
MENTATIVITY’ as of notional-deprocrypticism as <amplituding/formative>notional-preemtting—
disjointedness-as-of- reference-of-thought which points out that the various
uninstitutionalised-threshold from recurrent-utter-uninstitutionalisation to procrypticism are
actually levels of disjointedness-as-of- reference-of-thought and that the various
institutionalisations from base-institutionalisation to notional-deprocrypticism are actually
levels of preemtting—disjointedness-as-of- reference-of-thought all reflected as of
notional-deprocrypticism. The validity of the construal of existence 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 rather as transcendence-and-
sUBLIMITY/sublImation/sUPEREROgATORY–de-
MENTATIVITY is that in the state of human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore
existence is of transcendental-enabling/sublImating/sUPEREROgATORY–de-
MENTATIVITY to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance

-<including-virtue-as-ontology>) humankind can only credibly adopt a ‘conflatedness
exercise’ rather as of effecting-wholeness-as-of-profoundness-and-completeness-to-
human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance—
relativism’> ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}>\) determination as of human \(<\amplituding/formative–epistemicity>totalising–\text{thrownness-in-existence}\) (I exist therefore existence is of transcendental-enabling/sublimating/\text{supererogatory–de-mentativity} to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}>\), is fulfilled by the notion of existential-extrication-as-of-existent-unthought/nonextricatory-existential-preempting-of-existent-unthought as the construct that reflects any registry-worldview’s/dimension’s \(<\text{reference-of-thought}>\) historiality/ontological-eventfulness /ontological-aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}>\) as of the notional–conflatedness\(^7\) of notional–deprocripticism highlighting the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring\(<\text{as-to-postconverging-or-dialectical-thinking}>\)–apriorising-psychologism\(\) of its prospective relative-ontological-completeness\(<\text{of–reference-of-thought}>\) as of the implications of its conflatedness as its given \(<\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}>\),-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\(<\text{as-to-preconverging-or-dementing}>\)–apriorising-psychologism\(\) of its given prior relative-ontological-incompleteness -of- reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, \(<\text{as-to–human}<\amplituding/formative–epistemicity>\text{totalising–purview-of-construal}>\). This author’s notion of centered-\(<\amplituding/formative–epistemicity>\text{totalising/circumscribing/delineating}>\) meaningfullness-and-teleology\(\) as \(<\amplituding/formative–epistemicity>\text{totalising–conflated–meaningfulness-and-teleology}>\)-as-of-notional–deprocripticism-reflected-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflectedor-epistemicity-relativism’>’ fundamentally grasps that the Derridean critique of centered–epistemic-totalisation as impossible to achieve and postulation instead of decentralized-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-processRETROSPECTIVELY 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 decentralized-infinite-freeplay in its critique of ‘centered–epistemic-totalisation as of circularity of meaningfulness-
and-teleology in relative deficient/flawed ontological-performance’ since such a criticism is based on assuming only a same registry-worldview’s/dimension’s reference-of-thought, and so-construed mainly because such a Derridean conception construes of centered–epistemic-totalisation as only within one registry-worldview’s/dimension’s reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, failing to reflect the ontological-contiguity of the human-institutionalisation-process as of notional~deprocrypticism implied de-mentative/structural/paradigmatic shifts of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ overcome the limitation of centered–epistemic-totalisation circularity of meaningfulness-and-teleology in relative deficient/flawed ontological-performance’ within a same reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ by way of the successive prospective relative-ontological-completeness reference-of-thought as enabling successive prospective reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ marked by the shift of centered–epistemic-totalisation circularity of meaningfulness-and-teleology inducing relatively less and less deficient/flawed ontological-performance’ right up to the attainment of notional~deprocrypticism centered–epistemic-totalisation circularity of meaningfulness-and-teleology of theoretically perfect/sound ontological-performance’; given that the ‘succession of institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules of the successive reference-of-thought—devolving-teleological-de-

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 of theoretically perfect/sound ontological-performance–<including-virtue-as-ontology>’, as implied by this author’s notion of ontological-normalcy/postconvergence, operantly displays the philosophical tradition problem of constitutedness as failing to project of the transformational implications of human limited-mentation-capacity-deepening for successive prospective relative-ontological-completeness–of-reference-of-thought in bringing about successive registry-worldviews/dimensions as of conflatedness that prospectively ultimately grasps the centered–amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology ontological-performance–<including-virtue-as-ontology> in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process or notional–deprocrypticism. Despite such a Derridean decentered-infinite-freeplay conception being the most radical attempt hitherto to overcome the philosophical tradition constitutedness, it perfectly grasps the implications to meaningfulness-and-teleology ontological-performance–<including-virtue-as-ontology> of ‘centered–epistemic-totalisation as of circularity of meaningfulness-and-teleology in relative deficient/flawed ontological-performance–<including-virtue-as-ontology>’ but rather as within a same horizon of meaningfulness-and-teleology ontological-performance–<including-virtue-as-ontology>. However, it fails to grasp that such a centered–epistemically–
teleology\textsuperscript{9} ontological-performance\textsuperscript{71}-<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 \textsuperscript{amplituding/formative–epistemicity}totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with an ambition for a theory of everything. However, a Derridean decentered-infinite-freeplay is nevertheless critical as a first step for breaking away from a prior centered–epistemic-totalisation of a very same \textsuperscript{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\textsuperscript{amplituding/formative–epistemicity}totalising–purview-of-construal’ which is a given reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’; and for all practical matters this has been the way Derridean deconstruction has been commonly applied as in effect all our meaningfulness-and-teleology\textsuperscript{9} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> has been as of our positivism–procrypticism registry-worldview’s/dimension’s reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ horizon and such a Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates the centered–epistemic-totalisation exercise for the insight of a futural différance as of the latter’s transcendental–epistemic-totalisation that underlies conflatedness in breaking with the philosophical tradition or human knowledge conceptualisation tradition or towards fulfilling the understanding of Being. In this regard talking about the physics example again, such a Derridean freeplay différance is akin to the ‘putting in question exercise’ that surrounds the
cooperation/mutual-complementing-ideas-among-various-physicists leading up to the critical breakthroughs; which then establish such physics centered–epistemic-totalisation schemes as Newtonian physics and later on Theory-of-relativity and Quantum-mechanics, and today with respect to various theoretical efforts with the potential of leading to a physics Theory of Everything. Inherent to futural difféance is the notion of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as of beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>, construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold temporal individuations circular undermining of the prospective institutionalisation’s reference-of-thought/de-mentative/structural/paradigmatic implied transformation/shift as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness of reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold reference-of-thought which is in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with its ultimate crossgenerational collapsing for the prospective institutionalisation’s reference-of-thought; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) as of prospective relative-ontological-completeness of reference-of-thought of the prospective institutionalisation’s reference-of-thought. Insightfully again, this idea of infinite-possibilities/circularity implied as of a Derridean infinite-decentered-freeplay of a given meaningful-frame/axiomatic-construct/model such as mathematical models/axiomatic-constructs circularity is familiar to physicists and other scientists who understand that there is no infinity in the real-
world/existence and infinity showing up in mathematical models/axiomatic-constructs point to
the fact that there is a circular or undefined or undecidable problem arising from poor human
limited-mentation-capacity conceptualisation implying the given mathematical
model/axiomatic-construct is in circular-existential-disjointedness-as-of-prior-relative-
ontological-incompleteness as of the axiomatic-construct relative notional-
discontiguity/epistemic-discontiguity as of the axiomatic-construct relative notional-
aestheticised-preconverging/dementing ~qualia-schema~ in constitutedness1, and thus a need
for a more ontologically-complete mathematical model/axiomatic-construct that as of human
limited-mention-capacity-deepening then resolves/overcomes the circularity/circular-
existential-disjointedness-as-of-prior-relative-ontological-incompleteness reflected in the prior
mathematical model/axiomatic-construct by the infinities-as-circular-or-undefined-or-
undecidable with a new mathematical model/axiomatic-construct in relative ontological-
contiguity as of conflatedness, and so as of the very same totalising-devolved-purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality; and so because human limited-mention-capacity-deepening induces de-mentatively/structurally/paradigmatically grander human meaningfulness-and-
teleology ontological-performance ~including-virtue-as-ontology> of human implicit-or-explicit constructed axiomatic-constructs of purviews/domains of construal-as-intrinsic-
reality/ontological-veridicality, and this equally applies by extension to reference-of-thought-as-of~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 totalising-purview-of-construal’. It should be noted thus that an axiomatic-construct is as of an implied correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality, as-to—human totalising-purview-of-
construal’ or \(<\text{amplituding}/\text{formative–epistemicity}>\) totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, and it supersedes and is defining of logic which is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as reflected with any given explicited axiomatic-construct in the same way that insight/intuition is reflected rather with regards to any given implicited axiomatic-constructs; with an axiomatic-construct such as an idea or a concept or a notion or a theory being any conception as of \(\text{meaningfulness-and-teleology}\) 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 \(<\text{as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’}>\) for human-subpotency possibilities for devolving \(\text{meaningfulness-and-teleology}\) as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, with increasing ontological-performance \(<\text{including-virtue-as-ontology}>\) as of human transcendence; even though such a conception as ‘axioms of logic’ could be perceived rather as a meta-conception or more like a technical practicality akin to say the scaffolding of a building! In other words as the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, logic and by extension mathematics imply elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity, whereas axiomatic-constructs as reflecting ecstatic-existence/the-nature-of-the-world/conditions are construed in affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuring-instrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. But then as of ‘ontology of logic’ and ‘ontology of mathematics’ as their very own respective conceptualised meta-axiomatic-constructs as ontologies in terms of reflecting their philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, both logic and mathematics are construed practically as formalisations which are mainly as such constructs of faithful/reproducible syntaxisation on the supposed basis of ‘smarter and simpler articulations’ for the sake of succinctness, clarity and fungibility; however, without the implication of any other inherent transcendental-enabling/sublimating/supererogatory—de-mentativity of such formalisations besides their succinctness, clarity and fungibility usefulness ‘thus-limitedly construed as their inherent meta-conceptualised ontological-veracity/axiomatic-construct of logic and mathematics transcendental-enabling/sublimating/supererogatory—de-mentativity’. But then it is naïve to construe of mathematics, as logicists have tended to do, as essentially an exercise of mathematical formalisation. The fact is that mathematics have always been developed implicitly or explicitly in association with or inspired from the context/existential-contextualising-contiguity of other applied and transcendental-enabling/sublimating/supererogatory—de-mentativity activities as of their axiomatic-constructs development and mathematics very own existential-reality of developed axiomatic-constructs applicative orientation, including developing together with heavily dependent mathematics domains like physics, engineering, other applied sciences and statistical studies. This latter situation which is more real than generally said and makes of mathematics ‘a <amplituding/formative—epistemicity> totalising—devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs’ and more so than the ‘abstract romantic image portrayed as of the mere manipulation of numbers and forms’ as if not inspired as of existential-reality contextuality itself. Thus naively taking cue from the formalisation of mathematics as if it will enable the inherent transcendental-enabling/sublimating/supererogatory-de-mentativity of any discipline is bound to lead to disappointment, as the inherent axiomatic-constructs as theories, concepts, notions and ideas of the existential domain in question have to be critically developed as of existential-contextualising-contiguity for knowledge-reification 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 (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/intelligibility setup/measuring instrument—for—conceptualisation’ is not construed as sublimating-validation in such domains where such mathematics, statistics and data are rather ‘distracting-from and not-contributing-to’ the inherent domain’s epistemic-conceptions phenomenal/manifest—subpotencies—in-transitive—conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> given ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility setup/measuring instrument—for—conceptualisation’). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodinger, Bohrs had to elicit the transcendental-enabling/sublimating/supererogatory—de—mentativity of the physics <amplituding/formative—epistemicity>totalising—devolved—purview/domain—of—construal—as—intrinsic-reality/ontological-veridicality/existential-reality created axiomatic—constructs with mathematics being accessory to the transcendental—enabling/sublimating/supererogatory—de—mentativity. They didn’t just start to develop ‘patterns of mathematical equations’ without the prior insight about the physics domain—of—study and what to strive for, and actually from that ‘physics reality precedence perspective’ got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians just go about constructing ‘mathematical patterns’ as of formalisation without striving to get insight and inspiration from existential-reality as transcendental—enabling/sublimating/supererogatory—de—mentativity; and we can appreciate in this regards how the human mathematical disposition adjust from a classical reflex with regards to existential
phenomena/manifestations that assume a non-classical character like statistical-constructs, quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation. The naivety of logicism lies exactly in this respect of construing formalisation as most of what is supposed to be achieved, and failing to grasp that when it comes to social reality its own transcendental-enabling/sublimating/supererogatory~de-mentativity has to be ‘creatively construed’, and this in many ways explains the frustrated conclusion that will often then arise from such a naïve formalisation perspective that the philosophical exercise is not necessarily transcendental-enabling/sublimating/supererogatory~de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-amplituding/formative—epistemicity>totalising>purview-of-construal’ points to the fact that the various registry-worldviews/dimensions operate their own conception of logic as of their prospective relative-ontological-completeness—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-{implicated-
epistemic-veracity-of-}nonpresencing-{perspective–ontological-normalcy/postconvergence} and
conflatedness , and further subsumed in the word candidity or candour-capacity. Such
‘suprastructural logic’ is even more damning about the naïve constitutedness construal of
meaningfulness-and-teleology that besets the knowledge and philosophical tradition. Such a
conception of logic and logical analysis points to the <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
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-drag
that is unconsciously implied as of our positivism–procrypticism registry-
worldview/dimension. Insightfully, such a ‘suprastructural logic’ undermines metaphysical
notions like good, essence and truth as being naively construed as of a given registry-
worldview’s/dimension’s <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of ‘meaningfulness-and-teleology’, and
in lieu emphasises Being construed as ontology’s-directedness-as-Being which best reflects and
captures ‘meaningfulness-and-teleology’ as of ‘intemporal ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated
ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^{67}\) as of difference-conflatedness \(^{12}\)-as-to-totalitative-reification \(^{67}\)-in-singularisation \(^{21}\)-as-veridical-epistemic-determinism\(^{21}\) <amplituding/formative–epistemicity> causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\(^{66}\). Being as of its implied notional–deprocrypticism’s conflatedness \(^{12}\) provides elucidation to such question as: what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) as of each registry-worldview/dimension, and it is rather the emanant insight of the Good/understanding/knowledge-reification\(^{66}\)/ontological-primemovers-totalitative-framework\(^{72}\) conceptualisation as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{99}\) 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 \(^{62}\) vices-and-impediments\(^{105}\); and so by successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{99}\) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\(^7\) as base-institutionalisation, \(^{25}\) universalisation and positivism respectively, and prospectively deprocrypticism. Being construed as of ontology’s-directedness-as-Being thus enables the superseding of <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-(implicitd-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness\(^{13}\)). Further, the fact is that it is rather axiomatic-constructs whether explicit or implicit that are supposedly in a meaningfulness-and-teleology\(^{99}\) correspondence relation with
relevance to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs like space-time or quanta in terms of ‘traditional classical mechanics axiomatic-construct’ as of their respectively corresponding relative ontological-contiguity and relative notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-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-verbatimality/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-verbatimality/existential-reality and thus carry transcendentally 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—
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-process¹, not as an external speculative dialectics, but as a wholly internal natural dialectics in conflatedness¹ as of human limited-mentation-capacity-deepening². Such that human phenomenological<br>²<amplituding/formative–epistemicity>totalising–thrownness-in-existence³<br>(I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance '¬<including-virtue-as-ontology>') is the ‘complete scientific archaeological depth’ for grasping ontology and Being as of the conflatedness¹ of human limited-mentation-capacity implications construed from notional–deprocrypticism perspective as ¦historiality/ontological-eventfulness²/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism>, and consequently doesn’t carry any external ideological implication but rather for the inherent ontological and Being implications. Further as of such phenomenological transcendental conflatedness¹, there is no issue about existence itself as it is pre-given, as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency–sublimating–nascence,−disclosed-from-prospective-epistemic-digression-as-of¬<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought,−in-supercerogatory–epistemic–conflicatedness ¹, 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-teleology³ 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 conflatedness¹ as of
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation selectivity inherent in existence that rather skews presence states towards the ‘ontological statistical-exception’ of intemporality /longness over temporality /shortness possibilities, thus rendering existence as of relative teleological orderliness and not teleological chaos in the case were all ontological-possibilities as of temporality-to-intemporality were to be arising in equivalence/equal-measure. Thus, such ontology’s-directedness-as-Being conflatedness as of amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications, for-explicating-ontological-contiguity as of maximalising-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation existentially supersede abstract/imagined/misconstrued/virtual constitutedness possibilities as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity implications that are effectively as of non-existence. The further implication is that human ‘prior existential-reality insight as arising by conflatedness as of the coherence/contiguity of ontology’s-directedness-as-Being’ rather ‘points to the ontological-veracity of prospective existential-reality as of conflatedness’ upholding prospective coherence/contiguity of ontology’s-directedness-as-Being’; wherein as of human-subpotency the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as leading up to our present positivism/rational-empiricism registry-worldview/dimension speaks of a conflatedness as of successive opened-constructs-of—meaningfulness-and-teleology superseding <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 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
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation mental-disposition behind the ‘inventing’ of prior institutionalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as prior ontology’s-directedness-as-Being is necessarily the requisite mental-disposition for the ‘inventing’ of prospective institutionalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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\textsuperscript{99} 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}-<including-virtue-as-ontology> arises as an exercise of human limited-mentation-capacity-deepening as of relatively profound and complete axiomatic-constructs/\textsuperscript{10} reference-of-thought in ontological-contiguity\textsuperscript{66} 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! Consider for instance criticisms often levied against post-structuralism and specifically Derridean deconstruction as simply convoluted expressions of familiar and trite ideas. But then the effective transcendental-enabling/sublimating/supererogatory-de-mentativity insight as of their applications arising in the social sciences and literal studies clearly demonstrate otherwise. Further many such critiques have tended to be naïve about what passes for theory whereby naïve conceptual patterning of general knowledge are articulated devoid of ‘new theory’, with little or no transcendental-enabling/sublimating/supererogatory-de-mentativity implications, which in reality is nothing more than a sophistry of argument from authority. This conception of relatively profound and complete axiomatic-constructs/ reference-of-thought in ontological-contiguity\textsuperscript{66} 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{74}-<shallow-supererogation-of-mentally-aestheticised~preconverging/dementing~qualia-schema> of axiomatic-construct but rather a
problem arising as of the need for ‘a change of the curve to-be-created-by-deepening-human-limited-mentation-capacity’ in relative ontological-contiguity of axiomatic-construct for grander human meaningfulness-and-teleology ontological-performance -<including-virtue-as-ontology>, as of the very same <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. The <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought involves taking cue from existence/existential-contextualising-contiguity /contexts as of existential-instantiations imbricatedness/threadedness/recomposuring in a maximalising-recomposuring-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”-
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 \(\text{de-mentation} - (\text{supererogatory} - \text{ontological} - \text{de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics})\) with respect to reference-of-thought; as contrary to the ‘Derridean différance decentering’ freplay that is entrapped in circularity of meaningfulness-and-teleology on the wrong implied assumption of the same perpetual horizon as registry-worldview/dimension reference-of-thought so-implied as of our positivism mental-disposition, a ‘futural différance’ recognises that human limited-mentation-capacity transcendence-and-sublimity/sublimation/suberogation-de-mentativity brings about prospective relative-ontological-completeness-of-reference-of-thought, and thus it centers-as-postconverging-or-dialectical-thinking—apriorising-psychologism the prospective institutionalisation’s reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ as of its prospective relative-ontological-completeness-of-reference-of-thought to override the circularity as notional-discontiguity/epistemic-discontiguity of shallow-supererogation of-mentally-aestheticised-preconverging/dementing–qualia-schema> of meaningfulness-and-teleology implications of the uninstitutionalised-threshold reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ as of its prior relative-ontological-incompleteness-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\textsuperscript{1}—of-the-human-institutionalisation-process\textsuperscript{1} 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 <amplituating/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{1} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{1}--<including-virtue-as-ontology>) with respect to the full-potency that is the ‘inherent centered–epistemic-totalisation-as-existence’, humankind devises its ‘meaningfulness-and-teleology’ as of its requisite human-subpotency ontological-performance \textsuperscript{1}--<including-virtue-as-ontology> to construe of the ‘inherent centered–epistemic-totalisation-as-existence’ by way of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicated-and-explicated ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology ‘,for-aposteriorising/logicising/deriving/intelligising/measuring–‘meaningfulness-and-teleology\textsuperscript{1} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ as of human comprehension/deciphering of underlying rules/non-rules—apriorising/axiomatising/referencing–psychologism as from existential-instantiations in imbricatedness/threadedness/recomposuring supposedly reflecting the ‘inherent centered–epistemic-totalisation-as-existence’, with such human-subpotency approximation construed by the specific human existential-extrication-as-of-existential-unthought ‘historiality/ontological-eventfulness\textsuperscript{1}/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> underlying the successive institutionalisations/finitudes in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{1}—of-the-human-institutionalisation-process\textsuperscript{1}. But then this
imbricatedness/threadedness/recomposuring supposedly reflecting the ‘inherent centered–epistemic-totalisation-as-existence’ reinitiating the ontological-contiguity\(^5\)—of-the-human-institutionalisation-process\(^{67}\), and thus right up to human attainment of ontological-completeness-of\(^{75}\) reference-of-thought with this ‘ultimate social \(^{102}\) universal-transparency\(^{104}\)—(transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding}/\text{formative–epistemicity}\) totalising–in-relative-ontological-completeness\(^{87}\))’ supposedly overriding human temporality \(^6\)/shortness and thus ultimate basis of a centered–epistemic-totalisation of human \(^{5}\) meaningfulness-and-teleology\(^{99}\) ontological-performance\(^{71}\)-\(<\text{including-virtue-as-ontology}\>\) 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 \(^{5}\) meaningfulness-and-teleology\(^{99}\) as of sound ontological-performance\(^{71}\)-\(<\text{including-virtue-as-ontology}\>’ rather lies with such \(^3\) meaningfulness-and-teleology \(^2\) as being so-construed notionally as of a given institutionalisation’s \(^4\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ transcendental-enabling/sublimating/supererogatory–de-mentativity rules on the basis of social \(^{102}\) universal-transparency\(^{104}\)—(transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding}/\text{formative–epistemicity}\) totalising–in-relative-ontological-completeness \(^{87}\), and so as of its implied prospective relative-ontological-completeness\(^7\)-of- reference-of-thought: wherein, –non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in Recurrent-utter-uninstitutionalisation enables the grasp of certain \(^5\) meaningfulness-and-teleology\(^{99}\) on the basis of non-rules—apriorising/axiomatising/referencing–psychologism,-as-of-accidentedness-or-randomness-of-occurrences/existential-instantiations by its non-rules—apriorising/axiomatising/referencing–psychologism,-abstracted-as-accidented-or-random human-limited-mentation-capacity type of
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding-formative–epistemicity>totalising-purview-of-construal’, the limited-
mentation-capacity ‘meaningfulness-and-teleology’<ontological-performance’<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
successive institutional-cumulation/institutional-recomposure-{as-to-‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}> differ by their Being
preformulating/preframing/premeaningfulness-<metaphoricity>-disposition—as-to-psyche-
induced-psychologism-of-existential-stake>, which ultimately undergo
‘decomplexifying/uninhibiting-{as-of-elevating-devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness-as-prospective-institutionalisation)
maturing as ontology’s-directedness-as-Being all along the institutional-
cumulation/institutional-recomposure-{as-to-‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> in-}
ovolving ontological-
normalcy/postconvergence ‘reference-of-thought in relative ontological-contiguity’<over
relative notional-discontiguity/epistemic-discontiguity’<shallow-supererogation>-of-
mentally-aestheticised–preconverging/dementing –qualia-schema>, construed as prospective
relative-ontological-completeness<reference-of-thought; wherein as of
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> conflatedness’ construal as of
notional–deprocrypticism, - the trepidatious-consciousness of recurrent-utter-
uninstitutionalisation is of a ‘trepidatious Being complexified/inhibited-{as-degraded-
devolving-as-of-uninstitutionalised-threshold  \(^{1}\) preformulating/preframing/premeaningfulness-<metaphoricity  \(^{1}\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, - the warped-consciousness of base-institutionalisation–ununiversalisation is of a ‘trepidatious Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) but warped Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold  \(^{1}\) ) preformulating/preframing/premeaningfulness-<metaphoricity  \(^{1}\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, –the preclusive-consciousness of universalisation–non-positivism/medievalism is of a ‘warped Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) but preclusive Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold  \(^{1}\) ) preformulating/preframing/premeaningfulness-<metaphoricity  \(^{1}\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, –the occlusive-consciousness of positivism–procrypticism is of a ‘preclusive Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) but occlusive Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold  \(^{1}\) ) preformulating/preframing/premeaningfulness-<metaphoricity  \(^{1}\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, - and prospectively the protensive-consciousness of notional–deprocrypticism is of an ‘occlusive Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) construed as protensive Being preformulating/preframing/premeaningfulness-<metaphoricity  \(^{1}\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction. This repleteness in the ontological-contiguity—of-the-human-institutionalisation-process  \(^{1}\) with such successive ‘Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-
institutionalisation) and Being complexified/inhibited-{as-degraded-devolving-as-of-uninstitutionalised-threshold} preformulating/preframing/premeaningfulness-<metaphoricity\disposition—as-to-psyche-induced-psychologism-of-existential-stake>' arises given the grounding of human \meaningfulness-and-teleology\ontological-performance<-<including-virtue-as-ontology> on its various specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for \meaningfulness-and-teleology\ontological-performance as reflected by their respective <reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ associated with the successive consciousnesses, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’; such that the prior Being 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
preconverging-or-dementing\(^{19}\)-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 \(<\text{amplituding/formative-epistemicity}>\text{totalising}-\text{conflated}-\text{meaningfulness-and-teleology}\)^{55}\text{-as-of-notional-deprocrypticism-reflected-}\text{historiality/ontological-eventfulness \text{/ontological-aesthetic-tracing-}<\text{perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}>. Furthermore, notional-deprocrypticism as the ultimate registry-worldview/dimension by notionally undermining human disjointedness-as-of-reference-of-thought will factor in that since successive registry-worldviews/dimensions institutionalisations articulations of reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{79}\) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation have always led at the uninstitutionalised-threshold\(^{79}\) to human limited-mentation-capacity induced beyond-the-consciousness-awareness-teleology\(^{77}\)-<in-existential-extrication-as-of-existential-unthought> denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99}\) as \(<\text{amplituding/formative}>\text{wooden-language-}{\text{(imbued—temporal—mere-form/virtualities/dereification}}\text{/akrasiatic-drag/denatured/preconverging-or-dementing\(^{19}\)}-narratives—of-the-\(^{77}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{79}\)}\) thus failing prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, inherently the issue of human limited-mentation-capacity as of postlogism\(^{77}\)-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\(^{-}<\text{including-virtue-as-ontology}>\), is a paramount and permanent one such that the construct of notional-deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99}\) is exactly about an epistemic-totalising\(^{77}\)-conflated–meaningfulness-and-
prospective-apriorising-implications⟩ and institutionalised-being-and-craft. For instance, the successive registry-worldviews/dimensions institutionalisations conceptualisation of meaningfulness-and-teleology ninth have arisen as secondnatured constructs that have substituted for their uninstitutionalised-threshold frozen free-for-all wooden-language-(imbued—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-enabling teleological dispositions as of respectively animistic dispositions, alchemic and essences-driven explanation of nature, crude mob justice, etc. Insightfully, as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-as-so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, anthropologists are very much aware that the social diffusion of new transcendental-enabled/sublimating/supererogatory–de-mentativity practices into a given society are more likely to be adopted as of the society’s institutional and formal percolation-channelling-<in-deferential-formalisation-transference> framework than as of an dimensionality-of-sublimating —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation ‘direct convincing’ at individuals-level underlying deferring to institutional and formal ‘meaningfulness-and-teleology’ as of the need for profoundness and
rigour that doesn’t avail in ordinary thought for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Likewise, on occasion in the face of prior institutionalisation established and perceived vested interest such intemporal-as-ontological meaningfulness-and-teleology could be ontologically undermined as of institutionalised-being-and-craft. Consider in this regard Establishment efforts undermining the Diderot-led Encyclopédistes project. Furthermore, every registry-worldview/dimension relates to its value construct as of its prior relative-ontological-incompleteness–of–reference-of-thought constitutedness as more or less absolute, and doesn’t factor in that its prior relative-ontological-incompleteness–of–reference-of-thought is a de-mentative/structural/paradigmatic deficiency inducing the amplituding/formative–epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness–of–reference-of-thought conflatedness which will be unintelligibly to the prior value construct, such that it is only a sense of intemporal consummation that drives transcendent dispositions as it is paradoxical to expect that what is in need for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity acts as transcended, as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is inevitably and so across all registry-worldviews/dimensions a state of paradoxical conflictedness as more profoundly involving a crossgenerational meaningfulness-and-teleology psychoanalytic-unshackling than a grounding conceptualisation! Furthermore, both the prior institutionalisation value construct and the prospective institutionalisation value construct are their respectively given centered–epistemic-totalisation-facticity of meaningfulness-and-teleology, with transcendence-and-sublimity/sublimation/supererogatory–de-mentativity conflictedly implying overriding the prior institutionalisation’s centered–epistemic-totalisation-facticity for the
prospective institutionalisation’s centered–epistemic-totalisation-facticity. But then ontological-contiguity—of-the-human-institutionalisation-process is an empirical fact, and thus the resolution of this transcendence-and-sublimity/sublimation/supererogatory-de-mentativity paradox is rather reflected by the dynamics of human positive-opportunism as of human <amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag as social universal-transparency ⟨transparency-of-totalising-entailing, as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness avails with respect to social-stake-contention-or-confliction, wherein while in the immediate-and-short-term human ‘self-referencing’ will seem to imply that it is almost impossible to transcend from a given social conventioning centered–epistemic-totalisation facticity but crossgenerationally human ‘re-conventioning whether driven by a sense of pure-ontology as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality or otherwise with say cultural-diffusion’, as ‘syncretising-effecting’ on meaningfulness-and-teleology with respect to social-stake-contention-or-confliction induces human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Consider in this regard historical transcendence-and-sublimity/sublimation/supererogatory–de-mentativity elicited by cultural diffusion whether with respect to trading or invasion or voyages of exploration. The fact is a social-setup is de-mentatively/structurally/paradigmatically a framework where individuals are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities, and thus individuals and social groups are not in an absolutely given/set self-referencing centered–epistemic-totalisation-facticity of 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 \(<\text{amplituding/formative–epistemicity}\text{-}\text{totalising–self-referencing-syncretising}^\text{33}\) 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 \(<\text{amplituding/formative–epistemicity}\text{-}\text{totalising–self-referencing-syncretising}^\text{33}\) human nature’, both internal social transformation however lethargic and cultural diffusion will be basically impossible, and induced transformation arises because human perceived social-stake-contention-or-confliction drifts within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities. In this regard, the rapid transformation implications of cultural diffusion arise because it makes relatively immediately available to individuals and social groups a comprehensive set of options however limited the nature and speed of their adoption. This syncretising-effecting mechanism ultimately explains why crossgenerational transcendence-and-sublimity/sublimation/supererogatory-de-mentativity occurs notwithstanding a seemingly self-referencing centered–epistemic-totalisation-facticity of meaningfulness-and-teleology\(^\text{99}\) within a given social-setup in the immediate-and-short-term. transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective relative-ontological-completeness\(^\text{87}\)–of-ref-of-thought occurs because de-
mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of—meaningfulness-and-teleology—given their supposedly coherent ontological-commitment as of more profound ontological-primemovers-totalitative-framework validation as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—amplituding/formative—epistemicity—totalising—renewing-realisation/re-perception/re-thought,—in—suppererogatory—epistemic-conflatedness, as re-originary—as—unenframed/unbeholdening/outlier-conceptualisation—imbued-postconverging/dialectical—thinking —projective-insights/epistemic-projection-in-conflatedness —of—notional—deprocrypticism-prospective-sublimation)—that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism by their relative universal projection implications and are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are more or less formally-and-overtly unassumed as of their temporal denaturing nature or poor universal projection. However, such a conception of supposedly coherent ontological-commitment is not actively contemplated socially but occurs latently and passively with any given registry-worldview’s/dimension’s institutionalisation—meaningfulness-and-teleology—as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought—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\(^9\) 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\(^1\) as of cultural transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the relative universal-transparency\(^2\)—(transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative–epistemicity)totalising—in-relative-ontological-completeness\(^3\) about such metaphoricity\(^5\) 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\(^6\), also critically speaks to the fact that any social-setup is only able to hold together because of supposedly coherent ontological-commitment\(^7\) that is subject to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as—amplituding/formative–epistemicity)totalising—renewing—realisation/re-perception/re—thought—in—supererogatory—epistemic—conflatedness\(^8\) validatory ontological-primemovers-totalitative-framework\(^7\). 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\(^9\) allows for the possibility for prospective metaphoricity\(^6\) to reconstrue-and-redefine the social-setup meaningfulness-and-teleology\(^9\). 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 other to affirm itself over any spontaneously arising disruptive meaningfulness-and-teleology that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity in one way or the other when such spontaneously arising disruptive meaningfulness-and-teleology is not of poorer but rather of a superseding ontological-primemovers-totalitative-framework. We can consider in this regard that an animistic non-positivistic or medieval non-positivistic social-setup will certainly imply a supposedly coherent ontological-commitment respectively as of superstitious spiritualism meaningfulness-and-teleology or scholasticism pedantic dogmatism meaningfulness-and-teleology, as of the given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension as of superstitious spiritualism or scholasticism pedantic dogmatism. It is exactly this ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ that equally makes available the possibility for prospective metaphoricity to demonstrably undermine the implied supposedly coherent ontological-commitment of such prior social-setups registry-worldview/dimension meaningfulness-and-teleology, and so as of the prospectively induced ontological-primemovers-totalitative-framework superseding meaningfulness-and-teleology as from existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-
thought,-in-supererogatory-epistemic-conflicatedness epistemic/notional-projective-perspective of relative-ontological-completeness -of- reference-of-thought by way of ontological-primemovers-totalitative-framework such as with prospective positivism/rational-empiricism 'meaningfulness-and-teleology'. However, given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphoricity and by that token elicit sophist/pedantic inclinations to such prospective metaphoricity 'meaningfulness-and-teleology'. Further any such prospective metaphoricity ultimately takes hold rather as of within the social deferential-formalisation-transference framework wherein it is driven by a sense of positive-opportunism as of particular and general social interest. That said, a social-setup is ever always ‘existentially invested’ to a given registry-worldview/dimension and the fact of greater existential-contextualising-contiguity knowledge-reification from prospective metaphoricity which may involve undermining such ‘existentially invested’ registry-worldview/dimension in its <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—'meaningfulness-and-teleology’-as-of-’nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>)} means that it doesn’t necessarily construe such prospective metaphoricity as pertinent and so where it is nihilistically disinclined by its <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag to dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-
thought,-in-supererogatory-epistemic-conflatedness to supersede human temporality /shortness \textit{<amplituding/formative>} wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-
intemporality /longness and subsequent prospective institutionalisation which is ontologically sufficient for prospective ontological-effectiveness, rather than a naïve engagement as if the human is all-essentially intemporal-as-of-an-absolute-ontological-commitment -disposition. More critically, such a conception of prospective metaphoricity cognisant of the decisiveness of deferential-formalisation-transference for institutionalisation and thus subsequent social percolation-channelling-<in-deferential-formalisation-transference>, come to grasp that sophistic/pedantic predispositions are the more salient entrenched interests beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> with respect to prospective metaphoricity as of the implications of such undermining of social deferential-formalisation-transference. In this regard, the sophistic/pedantic barriers to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism metaphoricity implications are necessarily spurious and associated with our positivism–procrypticism institutional-being-and-craft as of the direct, indirect and/or devolving prospective metaphoricity implications. We can appreciate in this regard that for the medieval-scholasticism-pedants—ideal-type-or-individuation, it doesn’t matter that budding-positivism can be demonstrated as more ontologically pertinent as of ontological-primemovers-totalitative-framework, so long as it is socially and institutionally credible to uphold non-positivism meaningfulness-and-teleology in effect by undermining its deferential-formalisation-transference. It is with regards to such sophistic/pedantic disinclination to prospective metaphoricity that the latter elicits contortioning gesturing, wherein for instance Socrates with respect to the sophists—ideal-type-or-individuation (as we can appreciate that however say a Protagoras engagement with Socrates may project coherence as of his contextual appreciation of Socrates predisposition for coherence, this doesn’t exclude the possibility of a ‘floating sophistic’ inclination that simply adjusts to its interlocutor thus
undermining in the bigger picture the notion of knowledge as of universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus’s heliocentric world work or engagement with Galileo’s support of heliocentrism then his persecution for publishing, rather speaks dementatively/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-validating-measuring –as-to-postconverging-or-dialectical-thinking –apriorising-psychologism> of prospective Socratic philosophers universalising-idealisation and prospective positivism
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
projection-or-
anticipation of this human prior relative-ontological-incompleteness of reference-of-thought
as of human existential-unthought’, and thus enabling an epistemic/notional possibility of
correspondence of human implied meaningfulness-and-teleology with the achievement of
singularisation episemic-immanence/veridical-epistemic-determinism as of prospective
notional–deprocrypticism ‘inherent centered–epistemic-totalisation-as-existence’. It is those
elements of an epistemic/notional possibility of correspondence, as of the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and onto, that
together effectively make human transcendence-and-sublimity/sublimation/supererogatory
denmentativity and the ontological-contiguity of-the-human-institutionalisation-process
possible given that it immanently enables the possibility of successive human prospective
relative-ontological-completeness of reference-of-thought as of the successive registry-
worldviews/dimensions institutionalisations. In other words, it is human ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that ultimately
‘vouches’ for every given registry-worldview’s/dimension’s institutionalisation at its
uninstitutionalised-threshold for the possibility of a correspondence between human limited-
mentation-capacity and the ‘inherent centered–epistemic-totalisation-as-existence’, as of Being
orientation of pursuing-and-attaining ontological-completeness-of reference-of-thought. It is
only such a conflatedness perspective as of notional–deprocrypticism that can articulate a
conceptualisation of meaningfulness-and-teleology ontological-performance <including-
virtue-as-ontology> as of a notional–correspondence to existence/existential-possibilities, thus
avoiding
imperatives/axioms/registry-teleology\textsuperscript{9}, -for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfullness-and-teleology\textsuperscript{99} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue’ construed as institutionalisation, as the latter’s \textsuperscript{9}reference-of-
thought–categorical-imperatives/axioms/registry-teleology can be denaturing \textsuperscript{99}<in-existential-extrication-as-of-existential-unthought> as of their \textsuperscript{99}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{99}\textsuperscript{-}
by the various temporalities in threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation —preconverging/dementing\textsuperscript{99}—apriorising-psychologism at its
uninstitutionalised-threshold\textsuperscript{99}. This latter is only undermined driven by ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of prospective
human limited-mentation-capacity prospective relative-ontological-completeness\textsuperscript{99}-of-
reference-of-thought \textsuperscript{1\textsuperscript{9}} reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfullness as of implicated-and-explicated
reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, -for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfullness-and-teleology\textsuperscript{99} as
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue’ construed as prospective institutionalisation, by its greater social
universal-transparency\textsuperscript{99}<transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \textsuperscript{99}>

Again, the latter institutionalisation’s \textsuperscript{9}meaningfulness-and-teleology\textsuperscript{99} ontological-
performance \textsuperscript{99}<including-virtue-as-ontology> is equally vouched by transcendentally-
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{19} ontological-performance\textsuperscript{7}–including-virtue-as-ontology\textsuperscript{8} that anticipates and accounts for human inherent intemporal\textsuperscript{41}/longness and temporality\textsuperscript{41}, purports to avoid wrong elevation of temporality /shortness in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing\textsuperscript{12}–apriorising-psychologism and wrong degradation of intemporal\textsuperscript{41}/longness in supplanting–conviction-as-to-profound-supererogation\textsuperscript{96}—postconverging/dialectical-thinking\textsuperscript{12}–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{19}–in-existential-extrication-as-of-existential-unthought. Broadly speaking thus, the amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{66} 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 notional–firstnaturedness–temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ as in effect as of conflatedness\textsuperscript{17} this simply wrongly elevates temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{19} mental-dispositions teleologically-degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{12} and wrongly degrades the intemporal/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{19} mental-disposition elevated-devolving-as-of-prospective-institutionalisation; as the former is in reality denaturing\textsuperscript{11} of reference-of-thought–
categorical-imperatives/axioms/registry-teleology while the latter is upholding reference-of-thought 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 notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ when it comes to social-stake-confliction-or-contention is only valid as of ‘mutual conceptualisation as of a given institutionalisation with a common ontological- reference-of-thought’ wherein it is then strictly a matter of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation in determining ontological-veracity. But then at such a registry-worldview’s/dimension’s institutionalisation’s uninstitutionalised-threshold, there is a relative variance of ontological-completeness-of reference-of-thought as of the prospective relative-ontological-completeness-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; thus implying a relative variance in such intemporal and temporal teleological projection respectively as of elevated-devolving-as-of-prospective-institutionalisation and teleologically-degraded-devolving-as-of-uninstitutionalised-threshold in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a ‘neuter framework of reference-of-thought putting the notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ and so, as of an uninstitutionalised-threshold and the prospective institutionalisation; given the variance of temporality/shortness rather as respectively in
teleology\textsuperscript{9} disambiguation of uninstitutionalised-threshold\textsuperscript{10} and prospective institutionalisation, and so reflected as of \textsuperscript{45}historiality/ontological-eventfulness\textsuperscript{1}/ontological-aesthetic-tracing\textsuperscript{9} of ontological-normalcy/postconvergence-reflected-`epistemicity-relativism’ as of the conflatedness\textsuperscript{12} of notional–deprocrypticisin wherein the uninstitutionalised-threshold\textsuperscript{12} reference-of-thought is in relative notional-discontiguity/epistemic-discontiguity\textsuperscript{8} of mentally-aestheticised–preconverging/dementing –qualia-schema> to the prospective institutionalisation reference-of-thought in relative ontological-contiguity\textsuperscript{8} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-`human\textsuperscript{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{6} and the uninstitutionalised-threshold\textsuperscript{12} 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{12} issue’ as of beyond-the-consciousness-awareness-teleology\textsuperscript{1} in-existential-extrication-as-of-existential-unthought> involving human temporal limited-mentation-capacity at its uninstitutionalised-threshold\textsuperscript{12} wherein the reference-of-thought as temporal-mental-disposition-is-actually-of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{5} -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{12}. Such a deneuterising\textsuperscript{5} binarity of storied ontologically-flawed <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{5}-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-existential-unthought>-
‘emphasising exclusively that it is the construal of human temporality⁹⁹-to-intemporalit⁹⁹-
limited-mentation-capacity transversal-and-cumulative-implications’ that accounts for
ontologically-veridical human character-and-social-formation-dynamics as of both
uninstitutionalised-threshold representation and prospective-institutionalisation
representation. Such a storied-construct/ontologically-valid-narration is ultimately articulated
rather as of the implications of the failing to uphold Being as of the temporal-to-intemporal
transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ of human limited-mentation-capacity in temporal
constitutednessⁱ¹ mental-reflexes at presence reference-of-thought, and so reflected by the
implied intemporal conflatedness⁰² of phenomenological transcendence-and-
sublimity/sublimation/supererogatory→de-mentativity as of notional→deprocrypticism. We can
appreciate the metaphysics-of-absence-(implicated-epistemic-veracity-of→nonpresencing-
<perspective–ontological-normalcy/postconvergence>) insight about such a deneuterising
storied-construct/ontologically-valid-narration from the fact that a non-positivism/medievalism
or animistic social-setup is ‘not committed in a <amplituding-formative–
epistemicity>totalising→self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’
to positivistic/rational-empiricism meaningfulness-and-teleology 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-
syncretising/circularity/interiorising/akrasiatic-drag →temporal-mental-dispositions as-if-
normalcy/postconvergence-reflected-'epistemicity-relativism'> of conflatedness as of notional-deprocrypticism. It is most critical because at any registry-worldview/dimension, human self-consciousness is a <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a—meaningfulness-and-teleology— that-is-intemporal while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold—and-its-assorted-and-conjugated-temporal—meaningfulness-and-teleology such that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is always perceived as unnatural when <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-reflex as it overlooks human uninstitutionalised-threshold points to the reality that the implied prior institutionalisation ‘projected reflex of entailing-
postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism for meaningfulness-and-teleology\textsuperscript{20} is an abstract social constraint to human temporal mental-dispositions. In practicality such human temporal mental-dispositions involve ‘rationalising threads of part-conviction-as-to-profound-supererogation\textsuperscript{96}–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96} perception-and-relation to meaningfulness-and-teleology\textsuperscript{99} as of social-stake-contention-or-confliction constraints social-functioning-and-accordance 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\textsuperscript{74}¬<including-virtue-as-ontology>, and so as of beyond-the-consciousness-awareness-teleology\textsuperscript{99}¬<in-existential-extrication-as-of-existential-unthought> reflecting uninstitutionalised-threshold\textsuperscript{92} Being undervelopment; wherein with specific regards to a postlogism\textsuperscript{77}–slantedness/psychologism mental-disposition and less and less so as of temporal exacerbation/opportunism/affordability, such instigated part-conviction-as-to-profound-supererogation\textsuperscript{96} is rather as of a relevant generalised social projection as ‘<amplituding/formative> wooden-language-(imbued—temporal–mere-form/virtualities/dereification\textsuperscript{96}/akrasiatic-drug/denatured/preconverging-or-dementing\textsuperscript{92}—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology \textsuperscript{99}) of veridical supplanting–conviction-as-to-profound-supererogation\textsuperscript{96}—postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism’ in relevant social engagement not perceived as of critical social-stake-contention-or-confliction as providing a ‘supplanting–conviction-as-to-profound-supererogation\textsuperscript{96}—postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism credibility backdrop’ for subsequent targeted threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing\textsuperscript{20}–apriorising-psychologism mental-disposition in relation to specific
implied notional–deprocrypticism. Overall, the fact is that given that what is most relevant to
the individual is the practicality as of their ‘rationalising threads of part-conviction-as-to-
profound-supererogation—or–part–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation perception-and-relation to meaningfulness-and-teleology over just abstract
universal propositions, when it comes to social-stake-contention-or-confliction social-
functioning-and-accordance constraints such temporal part-conviction-as-to-profound-
supererogation—or–part–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation mental-dispositions tend to be ultimately translated decisively onto issues of
public repercussions like corruption, mismanagement, nepotism, etc. It is very much naïve to
imagine that as of such uninstitutionalised-threshold as of Being/ontological-framework-
exansion 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 deprocryicism 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 deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought. The issue of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology or Being underdevelopment is associated with that of the construal of knowledge as organic-knowledge or mechanical-knowledge respectively; with the latter construed as of the ‘mere effecting possibilities of knowledge’ without a coherence/contiguity with the ‘knowledge inventing’ mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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\(^\text{10}\)<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\(^\text{20}\) in temporal/shortness-of-register-of– meaningfulness-and-teleology\(^\text{20}\) 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\(^\text{17}\) arises exactly to ensure deferential-formalisation-transference seconndnatureing 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\(^\text{18}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing\(^\text{18}\)—apriorising-psychologism’ is in a state of <amplituding/formative–epistemicity>totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism\(^\text{15}\)/perversion-of–reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(>\) (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-thinking –apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/ reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments potentially arising from such a non-positivism/medievalism worldview as of the ‘local community dynamism of individual interests involved’ that endemises and enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring transforming of the non-positivism/medievalism mindset/ reference-of-thought into a positivistic mindset/ reference-of-thought that is ontologically-speaking to be construed as the de-mentative/structural/paradigmatic resolution of the vices-and-impediments arising from a non-positivism/medievalism worldview with respect to such notions-and-accusations-of-sorcery. The same applies with respect to our positivism–procrypticism worldview and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism worldview). We can appreciate such metaphysics-of-absence-(implicated-epistemic-veracity-of nonpresencing–<perspective–ontological-normalcy/postconvergence>) insight as of say in a situation of cultural diffusion the requirement that a recurrent-utter-uninstitutionalisation social-setup opportunistically grasping mere effecting possibilities of base-institutionalisation knowledge, as of relative convenience to individuals, are much more better off equally coming into terms institutionally with the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality induced intemporality/longness behind the ‘inventing of the base-institutionalisation culturally diffused knowledge’ for an optimum accrual of the Being-development/ontological-framework-
reference, like a mystical knowledge construal, of the very same physics—amplituding/formative—epistemicity—totalising—devolved—purview—as-domain-of-construal—as-intrinsic-reality/ontological-veridicality, such that their inherent contrast disambiguates what is of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—from what is of Being underdevelopment. But then this ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ is just one aspect of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as its mere effecting possibilities of knowledge however effective do not exist in a vacuum but rather within the ‘detached, contemplative and blurry human social-construct of knowledge’ which is the complementary background for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; as we can appreciate that despite the positivistic inclinations of the Copernicus, the Galileos and the Newtons, the scientific advances that ultimately took hold arose because those budding scientists had a sense that the very ‘detached, contemplative and blurry human social-construct of knowledge’ background had to be superseded as of its scholasticism and mysticism underlying knowledge background for a positivism/rational-empiricism knowledge background to take hold as transcendental-enabling/sublimating/supererogatory—de-mentativity not only to science but transcendental-enabling/sublimating/supererogatory—de-mentativity as well to the open society equally required for the sound functioning of science. It is this dynamic relationship as of ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and ‘detached, contemplative and blurry human social-construct of knowledge’ that is behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-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—‘notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—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-drag/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 secondnaturung 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 <amplituding/formative> wooden-language-{imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-
teleology’-as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications>} as improper and unqualified. This was to avoid a circularity of
<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology”-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
derminating 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-teleology09. The point
here is that at uninstitutionalised-threshold102 the idea of ‘equal opinionatedness’ doesn’t apply
by the mere fact that knowledge of intrinsic-reality itself doesn’t arise by
<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology”-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
but rather ontological-pertinence, and the point in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process—as knowledge-led is to harness ontological-pertinence and not <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}—as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>, thus explaining deferential-formalisation-transference as of institutional percolation-chanelling. This point is central and critical to the very notion of society-as-social-construct, as society is caught between the notion of sovereignty as-allowing-basic-level-of-universal-individual-and-collective-self-affirmation-striving-for-social-equality and the notion of knowledge as-of-selective-construal-of-social-value-and-institutional-hierarchisation-as-of-ontological-primumov-em-totatiative-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
institutional deferential-formalisation-transference and percolation-channelling, with the result that beyond the underlying implied institutionalisation-level such a social-aggregation-enabling hotchpotching opinionatedness culture tends to critically and decisively inform individual and collective thought and action in a manner that is suboptimal to intemporality-as-ontology as of the manifestation of such a temporal-to-intemporal hotchpotching culture in the extended-informality that permeates even formal institutions; –wherein by exploiting of temporal mental-dispositions as of individuals and the collective-social sovereignty, knowledge is undermined by 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 transcendent-deliminating/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-confoundedness; –the ontologically-flawed articulation of knowledge by an intellectual disposition akin 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 ),–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 \(<\text{amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) 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 \(<\text{amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought}\) of presence construed as of prospective relative ontological-contiguity over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity\(^\text{21}\)-\(<\text{shallow-supererogation}–\text{of-mentally-aestheticised–preconverging/dementing}–\text{qualia-schema}\). However despite this knowledge and sovereignty dilemma associated with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’, the insight about human \(<\text{amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag}\) as of self-referencing and syncretising-effecting intemporal implications means that the requisite intemporal/longness-of-register-of–meaningfulness-and-teleology\(^\text{99}\) psychoanalytic-unshackling positive-opportunism\(^\text{75}\) can crossgenerationally be induced for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’\(^\text{99}\) despite the inherent circular distractiveness of temporality\(^\text{98}\), and ultimately so as enabled by ‘social universal-transparency\(^\text{103}\)–(transparency-of-totalising-entailing,-as-to-entailing–\(<\text{amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\)’). The above analysis point out that transcendental knowledge in particular involves more than just knowledge as a grounded construct but as well an understanding of how such knowledge is
instigated in society as part and parcel of the knowledge construed as organic-knowledge; given that the social-construct-as-society is not necessarily of immediate receptivity and is of a suboptimal disposition to such transcendental-enabling/sublimating/supererogatory-de-mentativity implications that are not priorly as of grounded constructs of knowledge. This will explain why the mere articulation of positivism/rational-empiricism constructs of knowledge wasn’t enough in undermining medieval mental-dispositions, and the persistent initiatives of the Copernicuses, Galileos, Rousseaus, Diderots, etc., were not vague actions but informed by an intuition about the nature of human society and how it develops given the inherently untransformable human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’–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—in-deferential-formalisation-transference>, 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 of shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema> reference-of-thought and introducing the prospective ontological-contiguity of reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
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-
identitive-constitutedness, but is rather a maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation in subsuming ‘the very same
physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. While the emotional
involvement and sense of ‘existential ego undermining’ involved in such a transcending
reification gesturing of axiomatic-constructs as of the very same <amplituding/formative–
epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-
reality/ontological-veridicality/existential-reality is relatively trite as occurring within the same
registry-worldview/dimension reference-of-thought as of the positivistic/rational-empiricism
meaningfulness-and-teleology mindset as well as its distance rather with respect to physical
reality, such a transcending reification gesturing as of the grandest axiomatic-constructs
having to do with consciousness with regards to the ‘very reference-of-thought itself’ wherein
the prospective ontological-contiguity reference-of-thought as deprocrypticism—or–
preempting—disjointedness-as-of reference-of-thought implies a transcending reification
gesturing that not only affirms notional–deprocrypticism prospective registry-
worldview/dimension but in that affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring—as-to-postconverging-or-
dialectical-thinking as of its ontological-completeness-of-reference-of-thought de-asserts/demuts 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–‘notional–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–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-equivalence’. This can’t be the case because dialogical-equivalence can only arise where there is ‘common-reference-of-thought’ whereas a state of institutionalisation as of prospective relative-ontological-completeness-of-reference-of-thought is veridically in an institutionalising/enlightening/educating exercise relative to a state of uninstitutionalised-threshold as of prior relative-ontological-incompleteness-of-reference-of-thought, and not such a flawed notion of dialogical-equivalence. We can appreciate even within a same-reference-of-thought like our positivism/rational-empiricism registry-worldview/dimension that there is no dialogical-equivalence between the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in ontological-contiguity and ‘traditional classical mechanics axiomatic-construct’ of notional-discontiguity/epistemic-discontiguity—<shallow-
supererogation\textsuperscript{96}–of-mentally-aestheticised-preconverging/dementing\textsuperscript{19}–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\textsuperscript{67} associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfullness-and-teleology\textsuperscript{9}, wherein uninstitutionalised-threshold\textsuperscript{02} 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\textsuperscript{08} tend to perpetuate the representation of prospective institutionalisation as nondescript/ignorable–void\textsuperscript{7} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{19}-narratives) in an ontologically-flawed dereification\textsuperscript{06} gesturing of neuterisation\textsuperscript{04}, rather than maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{07}—unenframed-conceptualisation as of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought implied as of prospective institutionalisation’s deneuterising\textsuperscript{16}. It should thus be noted that such a transcendental exercise is not about passing the test as of the judgment of uninstitutionalised-threshold\textsuperscript{02} mental-reflexes of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{19} which is ‘ontologically flawed and wanting’ but rather is as of a maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{07}—unenframed-conceptualisation intemporal-projection transcendental-enabling/sublimating/supererogatory-de-mentativity for prospective
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/supercerebration-de-mentativity that fully brings about the adaptation
of the induced ‘transcendental-reasoning-of-event’-as-prospective-ontology-origination’ as the
‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a
circular predisposition arises due to human temporal-dispositions as of Being
underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology-
<in-existential-extrication-as-of-existential-unthought> denaturing of knowledge as
mechanical-knowledge and undermining organic-knowledge; wherein knowledge is related to
as of existential-extrication-as-of-existential-unthought, that is, knowledge related to as of ‘the
mere positive-opportunism it engenders at best’ with little or no cognisance that there is an
attitude/mental-disposition/care–and–episteme as of intemporality/longness behind
‘knowledge invention’ that must be preserved and perpetuated as ‘the very core of knowledge’
and so to undermine knowledge denaturing, so-construed as organic-knowledge. Organic-
knowledge requires the articulation of meaningfulness-and-teleology rather in
nonextricatory-existential-preempting-of-existential-unthought terms–as-of-axiomatic-construct
as the profound-and-complete articulation of knowledge, and as the very attitude/mental-
disposition/care–and–episteme behind knowledge that induces the appropriate psychoanalytic-
unshackling for its reception. In other words, we can’t seriously contemplate a profound
positivistic knowledge engagement with a non-positivistic as animistic or medieval mindset
without the idea of priorly eliciting the appreciation-and-adoption of a positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme when contending about any salient positivistic articulations as otherwise all such positivism/rational-empiricism articulations and explaining will be reconstrued circularly in animistic or medieval terms–as-of-axiomatic-construct as of the latter teleologically-degraded prior relative-ontological-incompleteness 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 reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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 \(<\text{amplituding/formative–epistemicity}>\) totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence\(\{\text{implicated}–\text{nondescript/ignorable–void}\}–\text{as-to– presencing}–\text{absolutising-identitive-constitutedness}\) blinds us to appropriately appreciating this given the human mental-reflex of representing any uninstitutionalised-threshold as nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives) as of our \(<\text{amplituding/formative–epistemicity}>\) 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 social-setup as of the latter’s attitude/mental-disposition/care–and–episteme underlying its meaningfulness-and-teleology thus requiring the latter’s prior apriorising-teleological-elevation-in-ontological-contiguity to a positivism/rational-empiricism attitude/mental-disposition/care–and–episteme ‘for the notion of the mutual contemplation of Newtonian physics to even arise’. This speaks of the centrality of attitude/mental-disposition/care–and–episteme with respect to human meaningfulness-and-teleology, as it is what underlies apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of a given registry-worldview’s/dimension’s institutionalisation/reference-of-thought. attitude/mental-disposition/care–and–episteme as such carries a registry-worldview’s/dimension’s ‘underlying sense of end-teleology/end-purposefulness’ and thereof its operative-construct and implicative-construct with regards to meaningfulness-and-teleology. It further implies a ‘the human toddling potential’ for living-as-of-human-personality-developing, social-projection-institutional-orientations and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology; with the ‘human toddling potential’ implying the human potential to develop from a relative-ontologically-flawed to a relative-ontologically-veridical attitude/mental-disposition/care–and–
reference-of-thought as of overall construal-as-existence/existential-possibilities, or within a 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’ 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-conflicatedness to supersede human temporality/shortness
<amplituding/formative>wooden-language-(imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications>) 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
apriorising/axiomatising/referencing’\textsuperscript{101} inducing a given specific ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence> outcome with regards to prospective
relative-ontological-completeness\textsuperscript{7}–or-incompleteness-of–reference-of-thought as of the
construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding
the underlying framework of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} associated with that
attitude/mental-disposition/care–and–episteme\textsuperscript{5}. It can be construed with regards to prospective
transcendence-and-sublimity/sublimation/supercerogatory–de-mentativity as a de-
mentative/structural/paradigmatic adjunctive-metaphoricity\textsuperscript{6}–signification inducing-and-
upholding a prospective ‘underlying \textsuperscript{83}amplituding/formative–epistemicity\textsuperscript{83}–
totalising/circumscribing/delineating signifying-construct as
\textsuperscript{amplituding/formative–epistemicity}–totalising/circumscribing/delineating ‘reference-of-
thought–’ devolving’. In other words, a registry-worldview’s/dimension’s ‘reference-of-
thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is utterly
apprehended decisively by its given attitude/mental-disposition/care–and–episteme as of the
‘assumed-and-unflinching transversality–of-affirmative-and-unaffirmative–disambiguated-
‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{101}. This insight is critical as for instance with
appreciating what is implied by futural Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{9} as
of prospective \textsuperscript{1}deprocrypticism–or–preempting—disjointedness-as-of–reference-of-
thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
attitude/mental-disposition/care–and–episteme by its given specific nonpresencing-
<perspective–ontological-normalcy/postconvergence> outcome; as we simply have to
project/anticipate its ‘assumed-and-unflinching transversality–of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\textsuperscript{101} implied as of
preempting—disjointedness-as-of–reference-of-thought construed as thinking as it remains
attitude/mental-disposition/care–and–episteme for prospective institutionalisations as mainly concerned with the ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as absolute reference of ‘meaningfulness-and-teleology’ ‘with little sense of coherence as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’, and thus the latter cannot unlike the former be the framework for aetiologisation/ontological-escalation as of universal implications, and particularly so as of the ‘naivety of eliciting mutual temporality/shortness as intemporality/longness or eliciting of wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-ofmeaningfulness-and-teleology—as-of—nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications’. This notion of fulfilling a given prospective institutionalisation’s requisite attitude/mental-disposition/care–and–episteme underlies the very idea of intellectual-and-moral-inequivalence/non-correspondence as well as dialogical inequivalence/non-correspondence; as where one party does fulfils the attitude/mental-disposition/care–and–episteme of a given institutionalisation’s reference-of-thought as of prospective relative-ontological-completeness—or–reference-of-thought and thus its corresponding meaningfulness-and-teleology, and the other doesn’t as of prior relative-ontological-incompleteness. This further explains why epistemic-breaks/epistemic-resetting arise with the successive prospective institutionalisations in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process, wherein for instance the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme of say a Galileo or Descartes is circularly beyond the contention framework of scholasticism meaningfulness-and-teleology, speaking of the impossibility of logical-congruence between the positivists and scholastics with only the utter
dominance of positivism arising as of its ontological-primemovers-totalitative-framework induced positive-opportunism as of scientific, medical, technical advancements, free society, etc. that leads to the crossgenerational collapsing of scholasticism. It is interesting to note here that such positivist scholars were ‘never beholden to a convincing exercise with scholasticism but rather with intrinsic-reality/ontological-veridicality’, and for which purpose rather opted to create internally-coherent positivist networks and societies for the perpetuation of positivistic meaningfulness-and-teleology while averting its denaturing by wrongly implying notional-contiguity/epistemic-contiguity\textsuperscript{61} -<profound-supererogation\textsuperscript{96} -of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema> with scholasticism. But rather implying notional-discontiguity/epistemic-discontiguity\textsuperscript{ } -<shallow-supererogation\textsuperscript{96} -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\textsuperscript{supererogatory} –de-mentativity above the mortals that are humans, and that the exercise of knowledge construction is rather an interhuman transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{103} exercise in search for the validation of the ‘superior party that is intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework’, and so beyond institutional-being-and-craft and social-aggregation-enabling \textsubscript{amplituding/formative}\textsubscript{wooden-language-}\textsubscript{(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\textsuperscript{}}). Where these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology\textsuperscript{}}.
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/supererogatory—de-mentativity, effectively there shouldn’t be any compunction as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—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 naïveté 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 shallow-minded 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-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument. In addition, the disruptive uninstitutionalised-threshold contextualisation as of such divergent commitments and ‘lack of perceived constraining framework of logical-congruence of dialogical-equivalence’ further radicalises the human disposition to act temporally beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> institutional-being-and-craft as of perceived vested interest, striving to undermine prospectively implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity meaningfullness-and-teleology—and—attitude/mental-disposition/care—and—episteme. What is then the manifestation of such intellectual undermining which must necessarily be understood as of knowledge-notionalisation required as of the notion—conflatedness of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought protensive-consciousness? ontological-bad-faith/inauthenticity as of its charlatanic effect fundamentally involves the undermining at any human uninstitutionalised-threshold of the possibility of intellectually induced social universal-transparency—<transparency-of-totalising-entailing,-as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness>}; for the ultimate outcome of undermining any such intemporal knowledge deferential-formalisation-
advancing such an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contentions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or impertinent as of concurrent ontological-primemovers-totalitative-framework, rather as of its commitment to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation that in many ways could just as well validate wooden-language-(imbued—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’ 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-teleology⁷—as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>⟩ and untransvaluated–temporal-intemporality⁵₁
social-chainism as ‘developed thought’, thus deflating the requisite dispensing-with-immediacy-for-
relative-ontological-completeness⁷⁻by-reification⁷⁻/contemplative-distension¹⁰
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-completeness⁷
as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness⁷⁻
-by-reification⁷⁻/contemplative-distension¹⁰, and by that very implication this is what carries the
possibility of ‘inventing’ as-of-prospective-institutionalisation social practices as of prospective
relative-ontological-completeness⁷. ontological-bad-faith/inauthenticity⁶ ad-hoc pretences
extolling social practices as of ⁷.presencing—absolutising-identitive-constitutedness but of a
poor conception outside the prospective relative-ontological-completeness⁷ behind such social
practices ‘inventing’ as-of-prior-institutionalisation and so-implied as of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology, are but denaturing and down the line
equally undermines prospective relative-ontological-completeness for the further
emancipation of human social practices. As such ontological-bad-faith/inauthenticity⁶ ad-hoc
pretences extolling social practices as of ⁷.presencing—absolutising-identitive-constitutedness
are of the same notional-contiguity/epistemic-contiguity⁶₁<profound-supererogation⁻of-
mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> kind that bathe in
the \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\} and untransvaluated–temporal-intemporality social-chainism that implied as much about extolling social practices \(\text{presencing—absolutising-identitive-constitutedness}\) of existential-extrication-as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-disposition/care–and–episteme of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, \(\text{universalisation–non-positivism/medievalism and today’s positivism–procrypticism, with little prospect/opening for prospective transcendence-and-sublimity/sublimation/supercerogatory—d-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 unconvenienced it may sound; and so beyond habituated \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(\text{d-mentativity. The fact that many that are institutionally anchored may speak otherwise or naively against such a stance doesn’t diminish in any way the ‘natural appropriateness’ of such a job description as of human intemporal/ontological/social/species/\text{universal/transcendental/\text{maximalising-recomposuring-for-relative-ontological-completeness\)—unenframed-conceptualisation d-mentating/structuring/paradigming, but rather speaks of a poverty of institutionalisation that creeps into institutional anchors as of their reasoning-from-results/afterthought constructions subject to temporal/shortness-of-register-of—meaningfulness-and-teleology\text{denaturing} of reference-of-thought–categorical-imperatives/axioms/registry-teleology,\text{-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\).}
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’ can always be ‘reinvigorated 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 prospective relative-ontological-completeness of reference-of-thought overriding prior reasoning-from-results/afterthought now in prior relative-ontological-incompleteness of reference-of-thought at such uninstitutionalised-threshold; and so, in a renewing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme implicitation for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, which is construed as more fully articulating the notion of ontological-good-faith/authenticity. This practical conceptualisation of ontological-good-faith/authenticity as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance in practice, and given human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—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-existential-reality as of such ontological-good-faith/authenticity based intemporal organic-knowledge that is wary of the denaturing that can arise as of temporal mechanical-knowledge that ‘dispenses with the originary/as-of-event spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.


ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—arise as of the suboptimality of human intemporality/longness which suffers from human apprehensiveness of humans, thus undermining the notion of human intemporal/ontological/social/species/universal/transcendental—maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation—dementating/structuring/paradigming. This underlying human mental-disposition arises as of the successive human as trepidatious/warped/preclusive/occlusive-consciousness in neuterising; as such neuterising is the outcrop of human limited-mentation-capacity. In other words neuterising can effectively be ‘decomposed-as-from-a-conflatedness-perspective into the ontologically-veridical underlying limited-mentation-capacity manifestation’ as of social-stake-contention-or-confliction. As such neuterising can effectively be decomposed-as-from-a-conflatedness-perspective into the ontologically-veridical underlying limited-mentation-capacity manifestation’ as of social-stake-contention-or-confliction. 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 totalising—devolved—purview—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 knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its trepiditous 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 knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications 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 knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its preclusive nature as to comprehensively-qualified narrative of a non-ad-hoc and weighty/profound existential interpretation inducing the predisposition as of a fateful universal narrative of human behaviour implications); - for an occlusive-consciousness as of our positivism/rational-empiricism implying existential-contextualising-contiguity -fourth-level-reification perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation still as of its relative "neuterising as of its categorising–circumscribing-as-'epistemic-totality'—or-delineating-as-'epistemic-totality'" existential–epistemic-totalisation-scheme-of-meaningfulness-and-teleology given its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting also that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides a decisively better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its occlusive nature as to an existential interpretation as of rational-empiricism/positivism conception of human behaviour implications with direct understanding of immediate cause-and-effect implications); and prospectively - for the protensive-consciousness notional–deprocrypticism existential-contextualising-contiguity -full-level-of-reification notional–deprocrypticism deneuterising —referentialism as of referentialism–circumscribing-as-'epistemic-totality'—or-delineating-as-'epistemic-totality'" existential–epistemic-totalisation-scheme-of--
meaningfulness-and-teleology given its preemtping—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 implied as of say post-structuralism ‘which factors in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery’ (noting finally that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides the best knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency as of its protensive nature as to coherent existential interpretation drawing out the full implications of human limited-mentation-capacity-deepening as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as a projective—totalitative-implications conception and superseding presencing—absolutising-identitive-constitutedness naiveties as to the socially extended constructive construal of healthcare as more than just as of immediate disease/illness cause-and-effect implications). The latter as deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as of its ontological-completeness-of-reference-of-thought/ontological-normalcy/postconvergence is the effective basis for evaluating the ontological-veracity of all preceding reference-of-thought as of its deneuterising—referentialism that breaks-down the various neuterising to their basic human limited-mentation-capacity dynamics implications. In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-as—epistemic-totality’ with recurrent-utter-uninstitutionalisation) circumscribing—as—epistemic-totality’—or-delineating-as—epistemic—
random-as–uncircumscribing/undelineating-as-'epistemic-totality\textsuperscript{36}’ ‘existential–epistemic-totalisation-scheme-of– meaningfulness-and-teleology\textsuperscript{36}’, as it construes any ill-health issue as of the idea of bad omen given its ‘non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-mental-disposition’. The uninstitutionalised-threshold\textsuperscript{102} as such, as of the reference-of-thought beyond-the-consciousness-awareness-teleology\textsuperscript{102}-<in-existential-extrication-as-of-existential-unthought>, is the basis for determining both intemporal as well as temporal ontological-performance\textsuperscript{11} -<including-virtue-as-ontology> specifically as of postlogism\textsuperscript{71}-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{11} -<including-virtue-as-ontology>. This thus involves the disseminative-as-rearticulated <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought- devolving—différance/internal-dialectics/difference-deferral as conjugations as of intemporal-as-conviction-as-to-profound-supererogation\textsuperscript{96} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> and also as the various temporal threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{56}—preconverging/dementing –apriorising-psychologism denaturing\textsuperscript{15}, all as conjugating variously to the very same implied reference-of-thought–categorical-imperatives/axioms/registry-teleology underlying idea of bad omen interpretation of recurrent-utter-uninstitutionalisation going by its random-as–uncircumscribing/undelineating-as-'epistemic-totality\textsuperscript{36}’ ‘existential–epistemic-totalisation-scheme-of– meaningfulness-and-teleology\textsuperscript{36}’; and with this reflecting the metaphoricity\textsuperscript{56} of ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’. The foregoing conception of disseminative-as-rearticulated totalising/circumscribing/delineating <amplituding/formative–
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag towards ‘mentally-opened limited-
mentation-capacity overcoming beyond-the-consciousness-awareness-teleology’<in-
existential-extrication-as-of-existential-unthought>’,<amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag , and so as of ‘nonpresencing<perspective–ontological-normalcy/postconvergence>; wherein as for the trepidatious-consciousness <amplituding/formative–epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag, ‘human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology’<in-
existential-extrication-as-of-existential-unthought>’ induced ‘neuterising can be construed as apriorising/axiomatising/referencing—originariness/origination as of random-as–
uncircumscribing/undelineating-as—‘epistemic-totality’ ‘existential–epistemic-totalisation-
scheme-of—meaningfulness-and-teleology’ as reflected in the idea of bad omen, for the warped-consciousness as apriorising/axiomatising/referencing—re-originariness/re-origination as of tendentious–circumscribing-as—‘epistemic-totality’—or-delineating-as—‘epistemic-totality’ ‘existential–epistemic-totalisation-scheme-of—meaningfulness-and-teleology’ as reflected in the idea of evil forest, for the preclusive-consciousness 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-existentialextrication-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/reorigination 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–historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism’> 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\^\textsuperscript{17}/ontological-aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}'>\)} as enabling the apriorising/axiomatising/referencing/intelligibility/setup/measuring\textit{instrument} of notional\textendash deprocrypticism/\textit{amplituding/formative}notional\textendash preempting\textendash disjointedness\textendash as\textendash of\textendash reference-of-thought is the backdrop for deneuterising\textendash referentialism enabling the full transparent ontologically-\textit{veridical} elucidation of human \textit{meaningfulness-and-teleology} construed as of \textit{historiality/ontological-eventfulness/ontological-aesthetic-tracing\,<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}'}; as of the possibility of deneuterising\textsuperscript{16}. In the bigger scheme of things, as of the notional\textendash conflatedness\textsuperscript{12} of notional\textendash deprocrypticism as deneuterising\textsuperscript{16}\textendash referentialism, what had hitherto been conceived notionally as logicism is herein exposed as effectively superseded by the notion of \textit{différance/internal-dialectics/difference-deferral} so-construed as of \textit{reference-of-thought-or-axiomatic-construct-devolving-as-of-ontological-reconstituting\,<\text{as-to-conflatedness\textendash différance/internal-dialectics/difference-deferral}'} and as implied as\textendash of\textendash the\textendash construal\textendash of\textit{différance/internal-dialectics/difference-deferral\,<\text{meaningfulness-and-teleology}'}; and so with respect to the more ontologically-\textit{veridical} reality of human conceptualisation of \textit{meaningfulness-and-teleology} always from a position of limited\textendash mentation-capacity as of prior relative-ontological\textendash incompleteness\textendash of\textendash reference-of-thought, thus in need for its prior deepening so\textendash captured in the ‘human sublimation\textendash inducing\textendash textuality/hermeneutics/possibilities\textendash of\textendash becoming\textendash existential\textendash interpretation/axiomatisation\textendash of\textendash existence\textendash of\textendash the\textendash notional\textendash conflatedness\textendash deprocrypticism différance\textendash internal\textendash dialectics/difference\textendash deferral’ as transcendence\textendash and\textendash sublimity/sublimation/supererogatory\textendash dementativity\textendash enabling, whereas such a human limited\textendash mentation\textendash capacity implication is naively ignored with logicism in its metaphysics\textendash of\textendash presence\textendash (implicated\textendash nondescript/ignorable\textendash void\textendash as\textendash to\textendash presencing\textendash absolutising\textendash identitive\textendash constitutedness)\textendash illusion\textendash of\textendash the\textendash
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/supercratory–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\textsuperscript{5}—of-the-human-institutionalisation-process\textsuperscript{2} as of difference-conflatedness\textsuperscript{3}—as-to-totalitative-reification \textsuperscript{4}—in-singularisation \textsuperscript{5}—as-verbatim-epistemic-determinism \textsuperscript{5}—<amplituding/formative–epistemicity>causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\textsuperscript{5}— construed-as institutional-cumulation/institutional-recomposure\textsuperscript{1} (as-to- historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing\textsuperscript{3}—<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’\textsuperscript{1}—), and with regards to the successive registry-worldview/dimension rearticulated as of temporal-to-intemporal ontological-performance \textsuperscript{1}—<including-virtue-as-ontology> of \textsuperscript{2}<amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{8}reference-of-thought\textsuperscript{9} devolving. The notion of beyond-the-consciousness-awareness-teleology \textsuperscript{4}—<in-existential-extrication-as-of-existential-unthought>\textsuperscript{4} also highlights theoretically why the Husserlian epoché or bracketing method construed as eidetic reduction is ontologically-flawed by its constitutedness\textsuperscript{11} as it naively imply circumscribing-as–‘epistemic-totality’/delineating-as–‘epistemic-totality’\textsuperscript{11}—meaningfulness-and-teleology\textsuperscript{19} for its essence in presence, rather than the fact that presence \textsuperscript{11}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/ignorable–void \textsuperscript{12} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives)’ when it comes to presence uninstitutionalised-threshold \textsuperscript{12}—<shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema>/relative-ontological-
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 ‘notional–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor arise wherein ‘the prior shaman is being contested by a new shaman in a hunter-gatherer society’ with possible accusations of witchcraft as of institutionalised-being-and-craft, wherein ‘two or more traditional priesthoods of an early civilisation foment against one another’, wherein ‘sophistry and philosophy vie for what passes as valuable and true knowledge’, wherein ‘medieval scholasticism dogmatic knowledge and positivism/rational-empiricism knowledge vie for the interpretation of human and physical nature’, and in our case wherein ‘knowledge traditions including philosophical traditions are put into question as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, antinihilism and transcendental-enabling/sublimating/supererogatory–de-mentativity knowledge perspectives’. Ultimately, this point out that epistemic-breaks/epistemic-resetting become inevitable wherein the prior knowledge episteme de-mentatively/structurally/paradigmatically loses its way as of its initial justification as safeguarding the prospective possibility of enlightening human knowledge as of ontology’s-
directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-threshold actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology\textsuperscript{-\textless in-existential-extrication-as-of-existential-unthought\textgreater } 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/supererogatory-de-mentativity of \textsuperscript{-\textless meaningfullness-and-teleology\textgreater } ontological-performance\textsuperscript{-\textless including-virtue-as-ontology\textgreater } turning rather towards social-aggregation-enabling implications as \textsuperscript{-\textless meaningfullness-and-teleology\textgreater } ontological-performance\textsuperscript{-\textless including-virtue-as-ontology\textgreater }, undermining the very notion of the intellectual exercise as about developing/institutionalising the social and not kowtowing-to-it construed as charlatanism! Further in all such transcendental contexts despite the fact that the-new is derived from the-old as for instance the Descartes, the Galileos, the Leibnizes and the Newtons as budding-positivists are the outcrop of Scholasticism itself, the-new epistemic-break/epistemic-resetting is justified in that even the-old is predicated on upholding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{-\textless meaningfullness-and-teleology\textgreater } as of ontology's-directedness-as-Being going by the human intemporal/ontological/social/species/\textsuperscript{-\textless universal/transcendental\textgreater } maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{-\textless unenframed-conceptualisation de-mentating/structuring/paradigming\textgreater }. Insightfully, that exercise is actually reflected as of temporal-to-intemporal individuations wherein the individual is rather a receptacle of temporal-to-intemporal individuations with variance of mental-dispositions among individuals an issue of variance as of skewness towards temporality\textsuperscript{-\textless shortness or intemporality\textgreater }; 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
register-of—meaningfulness-and-teleology\(^{22}\) lies rather in undermining the existential possibility of the successive uninstitutionalised-threshold\(^{17}/\)uninstitutionalisations as of bringing about prospective relative-ontological-completeness\(^{17}/\)reference-of-thought driven by ontological-faith-notion-or-ontological-fideism thus inducing social\(^{10}\)universal-transparency\(^{10}\)-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness\(^{17}\)) which renders untenable temporality \(\slash\)shortness as of the given uninstitutionalised-threshold \(\slash\) instigated from the prior institutionalisation’s \(^{8}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{9}\) denaturing ; as implied with base-institutionalisation prospective relative-ontological-completeness\(^{8}/\)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–deprocrypticism prospective relative-ontological-completeness\(^{17}/\)reference-of-thought over positivism–procrypticism. Such that we can garner that it is a positivism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness\(^{17}/\)reference-of-thought social\(^{10}\)universal-transparency\(^{10}\)-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness\(^{17}\)) that makes it untenable for non-positivism/medieval temporal mental-dispositions to elicit non-positivism/medieval implied temporality\(^{8}\). Likewise, prospectively it is a notional–deprocrypticism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness\(^{17}/\)reference-of-thought social\(^{10}\)universal-transparency\(^{10}\)-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness\(^{17}\)) that can render it untenable for procrypticism temporal mental-
uninstitutionalised-threshold such intemporal-as-ontological meaningfullness-and-teleology is pragmatically expounded socially not in terms of its inherent dimensionality-of-sublimating —<amplituding/formative> supererogatory de-mentativeness/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 percolation-channelling—<in-deferential-formalisation-transference> 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—<in-deferential-formalisation-transference> to attain social approbation’ that holds together in social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing—<amplituding/formative–epistemicity> totalising—<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 meaningfullness-and-teleology is not necessarily perceived as any more pertinent for attaining social approbation than other temporal meaningfullness-and-teleology. In other words, the ideal articulation of base-institutionalisation meaningfullness-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—<in-deferential-formalisation-transference>. This highlights that from the perspective of immediate-or-short-run social approbation, it is simpler
<including-virtue-as-ontology> construal faced with the inherent dogmatic and psychological biases of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance <-including-virtue-as-ontology>) in many ways necessarily has to project out of ‘ordinariness of thought’ for pretence of arriving at a sound construct capable of a most profound reflection of social ontological-veridicality. Consider with respect to a most profound emotional-involvement the issue of human imperilment as a test for the capacity for such requisite depth of transcendental contemplation. Consider for instance that tens of millions including soldiers killed in both the first and second world wars pass for mere victims of the wars in a bizarre twist of mutual <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that shuts-off-the-mind to the odious reality of mutual genocide, to say the least. Consider that in Russia a dictator responsible for killing about 25 millions of his own citizens is still considered a national hero by the majority. Consider that the first president of the United States in position of power was a slave-owner thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is venerated by a majority as the greatest U.S. President. Consider in a different sense though non-exculpatory that Heidegger a leading intellectual joined the Nazi party leaving 2 years later with hardly any critical influence on the party and is universally condemned today. Consider as well that many an intellectual or public figure today actively or passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere with a corresponding social indifference and mental shut-off. These profound considerations highlight the contemplative depth to which the social thinker needs to get to in order to truly be engaged in a transcendental-enabling/sublimating/supererogatory–de-mentativity ontological-primemovers-totalitative-framework construal as implied with notional–deprocrypticism as preempting—
disjointedness-as-of-reference-of-thought and so be able to keep their head up from drowning in human \footnote{amplituding/formative–epistemicity}totalising–thrownness-in-existence \footnote{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 \footnote{amplituding/formative–epistemicity}totalising–thrownness-in-existence \footnote{amplituding/formative–epistemicity}totalising–thrownness-in-existence) 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 \footnote{amplituding/formative–epistemicity}totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag in existence/existential-possibilities as ‘hyperbolic pretences of ontology’. This author thinks that there can effectively be an engaging and constructive approach for arriving at such a depth of radical ontology warranted by existence/existential-possibilities that is transcendental-enabling/sublimating/supererogatory–de-mentativity for the social avoiding the platitudes of our times such that many an intellectual have even given up to ‘this all-powerful emotional-involvement element of the social’. Human \footnote{amplituding/formative–epistemicity}totalising–thrownness-in-existence \footnote{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 \footnote{amplituding/formative–epistemicity}totalising–thrownness-in-existence \footnote{amplituding/formative–epistemicity}totalising–thrownness-in-existence) implies the need for a sound perpetuating construct of \footnote{meaningfulness-and-teleology}universal projection as intemporality \footnote{meaningfulness-and-teleology}universal projection as intemporality−or-longness-of-register-of−\footnote{meaningfulness-and-teleology}meaningfulness-and-teleology as the opportunity for prospective transcendental-enabling/sublimating/supererogatory–de-mentativity. Such a construct is a ‘response construal’ that inherently enables transformative \footnote{meaningfulness-and-teleology}universal implications as beyond presence issues and complexes as it sublimates presence out of its failure. This is unlike the all too frequent construct of ‘reactionary construal’ caught up in presence as it is presence-serving and so whether as of positive or negative reaction; as even as
a positive act a reactionary construal is hardly of entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness thus hardly as of aetiologisation/ontological-escalation. A hero as of a positive ‘reactionary construal’ may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social ‘response construal’ mechanism of universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/supererogatory–dementativity beyond normative conventioned constructs bound to hold-up the possibility of prospective ‘visions of humankind emancipation’. Such a depth of contemplation will fathom for instance that humankind appeared on earth about 100000 years ago but the pervasive dementative/structural/paradigmatic determinism of the nation-state which became common just about 500 years ago has been a source of much of humankind’s problems as of ‘reactionary construal’ and humankind’s constitutedness to the notion of nation-state seems to create an impasse for human Being-and-contemplative development. Consider again the possibility capable of arising as of a ‘response construal’ as effectively articulated by Derrida in his analysis of spirit. Derrida grasps that Heidegger strove to produce universal human meaningfulness-and-teleology but was caught up in the <amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–dementativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance -<including-virtue-as-ontology>) as spirit failed to universalise and so Heidegger couldn’t carry the effective
implications of his work to its true universal conclusion as he was caught up in the ‘reactionary construal’ of them-and-us, as his commitment to the ‘us’ overlooked/didn’t-come-into-grips with what the ‘us’ was doing, not to mention the possibility of him actually acting as transcendental over the them-and-us as a position of making a universal ‘response construal’. This problem isn’t particular to Heidegger but for the fact that the underlying regime of ‘us’ were the Nazis, as the them-and-us logic is intellectually rampant such that even Derrida was being condemned by many for not adopting it. The question can be asked whether any genuine intellectualism as providing a ‘response construal’ for humankind overall can construe of emancipation meaningfulness-and-teleology in them-and-us basis and whether this isn’t a recipe for potential disaster as all them-and-us rationale are just variances of the same insanity!

We can imagine that a true understanding and universal application of Derrida’s spirit insight as a ‘response construal’ could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism ‘reactionary construal’ which simply provides comfort to protagonists by its lack-of or pseudo universal projection. Basically, a phenomenological extended metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing--<perspective–ontological-normalcy/postconvergence>) as of notional–deprocrypticism perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-perceiving/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 reference-of-thought/epistemic-totalisation level reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to—human<amplituding/formative–epistemicity>totalising—purview-of-construal’ in epistemic-conflatedness as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought. Such a conceptualisation of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity it inspired would have strove to arrive at, but according to this author wrongly understood transcendence-and-sublimity/sublimation/supererogatory-de-mentativity rather as of ‘phenomenal-abstractiveness’ as the basis/grounding to then construe/conceptualise meaningfulness-and-teleology failing to factor in that ‘existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of meaningfulness-and-teleology to then arise on the basis of such a given apriorising/axiomatising/referencing/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
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-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 totalising–conflated–meaningfulness-and-teleology—as-of-notional–deprocrypticism-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ actually ended up inducing constitutedness in striving to construe meaningfully—that vaguelly 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-performance’ as of maximalising-recomposuring-for-relative-ontological-completeness—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 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-
‘explicited-focusing and implicited-coherencing/contiguity existential dynamics for producing knowledge-con structs/theories/ intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’, the constitutedness\textsuperscript{13} of the Kantian understanding of concepts and intuitions as being mutually dependent for \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{59} articulation. In other words, constitutedness\textsuperscript{13} tend to fallaciously imply existence-in-existence or existence-of-things-in-existence whereas conflatedness\textsuperscript{12} rightly implies becoming-in-existence-rather-as-subsumed-in-existence or things-becoming-in-existence-rather-as-subsumed-in-existence as of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{65} as of ontological-prime movers-totalitative-framework\textsuperscript{6}\textsuperscript{44}\textsuperscript{44} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) or ‘consciousness’s ontological-performance\textsuperscript{71}<including-virtue-as-ontology> construed in amalgamation as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’’. This notion of conflatedness\textsuperscript{12} construed of existence as of becoming-in-existence-rather-as-subsumed-in-existence is critical in that all notions that naively imply an intercession between human becoming and existence construed as existence-in-existence, such as the transcendental ego perspective, end up in constitutedness\textsuperscript{13} as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing constitutedness\textsuperscript{13}. Rather existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96}<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> is by itself construed as ‘the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ with nothing
else outside or preceding it’; as existence is an implied-axiomatic-construct-construed-as-
reference-of-thought as an implied-theory, with the ‘implied about existence’ arising as of a
given/specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
of a given human limited-mentation-capacity implied registry-worldview/dimension
consciousness, such that ‘meaningfulness-and-teleology’ is as of existence’s implied
axiomatic-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-
of-instantiative-context with no ‘meaningfulness-and-teleology’ construable outside it but for
an epistemic-totalising~renewing-realisation/re-perception/re-thought of prospective
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ reference-of-
thought’ as of human limited-mentation-capacity-deepening implied prospective registry-
worldview/dimension consciousness and its corresponding existence’s the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ implied
axiomatic-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-
of-instantiative-context, with no ‘meaningfulness-and-teleology’ outside or preceding it. Thus
conflatedness warrants that human-subpotency becoming is amalgamated as of existence as of
the underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-
inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-
intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly
coherent ontological-commitment as of ontological-primemovers-totalitative-framework
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity and not any notion of vague innateness besides
existentially inherent human-subpotency potential to manifest as human) for appropriate
superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’
(so-enabled by underlying supposedly coherent ontological-commitment as of ontological-
primemovers-totalitative-framework <amplituding/formative–epistemicity> causality–as-to-
projective-totalitative–implications,–for-explicating-ontological-contiguity and not any notion
of vague innateness besides existentially inherent human-subpotency potential to manifest as
human) for appropriate meaningfulness-and-teleology ontological-performance
<including-virtue-as-ontology>. Such a conflatedness insight as of notional–deprocrypticism
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
taking its cue from the conflatedness of existence/existential-possibilities given the imbricatedness/threadedness/recomposuring of existential-instantiations and as reflected at registry-worldview/dimension depth of construal as of reference-of-thought; as it then fails to grasp that ‘there is no understanding to be had outside the conflatedness of existence as of prospective relative-ontological-completeness 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/<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>-with-the-latter-only-a-bi-manifestation-of-the-recurrence,-as-psychically-recurrent as of human shallow-to-deepening-limited-mentation-capacity,-as-limited-mentation-capacity-deepening due to inherent human temporality/shortness and intemporality/longness across all registry-worldviews/dimensions, and speaks of a human existential-extrication-as-of-existential-unthought disposition reflected as historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> as of the notional–conflatedness of notional–deprocrypticism behind the reality of a conceptualisation of human nature rather more completely as of institutionalisation and uninstitutionalised-threshold mental-dispositions. As highlighted before: consciousness is the point-of-focus <amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-teleology-as-of-notional–deprocrypticism-reflected–historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> 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-
The ‘underlying 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 totalising–renewing-realisation/re-perception/re-thought such that prospective meaningfulness-and-teleology arises out of the adjunction to this ‘underlying 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-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-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-prime-movers-totalitative-framework for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-sub-potency potential to manifest as human) for intelligibility to arise, thus is construed as 60 reference-of-thought as of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-human <amplituding/formative–epistemicity> totalising–purview-of-construal’; as we know intuitively that meaning is always about the-one-meaning as well as a perspective/framing/reference/horizon were all the-one-meaning cohere/are-in-ontological-contiguity metaphoricity as of human limited-mentation-capacity-deepening ad hocly produces by conflatedness adjunctive significations where these do not fit in with the ‘underlying <amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’ due to the implications of human limited-mentation-capacity as of relative-ontological-incompleteness–reference-of-thought when conceptualising about such an ‘underlying <amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’. But then an adjunctive-metaphoricity–signification so produced as reflected by ‘a transcendental syncretising-effecting meaningfulness-and-teleology’ like the construal of budding-positivism/rational-empiricism in medieval society, may turn out in-due-course/cross-generationally to be of an even greater meaningfulness-and-teleology <amplituding/formative–epistemicity> totalising/circumscribing/delineating effect over the prior notion of the ‘underlying <amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’ and thus prospectively become the ‘underlying <amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’; and so as
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 arises as of ‘their living existential-instantiations’, and where they construe ‘meaningfulness-and-teleology’ as not self-referentially covered by the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity -significations to that prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. This explains the lockstep nature of human ‘meaningfulness-and-teleology’ and language, with the latter as the former’s signification mirroring, such that institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism> is actually as of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay constrained here 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—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 ’ différance’, with regards to ‘human
species sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-
interpretation/axiomatisation-of-existence’ as of existential-stakes migration’, and speaks of a
non-speculative, non-imaginary, theoretical, conceptual and operant construal of an internal-
dialectic in existential-contextualising-contiguity Derridean-différance/Sartrean-existence-
precedes-essence/Heideggerian-essencing-as-of-the-ontological-difference construed as of
human limited-mentation-capacity-deepening. Such adjunctive-metaphoricity -significations
conflatedness <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–
implications, for-explicating-ontological-contiguity mirror the syncretising-effecting as of the
acculturation-indigenisation-pidginisation behind dialectal differentiation, national language
formation, and the cultural diffusion associated pidginisation and creolisation; as of social-
stake-contention-or-confliction context adjunctive-metaphoricity -significations
conflatedness induced ‘underlying <amplituding/formative–
epistemicity>totalising/circumscribing/delineating signifying-construct of languages’. In
another respect with regards to language acquisition as mirroring a child’s existential
integration into the dynamics of social-construct existential situations/instances, stakes,
institutions and processes, a new born child existential integration into society, from its
perspective, develops as of a dynamics of adjunctive-metaphoricity -significations in
‘significations accreting-substitutive-subsumption-as-futural-différance-freeplay’ construed
here as the phenomenology of human language acquisition différance’ that fundamentally
mirror the child’s developing existential social relationships as an ordered process of social
existential overtures constraining-and-cohering the child’s adoption-of/integration-with the
supposedly ‘underlying <amplituding/formative–
epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of a
peculiar, intuitive and dynamic developing metaphority where ‘both the child and members of the overall social-construct existentially adjust to each other as of spurious meaningful utterances like mutual babbling and baby-talk’ while implicitly converging towards the child’s adoption/integration at various stages of its existential development of the ‘underlying \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating signifying-construct of language}\) as it is reflected by the dynamics of social-construct existential situations/instances, stakes, institutions and processes. But then as might be phenomenologically appreciated the notion of language as of its existential import is thus utterly dynamic as an overall signification construct that is never ‘absolutely present’ but rather ‘immensely existentially present’ with an ‘absolute language signification construct imagery rather implied as of projection/anticipation but not phenomenologically real’ explaining the concrete variation of individuals linguistic performance, as the phenomenality of language is rather held together by ‘the given social-setup underlying supposedly coherent ontological-commitment for its evolving-and-devolving construct of ‘meaningfulness-and-teleology’!’

Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}>\) dynamics of individual and collective-social ‘meaningfulness-and-teleology’, and this equally explains why language evolves and transforms over time. In effect, ‘language is never phenomenologically the complete possibilities of language as an absolute present conception but is rather a becoming as of an immensely-existentially-present signification reflected by individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. The above insight further points out the pertinence of construing-of and analysing language more completely as of human
existentialism/thrownness/facticity, giving that language is more phenomenologically-and-pragmatically a signification accompaniment of ‘individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. This highlights the ‘knowledge implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay’ with regards to such a phenomenological conception of language as a lockstep veridical reflection of human personality development all along the various existential stages as of a notion of the dynamics of social-construct existential situations/instances, stakes, institutions and processes from childhood to adulthood’, notwithstanding the fact that the privileged social conceptualisation of language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’. metaphoricity is thus rather construed as of its overall conflatedness of full consciousness development as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology underlying human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence, beyond just mere figurativeness but as of figurative projected implications of individuals and the collective-social ‘meaningfulness-and-teleology’ as of their peculiarity/differentiation to the entire textual/hermeneutic/reprojective rhetorical-stylistic-semantic delivery, and as such metaphoricity induces totalising/circumscribing/delineating signification in producing, as of accreting-substitutive-subsumption-as-futural-différance-freeplay, ‘underlying 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\textsuperscript{significations conflatedness} reflecting syncretising-effecting superseding of human self-referencing signifying-constructs as of the need to supersede the limited certitude as of human limited-mentation-capacity, inherently implies that the possibility for ‘absolute certitude as of its theoretical possibility’ lies with such an adjunctive-metaphoricity\textsuperscript{significations conflatedness} as of syncretising-effecting as ultimately converging towards a deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différence-freeplay’ construed as différence in conflatedness associated with human existential grasp of knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différence-freeplay as underlying human limited-mentation-capacity induced différence highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. 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-
of human ontologically-veridical construals and misconstruals towards transcendence-and-sublimity/sublimation/supercratory-de-mentativity. accreting-substitutive-subsumption-as-futural-différance-freeplay is thus reflective of the fulsome humanity existential ontological-conceptualisation dynamics than just as of the select ontological-veracity of the privileged as dominant social and institutional end-purpose perspective/framing/reference/horizon. Consider in this regard supposedly that ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs reflect an historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as transcendental outcomes of such différance, accreting-substitutive-subsumption-as-futural-différance-freeplay is not only about the successive <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as différance transcendental outcomes as of ‘developed classical mechanics’ and then ‘developed theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs’ as of their prospective relative-ontological-completeness/relative-ontological-contiguity as axiomatic-constructs of ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, but will grasp the deeper-level phenomenological insight with regards to all the background efforts and contributions that ultimately brought about these two successive <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construed as the historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> 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-différence-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 intemporalitý-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-différence-freeplay is the existentially veridical and effective basis for reflecting historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> transcendental outcome as can be implied in a storied-construct/ontologically-valid-narration as of existentially insightful meaningfulness-and-teleology. Such a perspective should possibly usher in a ‘suprastructural postmodernism in everything’ including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern art, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of ontological-bad-faith/inauthenticity ‘with moronic incantations that fail the mark of even bad intellectual arguments as social-aggregation-enabling invocations’, granted as of their beyond-
the-consciousness-awareness-teleology\^<in-existential-extrication-as-of-existential-unthought>\> ; as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporality\^/longness doesn’t take its due place, it is occupied by ignorance as of human temporality\^/shortness with consequent nefarious ramifications for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’\>. Basically, just as the adjunctive-metaphoricity –signification instigation of positivistic rationality as a potent construct took the form of a centered–epistemic-totalisation permeating all aspects and subject-matter domains of human existence and so for the better with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’\>, postmodern-thought and as of its underlying phenomenological depth transcendentally carries prospective Being adjunctive-metaphoricity\^–signification as of a potent construct for a centered–epistemic-totalisation permeation and sublimation of all aspects and subject-matter domains of human existence, and so for the better of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’\>. Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness of notional~deprocrypticism deneuterising —referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-différance-freeplay and is the maximal ontologically veridical articulation of conflatedness\^ that ‘undermines the privileging of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\> as of its ubiquitous-protractedness as to 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
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 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 facet it is then already compromising nonpresencing–or–withdrawal–or–metaphysics-of-absence– or–transcendental-reasoning-of-event–as-prospective-ontology-origination meaningfulness-and-teleology facet. Thus, this author holds that such a ‘Derridean quasi-transcendental-freeplay différance’ is fundamentally incomplete as of comparison with the implied conflatedness 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\textsuperscript{9}, and so as disambiguating \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{13} from \textsuperscript{6}nonpresencing-\textsuperscript{<}perspective–ontological-normalcy/postconvergence\textsuperscript{>} by their respective \textsuperscript{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-}
\textsuperscript{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}, such that unsuspectingly the ‘Derridean quasi-transcendental-freeplay différance’ not doing that rather represents the \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{13} as the common perspective/framing/reference/horizon for both, thus falsely pointing to ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{2} between \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{13} and \textsuperscript{6}nonpresencing-\textsuperscript{<}perspective–ontological-normalcy/postconvergence\textsuperscript{>}} (rather than difference-in-nature/difference-in-apriorising-or-axiomatising\textsuperscript{3}), and so contradictorily as if both are of the presencing \textsuperscript{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-}
\textsuperscript{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}. With the reality that \textsuperscript{6}nonpresencing-\textsuperscript{<}perspective–ontological-normalcy/postconvergence\textsuperscript{>} is wrongly-and-unsuspectingly given as of common \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{13}, thus inducing a relative ontologically-flawed quasi-transcendental freeplay as \textsuperscript{6}nonpresencing-\textsuperscript{<}perspective–ontological-normalcy/postconvergence\textsuperscript{>}} is rather in notional-discontiguity/epistemic-discontiguity –\textsuperscript{<}shallow-superegeration –of-mentally-aestheticised–preconverging/dementing –qualia-schema\textsuperscript{>}} when analysed as of \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{13}. Consider in this regard ‘the very same physics \textsuperscript{amplituding/formative–epistemicity} totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with the articulation as of prior relative-ontological-incompleteness\textsuperscript{18} being ‘traditional classical mechanics axiomatic-construct’ and the articulation as of prospective relative-ontological-completeness\textsuperscript{19}–of-axiomatic-construct-or- reference-of-thought being the theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs; now, articulating ‘meaningfulness-and-teleology’ of ‘the very same physics’ makes the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs construed as ‘nonpresencing—perspective—ontological-normalcy/postconvergence’ to wrongly be of notional-contiguity/epistemic-contiguity—of-mentally-aestheticised~postconverging/dialectical-thinking—qualia-schema> with the ‘traditional classical mechanics axiomatic-construct’ presencing—absolutising-identitive-constitutedness. 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—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’ 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/measuringinstrument 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 as of de-mentation (supererogatory–ontological–de-mentation—or-dialectical–de-mentation—stranding-or-attributive-dialectics) involving ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driven re-
projection/re-anticipation as of prospective apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument about
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
Derridean freeplay différance, as it is existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation~<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> that phenomenological validates transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and so implying human limited-mentation-capacity-deepening; and thus, this point that enables the Derridean freeplay différance as of tendential-deliberation-of-decidability to achieving transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is the full conflatedness reflecting existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation~<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> in its nonpresencing—<perspective—ontological-normalcy/postconvergence>, and so beyond just a Derridean freeplay différance which is then in constitutedness as not factoring in the process of a tendential-deliberation-of-decidability towards attaining transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Insightfully, we can grasp that the Derridean freeplay différance becomes as of constitutedness because ‘reasoning itself has become defective’ as presupposing-by-the-Derridean-freeplay to supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation~<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>. So because at the point of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity reasoning is still presupposing thought-determination instead of given up to the possibility of existence’s divulgation construed as ontological-faith-notion/ontological-fideism, and so erroneously become the transcendental-signifier of existence despite the reality of human limited-mentation-capacity which priority at that point should be the need for validation from existence—as-the-
absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> and not make any determination priorly, even as of freeplay. Furthermore, it is wrong to construe/equate as imagination such ontological-faith-notion-or-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-conflatedness as validatable by ontological—primemovers—totalitative-framework. Thus behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as ‘hunch’ is a transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ depth of reasoning and perspective which is pushed to its brink in projection/anticipation/expectancy. The fact is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality exhausts-and-supersedes-reasoning as of projection/anticipation/expectancy with no prior certitude, and is more than just imagination which rather comes prior to and is exhausted-and-superseded-by-reasoning. Such a lack of prior certitude explains why transcendence—and—
logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> and unaffirmation/deprojection/deassertion/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—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the strange feeling upon physicists wedded to ‘traditional classical mechanics axiomatic-construct’ with respect the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation articulation of such ideas as space-time, considering the ether as unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental basis for understanding the new physics as of its prospective relative-ontological-completeness-of-reference-of-thought. Such a construal as a shift in axiomatic-construct is more-or-less within the same positivism/rational-empiricism registry-worldview, though it might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation developments in physics since then, even though its meaninglessness-and-teleology remains intelligible, more or less, to the positive science essentially by the modern conception of observational and experimental validation. However, the idea of requisite shift in attitude/mental-disposition/care–and–episteme from that simplistic ‘modern conception’ cannot be contested. Such an attitude/mental-disposition/care–and–episteme implied shift as articulated above, construed as of an overall registry-worldview/dimension reference-of-
thought transcendence-and-sublimity/sublimation/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^6<in-existential-extrication-as-of-existential-unthought>. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme^7 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 ^7<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^72 (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance^71<including-virtue-as-ontology>). The implied notion of human emancipation is always being articulated in an existentially dual-language/split-mentality that on the one hand fails the implied emancipation and on the other hand implies a strife for such emancipation. Consider in this regard, the attitude/mental-disposition/care–and–episteme of warring nations in the early 20th century all too ready to arm themselves massively in preparation for the world wars and equally very much aware of the need for international peace, or in the 18th and 19th centuries the dual-language/split-mentality of universal human rights and ending slavery in the new world and the slave trade on the one hand and on the other still practicing it up to the point of wars like the
American civil war to bring an end to it. In a more prosaic note, the dual-language/split-mentality associated with the evasiveness of emancipatory social and political dispositions as of relevant settings and contexts. In fact, this author will surmise that in many ways we already carry inklings of postmodern deprocripticism—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/supererogatory—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
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 formative–epistemicity 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, of the successive base-institutionalisation, universalisation, positivism and notional-deprocrypticism registry-worldviews/dimensions 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 hard-pressed to concede that 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 as of its prospective relative-ontological-completeness of reference-of-thought, our positivism–procrypticism is wanting-as-relatively-ontologically-flawed; as by reflex every registry-worldview/dimension is inclined to hang on to a delusion of the results-as-
afterthought of prior nonpresencing-perspective-ontological-normalcy/postconvergence even at its uninstitutionalised-threshold despite its notional-discontiguity/epistemic-discontiguity-shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema with the prospective registry-worldview/dimension institutionalisation. Thus, induces its specific neuterising as it fails to construe of meaningfulness-and-teleology projectively as of prospective existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-


amplituding/epistemicity totalising-renewing-realisation/re-perception/re-thought-in-suprerogatory-epistemic-conflatedness as so validatable by their ontological-primemovers-totalitative-framework. Hence it is ‘more real in its human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-singularisation understood as a double-gesture reification for prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought’ by its maximalising-recomposing-for-relative-ontological-completeness-unenframed-conceptualisation as to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-

amplituding/epistemicity totalising-renewing-realisation/re-perception/re-thought-in-
supererogatory-epistemic-conflatedness\(^2\) than any other prior non-constructed
meaningfulness-and-teleology\(^9\) simply because of the profoundness of its phenomenological
depth of projection/anticipation in the quest for ontological-primemovers-totalitative-framework\(^2\) validation, which ordinary \(<\text{amplituding/}	ext{formative}\>\) wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology\(^9\)-as-of-‘nondescript/ignorable–void\(^{17}\)-with-regards-to-prospective-apriorising-implications>) doesn’t even bother contemplating about by its \(^\text{incrementalism-in-relative-ontological-incompleteness}\) —enframed-conceptualisation reflex of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^8\) as of existence’s \(^9\) presencing—absolutising-identitive-constitutedness\(^4\). This social knowledge \(^4\) human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\(^2\) insight translate the reality that
‘conventioning and tradition grounded critiques’ of postmodernism fundamentally misconstrue
that they are departing, as of their \(^8\) reference-of-thought, from a less real position to evaluate a
more real position; more like the irony of trying to evaluate the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs from a posture of ‘traditional classical mechanics axiomatic-construct’. Here is what fundamentally underlies the naïve misunderstanding of \(^4\) human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\(^2\). For instance, the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs actually reflects that priorly conceptualised-notions like ‘space’, ‘time’, ‘ether’ and ‘the laws of physics at atomic scale had to be the same as at the macroscale’, were all wrong. Thus ‘speaking of the reality of human limited-mentation-capacity as of its existential analytic capacity’ in a state of prior relative-ontological-incompleteness\(^9\)-of-\(^9\) reference-of-thought. It is human limited-mentation-capacity-deepening\(^2\) as of prospective relative-ontological-completeness\(^9\)-of-\(^9\) reference-of-thought as subsequently assuming as more
real the notion of ‘space-time’, ‘considering the ether as unreal’, ‘considering that the laws of physics are different at atomic scale from the macroscale’, etc. that as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation exercise brought about the more profound insight enabling the conception of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ultimately validated as of ontological-primemovers-totalitative-framework by existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re—perception/re—thought,—in—supererogatory—epistemic—conflatedness; as all along humankind existence as of human-subpotency, the new reality so-espoused ‘is never about existence in itself as-existence-is-given—whatever—it—is—that—is—given’, but about human limited-mentation—capacity—deepening for human emancipation. Thus implying existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re—perception/re—thought,—in—supererogatory—epistemic—conflatedness is ‘not really about any variation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation directed directly to inherent-existence—as—of—existential—reality/existence-potency—sublimating—nascence,—disclosed—from—prospective—epistemic—digression—as—of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re—perception/re—thought,—in—supererogatory—epistemic—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-(implicated-
‘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 knowing-
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 knowing-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 -of- reference-of-thought in terms of the prior registry-worldview/dimension
uninstitutionalised-threshold’s/uninstitutionalised-threshold’s reference-of-thought as of it
prior relative-ontological-incompleteness -of- 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 -of- 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 -of- 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—of—reference-of-thought by renewing appraisal of intrinsic-reality/ontological-veridicality by human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation as of human-subpotency existential-contextualising-contiguity conflatedness −’, and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of existentialising—enframing/imprintedness-{as-to—historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) necessarily subject to ontological-bad-faith/inauthenticity as of the modern’s take prospective uninstitutionalised-threshold of procrypticism or disjointedness—as-of-reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-completeness’ re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking-'projective-insights'/'epistemic-projection-in-conflatedness'-of-notional–deprocrypticism-prospective-sublimation) appraisals 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/unbeholdening/bechancing–supererogation parameterisation/reparameterisation-(reflecting-a-supererogatory—decisionality-of-socioinstitutional-conceptions-as-to–their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’) as-so-operationalising–scalarisation-as-to-rescalarisation-as–re-ontologisation’. The implication here is that hitherto postmodern-thought had been naively and falsely conceptualised within the ‘modern take attitude/mental-disposition/care–and–episteme’ as of its procrypticism–or–disjointedness-as-of—reference-of-thought, instead of implying the ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern 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 -of- reference-of-thought <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity ; wherein for instance, for the recurrent-utter-uninstitutionalisation —reference-of-thought ill-health is as of an existential-contextualising-contiguity —lowest-level-reification perceptivity-as-of-bad-omen while for the positivism reference-of-thought ill-health is as of a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation. Basically, the ‘hitherto
ontologically-flawed postmodern deprocripticism–or–preempting—disjointedness-as-of-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 universal-transparency–(transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) avails as of overall underlying human ontological-commitment as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for relative-ontological-completeness , as herein implied originarily/as-of-event with the ‘prospective/new postmodern deprocripticism–or–preempting—disjointedness-as-of-reference-of-thought


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 \( \langle \) universal-transparency\( \rangle \) \( \langle \) transparency-of-totalising-entailing,-as-to-entailing-\( \langle \) amplituding/formative–epistemicity\( \rangle \) totalising--in-relative-ontological-completeness\( \rangle \) as of overall underlying human ontological-commitment\( \rangle \) as to existence—\( \) as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\( \rangle \) for relative-ontological-completeness\( \rangle \); 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\( \rangle \) \( \langle \) transparency-of-totalising-entailing,-as-to-entailing-\( \langle \) amplituding/formative–epistemicity\( \rangle \) totalising--in-relative-ontological-completeness\( \rangle \) 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-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions--<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–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\( \rangle \), at the uninstitutionalised-threshold\( \rangle \), is not necessarily grasp as intemporal in the overall human social-stake-contention-or-confliction framework as of the lack of \( \) universal-transparency\( \rangle \) \( \langle \) transparency-of-totalising-entailing,-as-to-entailing-\( \langle \) amplituding/formative–epistemicity\( \rangle \) totalising--in-relative-ontological-completeness\( \rangle \) for its prospective institutionalisation. Critical for the social validation and institutionalisation of any de-mentative/structural/paradigmatic transcendental knowledge is the fact that its ‘concurrent
ontological-primemovers-totalitative-framework” is not sufficiently decisive given that human temporal-to-intemporal nature as of the social-stake-contention-or-confliction framework at the uninstitutionalised-threshold cannot adjudge-and-commit-to the ontological-pertinence of such prospective transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework’. Consider in this regard, the ‘concurrent ontological-primemovers-totalitative-framework’ of the prospective positivism/rational-realism transcendental knowledge articulated by the Copernicuses, Descartes, Galileo, Diderots, etc. as meaningfulness-and-teleology of prospective relative-ontological-completeness of reference-of-thought validated by corresponding prospective ‘concurrent ontological-primemovers-totalitative-framework’. Such ‘concurrent ontological-primemovers-totalitative-framework’ was not a sufficient basis for their ideas to be socially adopted by the medieval establishment social-stake-contention-or-confliction framework at its uninstitutionalised-threshold as of non-positivism/medievalism. The point being made here is that within a given registry-worldview/dimension institutionalisation framework the idea of ‘concurrent ontological-primemovers-totalitative-framework’ is only more or less determinant as of the institutionalisation’s internal basis of validation of knowledge grounded on its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’. However, at its uninstitutionalised-threshold the prospective ‘concurrent ontological-primemovers-totalitative-framework’ as of the prospective institutionalisation’s basis of validation of knowledge grounded on the <reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of the prospective institutionalisation’s <amplituding/formative–
epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving’ will not necessarily meet with the approbation of the prior institutionalisation now construed as the uninstitutionalised-threshold, and so as of mutually beyond-the-consciousness-awareness-teleology<-<in-existential-extrication-as-of-existential-unthought>. This has to do with the fact that the full-potency of existence that divulges relative ontological-vericality supersedes human-subpotency epistemising orientation towards its, and thus epistemic constructs as of human-subpotency construal are inevitably ad-hoc to ontological-veracity as of the full-potency of existence; as existence doesn’t adjust to human-subpotency with the reverse being true, equally it is human epistemic constructs that ad-hocly adjust to ontological-veracity as of prospective relative-ontological-completeness. Thus while the idea of ‘concurrent ontological-primemovers-totalitative-framework’ as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation’s internal reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’, however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold as external/prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’, which should and cannot be ignored by any proponent of prospective de-mentative/structural/paradigmatic 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/unbeholdening/outlier-conceptualisation–⟨imbued-postconverging/dialectical-thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness’–of-notional–deprocrypticism-prospective-sublimation⟩) originary/event–of-prospective-ontology-origination positivism/rational-empiricism thought. In other words, human dimensionality-of-sublimating–⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as inclination to adhere to prospective de-mentative/structural/paradigmatic transcendental knowledge as of its ‘concurrent ontological-primemovers-totalitative-framework’ is very much limited and such prospective ‘concurrent ontological-primemovers-totalitative-framework’ however its ontological-veridicality cannot be naively construed as all that which is needed to effectuate social transformation and transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. We can appreciate this for instance in the case of cultural diffusion with respect to many a non-modern traditional social-setting where modern day medicine however its overall ‘concurrent ontological-primemovers-totalitative-framework’
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’.

Already, postmodern interpretations have increasingly been much more relevant practically to many subject-matter domains and activities, with even greater potential for transformative implications if fully acted upon. Furthermore, the ‘prospective/new postmodern depoprocrpticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
attitude/mental-disposition/care–and–episteme given its prospective relative-ontological-completeness of reference-of-thought is wrongly construed as deriving posteriorly from the prior relative-ontological-incompleteness of reference-of-thought, this induces constitutedness as has been the case with prior postmodern-thought construed as of a modern take attitude/mental-disposition/care–and–episteme; thus leading to a sort of postmodern-thought mechanical knowledge that is in many ways just budding and poorly acted upon. Ultimately, a ‘new/prospective postmodern deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/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–dementativeness/epistemic-growth-or-conflatedness/transvaluative- rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ thus implying rather a notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation parameterisation/reparameterisation—(reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)-as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ while tempering down any prior/old/superseded or prospective/new/superseding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied as of ‘the reality of human shallow-to-deeper limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications’ on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<ampelicity/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 it’; as the ‘referring to’ natural inclination is ontologically-flawed as it registers into the ‘present attitude/mental-disposition/care–and–episteme’ unlike the ‘to be or exist as’ approach which is ontologically-veridical but is not the natural inclination of representation as it overrides the ‘present attitude/mental-disposition/care–and–episteme’. ‘Postmodern deprocrypticism—or–preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ construed as of deprocrypticism—or–preempting—disjointedness-as-of reference-of-thought is thus in its potentiation the very summum for the
subpotency existential scope’ as of its maximum potency for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
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-intemporal at its ontologically-veridical uninstitutionalised-threshold, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold pointing to its prior relative-ontological-incompleteness 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/supererogatory–de-mentativity, as knowledge-notionalisation not only factors in conceptual knowledge dynamics but equally the dynamics of the conceptual
ignorances to better skew ‘meaningfulness-and-teleology’ towards 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
reification / contemplative-distension -of- reference-of-thought-by-
reification / contemplative-distension as from the-most-immediateness/shallowness-of-
‘apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’-for-
aposteriorising/logicising/deriving/intelligising/measuring of “meaningfulness-and-teleology”
with recurrent-utter-uninstitutionalisation by its ‘non-rules—
apriorising/axiomatising/referencing—psychologism, -as-impulsive-or-accidented-or-random-
mental-disposition’ right up to the-most-unimmediateness/profoundness-of-
‘apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’-for-
aposteriorising/logicising/deriving/intelligising/measuring of “meaningfulness-and-teleology”
with notional-deprocrypticism by its ‘preempting—disjointedness-as-of— reference-of-thought’
is what, so-construed comprehensively as notional—deprocrypticism as of
notional—conflatedness , increasingly induces corresponding “meaningfulness-and-teleology”
convergence of human-subpotency with the full-potency that is existence; thus reflecting that
dispensing-with-immediacy-for-relative-ontological-completeness -by-
reification / contemplative-distension (as of human self-surpassing—existentialism-form-
factor,-in-overcoming—‘notionally—collateralising-beholdening-protohumanity’-to—‘attain-
sublimating-humanity’—as-to-existence-potency—sublimating—nascence,—disclosed-from-
prospective-epistemic-digression-as-of—<amplituding/formative—
epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-
supерерогаторь—epistemic-conflatedness to supersede human temporality /shortness
<amplituding/formative> wooden-language—(imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—”meaningfulness-and-teleology”—as-of—
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>) is rather
the human empowering potential inducing Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness—

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totality’-or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of-
meaningfulness-and-teleology occlusive-consciousness ‘quadridimensional’ categorising-
recomposuring circumstantiating-seclusive-systemic construed of ill-health, further perceiver-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 construed 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/paradigming. 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
epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought’ notional-discontiguity/epistemic-discontiguity\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}}\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}-<shallow-supererogation\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}-of-mentally-aestheticised-preconverging/dementing –qualia-schema>. The fact is any registry-worldview/dimension as of its ‘present attitude/mental-disposition/care–and–episteme’ is dementatively/structurally/paradigmatically oblivious-to and does-not-reflect its very own prospective relative-ontological-completeness\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}}\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}}-of-reference-of-thought as the underlying basis of its own specific-level induced vices-and-impediments\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}}, and is rather palliative as of its selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs. The question can actually be asked, as of prospective relative-ontological-completeness\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}}-of-reference-of-thought of the notional-discontiguity/epistemic-discontiguity\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}}-<shallow-supererogation\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}-of-mentally-aestheticised-preconverging/dementing –qualia-schema> of this ‘made-up’ normativity supposed ontological-contiguity\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}}, whether such a prior relative-ontological-incompleteness\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}}-of-reference-of-thought as <amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}} is actually as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}} at its uninstitutionalised-threshold\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}}, and in a position, on the basis of such palliation, to address the actual fundamental grounding of its vices-and-impediments\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}}; which in reality are actually ontologically addressable/resolvable as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}} so-implied as of prospective relative-ontological-completeness -of-reference-of-thought. What is particular with notional-discontiguity/epistemic-discontiguity\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}}-<shallow-supererogation\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{$\textbullet$}}}-of-mentally-aestheticised-preconverging/dementing –qualia-schema> is this insight that fundamentally the
Instead of positivism attitude/mental-disposition/care–and–episteme
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-thought–categorical-imperatives/axioms/registry-teleology,
-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
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 thus naively implying its said given registry-worldview/dimension reference-of-thought is
unaffected by any such notion of its prior relative-ontological-incompleteness"-of-"reference-
of-thought since it doesn’t factor in that it is operating by a corresponding uninstitutionalised-threshold 02
deficient
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
aposteriorising/logicising/deriving/intelligising/measuring certitude mental-states of the of
medieval-scholasticism-pedants—ideal-type-or-individuation articulating
"reference-of-thought–categorical-imperatives/axioms/registry-teleology",-for-
aposteriorising/logicising/deriving/intelligising/measuring–"meaningfulness-and-teleology"’.
Such an orientation is no more different from an interpretation that every registry-
worldview/dimension "reference-of-thought is the absolute framework of "meaningfulness-
and-teleology" as of its given practices and habits failing to account retrospectively and
prospectively for the succession of institutional-cumulation/institutional-recomposure–(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>) of ‘intemporal ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

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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—as-in-singularisation—as-veridical-epistemic-
determinism\textsuperscript{21} \textsuperscript{66} \textsuperscript{67}<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{99} underscored by \textsuperscript{67} de-mentation—(supererogatory—ontological–
de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) behind the
succession of transformation of attitude/mental-disposition/care—and–episteme
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{99} reference-of-
thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} bringing about the successively
transformed registry-worldviews/dimensions
aposteriorising/logicising/deriving/intelligising/measuring \textsuperscript{99} meaningfulness-and-teleology\textsuperscript{99} 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\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-
conflatedness—as-to-totalitative-reification—as-in-singularisation—as-veridical-epistemic-
determinism\textsuperscript{21} \textsuperscript{66} \textsuperscript{67}<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–
implications,—for-explicating-ontological-contiguity’’. It is this naivety that underlines the
Heideggerian techne concern as we fail to appreciate that the technical and organisational
possibilities preceding and associated with a registry-worldview/dimension prospective
institutionalisation transitioning of \textsuperscript{99} meaningfulness-and-teleology\textsuperscript{99} need to be rethought as of
the prospective institutionalisation attitude/mental-disposition/care—and–episteme
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{99} reference-of-
thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} , - 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

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, for-
episodicity>totalising-purview-of-construal’ 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 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, for-
episodicity>totalising-purview-of-construal’ 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–procrypticism attitude/mental-
disposition/care–and–episteme
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought–categorical-imperatives/axioms/registry-teleology’, for
episodicity>totalising-purview-of-construal’ for our positivism–procrypticism episodicity>totalising-purview-of-construal’ as of ‘procrypticism–or–disjointedness-as-of-
reference-of-thought implies necessarily the need for futural Being-development/ontological-
meaningfulness-and-teleology\(^9\) as of prospective deprocrypticism—or—preempting—
disjointedness-as-of- reference-of-thought 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\(^9\) as so implied by postmodern human-subject-emancipatory-relativism-driven-recomposuring-
constructivism-towards-singularisation\(^9\) for prospective postmodern-notional–deprocrypticism
aposteriorising/logicising/deriving/intelligising/measuring— meaningfulness-and-teleology\(^9\).

But then with respect to the possibility of prospective human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, the question arises as to how it is possible for human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to occur given its ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-
postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-
conflatedness’-of-notional–deprocrypticism-prospective-sublimation)\(^9\) metaphoricity\(^9\)
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\(^9\)–as-of-‘nondescript/ignorable–void ‘-with-regards-to-
prospective-apriorising-implications>) natural inclination rather for construing
meaningfulness-and-teleology\(^9\) as ‘wholly of its cloistered-consciousness living experience only’ whether as of recurrent-utter-uninstitutionalisation only, base-institutionalisation–
ununiversalisation only, universalisation–non-positivism/medievalism only or in our case positivism–procrypticism only, with a rather poor inkling for appreciating meaningfulness-
and-teleology\(^9\) as of a protracted-consciousness associated with grasping Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as–
exercise to resolve the technical problem. This outlook is actually ‘seeded’ within dimensionality-of-sublimating — supererogatory—de-mentativeness/epistemic-growth-or-confatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation individuation reasoning-through that is instigative of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology . Thereof, what is critical for enabling human successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is ‘appropriate prospective institutionalisation secondnaturung metaphoricity ’. Consider in this regard, that the instigative matesis universalis metaphoricity by the Galileos, Descartes, etc. of budding-positivism/rational-empiricism is de-mentatively/structurally/paradigmatically ‘not a reasoning with non-positivism/medievalism’ but rather ‘reasoning-through or Derridian messianic reasoning’ over non-positivism/medievalism scholasticism’s pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as of its reasoning-from-results/afterthought logocentric constitutedness . Such altogether new metaphoricity as of its instigating ‘out of thin air’ the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme further inspired its subsequent radicalisation by latter thinkers; wherein for instance, the more thoroughly positivism/rational-empiricism development of ‘the very same physics
purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ was undertaken by Newton and Leibniz, extending the metaphoricity\textsuperscript{56} further even when we contemplate that in many ways these metaphoricity\textsuperscript{56} relaying scientists were still imbued with non-positivism/medievalism mystical and alchemic ideas. This ‘out of thin air’ metaphoricity\textsuperscript{56} 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 \textsuperscript{56}nonpresencing-\textsuperscript{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\textsuperscript{87}/by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,—in-overcoming—’notionally–collateralising-beholdening-protohumanity’—to—’attain-sublimating-humanity’—as-to-existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory–epistemic-conflatedness\textsuperscript{12} to supersede human temporality\textsuperscript{98}/shortness <amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{99}—as-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 mover-totalitative-framework validation by existence-potent subliming-nascence, disclosed from prospective epistemic digression as of-amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought, in supererogatory-epistemic-confoundedness. In this regard, the ontologically-veridical ‘postmodern deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibility setup/measuring instrument 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 as-of—’nondescript/ignoreable—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 ‘procripticism—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 deprocripticism—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/non-feiting posture’ with respect to establishment social stakes,

We can equally appreciate here that such a conception of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is rather as of organic-knowledge and not mechanical knowledge, in the sense that what is critical is the induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity for prospective institutionalisation as of prospective ontological-primemovers-totalitative-
framework and not simply a mechanical knowledge conception possibly tolerated as of a stale a posteriori adjunctiveness as with the Copernican heliocentric idea initially, needing a latter apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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-mentativity/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–deprocrypticism thinking respectively, and so as their successive prospective reasoning-from-results/afterthought. In both cases, such metaphoricity as of its reasoning-through/messianic-reasoning cannot be construed as grounded-as-intelligible on the superseded/transcended registry-worldview’s/dimension’s attitude/mental-disposition/care–and–episteme of medievalism–non-positivism or positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought, but rather as of its very own transcendental-enabling/sublimating/supererogatory—de-mentativity prospective institutionalisation attitude/mental-disposition/care–and–episteme of positivism or deprocrypticism respectively. Thus such metaphoricity is rather induced as of the framework of prospective concurrent ontological-primemovers-totalitative-framework in establishing its prospective ‘detour to social goodwill deferential-formalisation-transference to perceived
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 \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>) 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\textsuperscript{86} as being as of the relative-ontological-completeness\textsuperscript{87} perspective, and is not to be confused with naïve and literal interpretations in ‘untransvaluated–temporal-intemporality\textsuperscript{11} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification\textsuperscript{86} can be contemplated paradoxically as being as of the relative-ontological-incompleteness\textsuperscript{97} perspective as may be reflected by mere conceptual-patterning in \textit{presencing—absolutising-identitive-constitutedness}\textsuperscript{13} without contemplating that the underlying knowledge-reification process/gesturing implications is definitely as of the relative-ontological-completeness\textsuperscript{87} perspective since a untransvaluated–temporal-intemporality\textsuperscript{11} non-ontological interpretation will rather imply knowledge dereification\textsuperscript{86} and endemising/enculturating of temporal-dispositions as of vices-and-impediments\textsuperscript{15} 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\textsuperscript{15}/presublimating–desublimating-decisionality)—of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> and then bring about prospective constructiveness-of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—<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
subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence. But then Heidegger failed to realise that the induced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of the Socratic philosophers universalising-idealisation as well as that of Descartes and other budding-positivists rational-empiricism/positivism were both originariness-parrhesia—as—spontaneity-of-aestheticisation disseminative events induced as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-as—existence-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 involving transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from non-universalising sophistry and medieval-scholasticism pedantic dogmatism respectively; and so as to the fact that dimensionality-of-sublimating—amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-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. 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-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ failing to conceive of the ontological-veracity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process—dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{1}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality as to difference-conflatedness\textsuperscript{1}/as-to-totalitative-reification\textsuperscript{1}/as-veridical-epistemic-determinism\textsuperscript{1}/<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications.–for-explicating-ontological-contiguity successiveness of registry-worldviews/dimensions, with the result that Kantian implied transcendental idealism is veridically ‘phenomenal-abstractiveness within the very same intelligible rational-empiricism/positivism registry-worldview/dimension\textsuperscript{3}reference-of-thought’ (as the true reality of transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{1}de-mentativity is rather one of de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) involving ‘human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-worldviews/dimensions\textsuperscript{3}reference-of-thought, inducing human limited-mentation-capacity-deepening\textsuperscript{1}as of the very ontologically same existence/existential-reality’ so-reflected as the ‘difference-conflatedness\textsuperscript{1}/as-to-totalitative-reification\textsuperscript{1}/as-veridical-epistemic-determinism\textsuperscript{1}of successive registry-worldviews/dimensions as of their successive\textsuperscript{3}reference-of-thought imbued apriorising/axiomatising/referencing–psychologism’ construed ‘as the successive reproducibility—mathesis/motif/thrownness-disposition—as–reproducibility-of-aestheticisation\textsuperscript{1}supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology\textsuperscript{1}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\(^{[2]}\)/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>) as to human-and-social–expectations/anticipations—
metaphoricity\(^{[5]}\)–as-rede-mentating/restructuring/reparadigming–psychologism’\(^{[6]}\) in reflecting
holographically<-conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process\(^{[7]}\) dimensionality-of-sublimating\(^{[2]}\) —
<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness\(^{[1]}\)/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 \(<amplituding/formative> \) wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of— meaningfullness-and-teleology\(^{[8]}\)-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\(^{[7]}\) knowledge-reification\(^{[16]}\) 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\(^{[3]}\). Thus \(<amplituding/formative> \) wooden-language-
{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—
meaningfullness-and-teleology\(^{[9]}\)-as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications⟩ is herein rather construed as "amplituding/formative" 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⟩ 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>/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\)\). Such a possibility
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—equality〉 as limiting or of prospective human-subpotency aporeticism’ and so-
captured by the notion of prospective dimensionality-of-sublimating—

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness〈/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equality〉 for prospective human limited-mentation-capacity-deepening as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.

Transvaluation as to existence-potency—sublimating—nascence,—disclosed-from-prospective-
epistemic-digression-as-of—implies the ontological-veracity of all values is derived from their ‘relative-ontological-
incompleteness'/relative-ontological-completeness-

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness〈/formative—supererogating—projective/reprojective—aestheticising-re-motif—
and—apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence>) as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigm-ing—psychologism’ 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—equality〉 as of difference-conflatedness—totalitative-reification—in-
singularisation\(^2\)-as-veridical-epistemic-determinism\(^1\) <amplituding/formative-epistemicity> causality\(-\)as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\(^6\) (that doesn’t allow for any nondescript/ignorable-void to allow for notional-contiguity/epistemic-contiguity\(^2\)-<profound-supererogation\(^2\)-of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema>) while the value proposition as of human-subpotency is one that is based on absolutising the present\(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) as of presencing—absolutising-identitive-constitutedness\(^7\)/identitive-constitutedness\(^7\)-as-‘epistemic-totality’\(^8\)‘ dereification—in-dissingularisation -as-flawed-epistemic-determinism\(^3\) (allowing for nondescript/ignorable-void inducing notional-discontiguity/epistemic-discontiguity\(^2\)-<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing\(^1\)–qualia-schema>); and this basic human value dichotomy explains the re-originary–as-unenframed/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-notional–deprocrypticism-prospective-sublimation)\(^3\) and epistemic-ricochetting/transepistemicity nature of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity instigation as of prospective dimensionality-of-sublimating –<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^1\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation originariness-parthesia,–as–spontaneity-of-aestheticisation and subsequent prospective 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-
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

\(<\text{amplituding/formative–epistemicity}\) 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 meaningfulness-and-teleology\(^9\) as of ontological-primemovers-totalitative-framework\(^7\). Transvaluation thus speaks to human value-construct \(^4\) foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,\(-\)eliciting-of-prospective-supererogation\(^8\) in reflecting ‘immanent-ontological-contiguity’\(^7\),\(-\)as-operative-notional–deprocrypticism on the reference basis of the \(<\text{amplituding/formative–epistemicity}\) causality~as-to-projective-totalitative–implications,\(-\)for-explicating-ontological-contiguity\(^6\) in reflecting holographically\(<\text{conjugatively-and-transfusively}\) the ontological-contiguity\(^4\)—of-the-human-institutionalisation-process\(^7\) anamnesis as of difference-conflatedness\(^8\)–as-to-totalitative-reification\(^6\)–in-singularisation\(^2\)–as-veridical-epistemic-determinism\(^1\), as undermining the successive registry-worldview’s/dimension’s implied temporal/sycophantic-sophistic \(^7\) presencing—absolutising-identitive-constitutedness\(^3\) ontologically-flawed disparateness-of-conceptualisation\(<\text{unforegrounding-disentailment,}\(-\)failing-to-reflect ‘immanent-ontological-contiguity’\(^7\) value-construct conceptions. Transvaluation rather reflects human value-construct as derivational as from the very enabling fundamental self-consciousness instigation for the possibility of ‘human self-conscious awareness of value-construct’ to arise in the first place as of apriorising/axiomatising/referencing–psychologism implied reference basis-of/base
meaningfulness-and-teleology infrastructure. Thus the more critical contribution to human value-construct has to do with the requisite value-construct instigating as of dispensing-with-immediacy-for-relative-ontological-completeness-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-
associated with the successive registry-worldview’s/dimension’s self-conscious meaningfulness-and-teleology infrastructure so-implied successively as of trepidatious—self-consciousness, warped—self-consciousness, preclusive—self-consciousness, occlusive—self-consciousness and prospectively protensive—self-consciousness; as the human proclivity to even recognise and pursue any value-construct can only arise in the very first place with its correspondingly induced self-consciousness. But then, the fact remains that such dimensionality-of-sublimating—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality induced self-consciousness meaningfulness-and-teleology infrastructure as instigative of the human reference basis reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of value-construct tend to be related to by the suprasocial-contruct and <amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
dispositions as being beyond-the-consciousness-awareness-teleology \langle\text{in-existent-}
\text{extrication-as-of-existent-unthought}\rangle \text{ (as to when the inherent ontologisation/ontological-
veracity/aestheticisation-towards-ontology implications of prospective relative-ontological-
completeness as of human limited-mentation-capacity-deepening}\rangle \text{ is blanked out as
nondescript/ignorable–void ), and rather tends to come at \text{‘dimensionality-of-sublimating’—}
\text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation induced self-consciousness meaningfulness-and-teleology
infrastructure’ in a secondnatures positive-opportunism disposition and so in reflecting
holographically-\langle\text{conjugatively-and-transfusively}\rangle \text{ the ontological-contiguity —of-the-human-
institutionalisation-process} \rangle \text{; explaining the inclination of all successive registry-
worldviews/dimensions to be engrossed in a \text{<amplituding/formative>} wooden-language-
(imbued—averaging-of-thought-\langle\text{as-to-leveling/ressentiment/closed-construct-of–}
\text{meaningfulness-and-teleology}\rangle \text{as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>}\rangle \text{ in \text{<amplituding/formative–epistemicity>} totalising–self-
referencing-syncetising/circularity/interiorising/akrasiatic-drag} \rangle \text{ diffficultly recognising the
idea of prospective destructuring-threshold-}{\langle\text{uninstitutionalised-threshold}\rangle \text{/presublimating–

desublimating-decisionality\rangle \text{—of-ontological-performance}} \rangle \langle\text{including-virtue-as-ontology},
\text{ and wary of prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity implications that can be instigated as of prospective ‘dimensionality-of-
sublimating —}<\text{amplituding/formative}> \text{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness }\langle\text{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 *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 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-totalitative–implications,–for-explicating-ontological-contiguity in reflecting holographically-*conjugatively-and-transfusively* the ontological-
contiguity—of-the-human-institutionalisation-process anamnesis as of difference-conflatedness -as-to-totalitative-reification -in-singularisation -as-veridical-epistemic-determinism underlying the human construction-of-the-Self and on the other hand ‘the effective ontological-impertinence/dereification arising in the conceptualising of human value-construction as of a <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications>) in <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as construing of value-construction within any given registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness—of—meaningfulness-and-teleology and so whether as of trepidatious (recurrent-utter-uninstitutionalisation), warped (base-institutionalisation–ununiversalisation), preclusive (universalisation–non-positivism/medievalism) or occlusive (positivism–procrypticism) implications’. This discrepancy (between the human capacity to achieve transvaluation and effective social–value-construction narrative as of any given registry-worldview/dimension) is reflected in the underlying reality that effectively practised human value-construction is the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon’; wherein social–value-construction across the successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly coherent ontological-commitment and so in order to elicit stable social-functioning-and-accordance for social-stake-contention-or-confliction, whether such social–value-construction is ontologically-pertinent or not. In this respect, the reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process points to changing ‘de-mentative/structural/paradigmatic marginal equity of social–value-construction’, so-construed as ‘expected equity of all individuals for
social–value-construction’ and so rather as from the de-mentative/structural/paradigmatic reference basis of ‘priorly implied-and-justified inequity’ whether the latter is implied-and-justified as of talent, royalty, class, productivity, mere traditional and cultural practice justification, etc.; thus effectively reflecting the overall consequence of social–value-construction as the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon’. In this regards, social–value-construction arises from two levels; as of the inherent de-mentative/structural/paradigmatic implication of ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon’ as of ‘priorly implied-and-justified inequity’ and this in conjugation then with the individual inherently appraisable social–value-construction as of ‘expected equity of all individuals for social–value-construction’. In this respect, we can appreciate that an autocrat is more capable of ‘displaying greater social–value-construction’ than an ordinary denizen by the former’s mere social–value-construction ‘priorly implied-and-justified inequity’ as of its status in the autocracy (however an autocrat’s apparent magnanimity on the basis of the prior perspective of the autocratic society will rather be construed as of deficient value-construction as from a prospective perspective of causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity comparison to the overall social and virtue progress implications of a better accountable political system, while on the other hand individuals effectively advocating for such a prospective political system may be construed as of deficient value-construction in the prior autocracy), while modern day social–value-construction ‘priorly implied-and-justified inequity’ arises as of politico-bureaucratic, talent, entrepreneurial, socio-historical, traditional and cultural practice justification, etc. implications (but is just as well subject to transvaluation analysis as of causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity, as it can perfectly be argued that the apparent magnanimity of plutocrats as of a
capitalistic economic value-distributive system ‘excessively skewed towards final product/service/financial delivery as-of-first-come-near-monopoly and institutionally-skewed-possibility-for recurring wealth accumulation’ while excessively overlooking/devaluing the return to massive public externalities/external-resources contributions to economic production such as public education, human and social development, infrastructure, basic research, technological research, etc. rather speaks of deficient social–value-construction, especially as such a system ‘priorly implied-and-justified inequity’ as of its occlusive ‘presencing—absolutising-identitive-constitutedness’ is geared towards propping special interests, warfare spending, anti-taxation, anti-immigration, trivial interest in global human development, co-opted media narrative, etc. as of a suboptimal social–value-construction). But this doesn’t cancel the fact that individuals throughout sublimating "historiality/ontological-eventfulness"/"ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> notwithstanding any disadvantaged ‘priorly implied-and-justified inequity’ for social–value-construction, intuitively cognisant of the pertinence of human transvaluation have elicited the underlying ontological-veracity/ontological-impertinence of their social-construct value-construction as of its supposedly coherent ontological-commitment to induce the transformation of the social-setup value-construction; such that at various critical times the more salient ‘priorly implied-and-justified inequity’ for social–value-construction had thus been basically intellectual-pertinence-as-of-ontological-veracity such that all other ‘priorly implied-and-justified inequity’ for social–value-construction have tended critically to ultimately be grounded on intellectual-pertinence-as-of-ontological-veracity whether of genuine or surreptitious justification. The more salient issue then for the knowledge-reification of social–value-construction thus lies with its ‘priorly implied-and-justified inequity’ narrative(s) with respect to underlying knowledge-reifying transvaluation implications projection as being of most profound intellectual-pertinence-as-of-
ontological-veracity. In this regards, our present rational-empiricism/positivism occlusivity warrants prospective "meaningfulness-and-teleology" infrastructure transvaluation so-implied as of notional–deprocrypticism or \(<amplituding/formative>\text{notional–preempting—disjointedness-as-of-} reference-of-thought \text{appropriate foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation)} \text{in reflecting ‘immanent-ontological-contiguity’})—\text{as-operative-notional–deprocrypticism; and so as the disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect–‘immanent-ontological-contiguity’> of our rational-empiricism/positivism occlusivity in its <amplituding/formative> wooden-language—(imbued—averaging-of-thought—\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-} \text{‘nondescript/ignorable–void’—with-regards-to—prospective-apriorising-implications)>\text{tend to rather reflect our <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}}. The occlusivity of our positivism/rational-empiricism social–value-construction as such from the prospective perspective of \text{deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought} can be analysed-and-construed as imbued with occlusive collateral aspects of rather nondescript/ignorable–void falsely implying \text{‘the appropriate exhaustiveness of our rational-empiricism/positivism stances’} thus speaking rather of ideology than ontological-veracity as aptly reflected upon by postmodern-thought. Such occlusive-collateral aspects take the form of economic dysfunction and inequities as occlusively-collateral to economic ideologism, social dysfunction and discriminations as occlusively-collateral to domineering and excluding social narratives, sophistic/pedantic and vested interest undermining genuine sovereignty paradoxically as of obscured-and-deluding knowledge and misinformation that undermines individuals sovereign competence and choice with regards to increasingly skewed-contrived-and-limited stakes of the democratic process thus eliciting protest voting, and
in the bigger global framework of competing politico-cultural values with individuals and societies rather construed occlusively as collateral damages. Transvaluation analysis thus ensues from the human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments (as so-reflecting the grandest deeds of ontological-performance—<including-virtue-as-ontology>/morality/ethics, etc. of any given registry-worldview’s/dimension’s with regards to its ‘destructuring-threshold-\(\text{uninstitutionalised-threshold}\)\!/presublimating–desublimating-decisionality)~of-ontological-performance—<including-virtue-as-ontology> dynamics of notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ . 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. Thus the transvaluation of the successive registry-worldviews/dimensions in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process is critically of dimensionality-of-sublimating—<amplituding/formative> supererogatory~dementativeness/epistemic-growth-or-confalatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications of
indeterminacy/deficiency/limitation/constraint of any relative-ontological-incompleteness\(^6\) registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance as of its ontologically-flawed implied supposedly coherent ontological-commitment\(^7\); 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\(^8\) “meaningfulness-and-teleology”\(^9\). 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\(^1\) ontologically-flawed de-mentating/structuring/paradigming’ as to imply human sovereignty and free-will supersed-and-override existence—as-the-absolute-apriori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^1\) -<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\(^1\). 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 \(^2\)reference-of-thought\(^3\) devolving-level manifestation of the primacy of existence equally extends to \(^2\)reference-of-thought-level wherein overall existence ‘as transcendental-enabling’ for a rational-empiricism/positivism registry-worldview/dimension as of its supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^4\) ‘is more effective’ with respect to human grasp of existential reality manifestations than a non-
positivism registry-worldviews/dimension, just as a priori 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 imply the elimination of human sovereignty and free-will but rather effective speaks of human-subpotency within existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in–supererogatory–epistemic-conflatedness, so-construed as ‘human-subpotency ontological-performance’–<including-virtue-as-ontology> within the full-potency-of-existence’s–sublimating–nascence–as–of–its–coherence/contiguity; and specifically speaks as to overall reifying-and-empowering-reflexivity–of–ecstatic-existence–as–panintelligibility–<imbued–and–‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>, wherein within the absolute a priori framework that is existence, humankind can construe of existence becoming/emanance manifestations allowing for human knowledge-reification and empowerment from the knowledge-reification within existence, with this in itself inducing a human reflexivity as of a human reflexive influence within existence (wherein for instance, a positivistic disease theory of bacteria and biological causation de-mentatively/structurally/paradigmatically induces a whole set of human existential disposedness of emancipatory and curative implications in existence as of human sovereignty and free-will, but also in the very first place the fundamental human existential disposedness at reference-of-thought-level to rational-empiricism/positivism is de-mentatively/structurally/paradigmatically conducive/preparatory
for the possibility of such a positivistic disease theory of bacteria and biological causation to be construed by such humans). This then speaks to the fact that ‘human sovereignty and free-will is deflated going by the ontological-veracity of human \(<\text{amplituding/}formative-\text{epistemicity}>\text{totalising-}\text{thrownness-in-existence}\)’ as of ‘the specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^{34}\)-<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\(^{86}\) and empowerment from such knowledge-reification\(^{86}\) within existence as this defines human ontological-performance -<including-virtue-as-ontology> reflected as of constructiveness-of-ontological-performance\(^{77}\)-<including-virtue-as-ontology> and destructuring-threshold-{uninstitutionalised-threshold \(^{102}\)/presublimating–desublimating-decisionality}–of-ontological-performance\(^{77}\)-<including-virtue-as-ontology>. In this regards, the broader and more profound conception of human sovereignty and free-will as reflected by human \(<\text{amplituding/}formative-\text{epistemicity}>\text{totalising-}\text{thrownness-in-existence}\) 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\(^{99}\) 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\(^{65}\). Thus, on this basis, the reality of human ontological-performance -<including-virtue-as-ontology> (reflected as of constructiveness-of-ontological-performance\(^{77}\)-<including-virtue-as-ontology> and destructuring-threshold-{uninstitutionalised-

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<-perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’ character that extends right up to the very first humans and as with the production of language and human institutions, with
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-commitment^6, whether relatively real or surreptitious; and it is this preceding broader human sovereignty and free-willing disposedness for claiming social–value-construction for social-functioning-and-accordance as of supposedly coherent ontological-commitment that gives the teleological orientation of human \( ^5 \)meaningfulness-and-teleology^9 in reflecting holographically→<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process^7, as it then exposes human \( ^5 \)meaningfulness-and-teleology^9 as of human limited-mentation-capacity-deepening to the prospective constraint to be as supposedly coherent ontological-commitment^5 thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory→de-mentativity when its any given \( ^5 \)meaningfulness-and-teleology^9 is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening^7. Thus the bigger picture here with regards to social–value-construction for social-functioning-and-accordance as of human sovereignty and free-will implications speaks to relative-ontological-completeness^7 as of ontological-normalcy/postconvergence, and so as of existence constraint implied ontological-contiguity —of-the-human-institutionalisation-process^7 dimensionality-of-sublimating^7—<amplituding/formative→supererogatory→de-mentativity/epistemic-growth-or-conflatedness⟩/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to difference-conflatedness—as-to-totalitative-reification—in-singularisation^9—as-veridical-epistemic-determinism^1 <amplituding/formative→epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity^6 in reflecting both destructuring-threshold—(uninstitutionalised-threshold ^9/presublimating—desublimating-decisionality)—of-ontological-performance^1—<including-virtue-as-ontology> as of prior relative-ontological-incompleteness implied
preconverging/dementing –qualia-schema and constructiveness-of-ontological-performance Trường –<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-verity 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–supererogatory–epistemic-conflatedness’ manifestation of 9.8 m/s2 and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere disparateness-of-conceptualisation–<unforegrounding-disentailment,—failing-to-reflect–‘immanent-ontological-contiguity’>. The conception of human sovereignty and free-will so-implied as of ‘the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’–<imbued-and–‘hermeneutically/reproductively-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
aestheticised-preconverging/dementing –qualia-schema> explaining the unintelligibility of the explanation of epiphenomena as contrasted crossgenerationally with various superstitious beliefs in the past compared with modern day science epiphenomenal explanations (for instance with the appraisal of ‘health epiphenomena of existence’ as of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism’> 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—<ampliuiting/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-supercerogatory–epistemic-conflatedness—as-to-the-ontological-normalcy/postconvergence-projective-perspective,—to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition’. This reflects the ontological-veracity that human
sovereignty and free-will can only be construed in conflatedness\(^\text{12}\) as of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^\text{4}\) revealing the epistemic-impertinence of dispositions for ‘presencing—asolutising-identitive-constitutedness\(^\text{12}\) as wrongly implying human sovereignty and free-will supersedes existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^\text{4}\) rather than the epistemic-veracity of difference-conflatedness\(^\text{12}\)–as-to-totalitative-reification\(^\text{12}\)–in-singularisation\(^\text{12}\)–as-veridical-epistemic-determinism\(^\text{4}\) <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\(^\text{8}\) of human\(^\text{5}\) meaningfulness-and-teleology\(^\text{7}\). We can garner for instance that there is and has never been any truly ‘presencing—asolutising-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–thrownness-in-existence\(^\text{4}\) to manifest itself in determining ontological-primemovers-totalitative-framework\(^\text{72}\); 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\(^\text{52}\) implications in transforming the conceptualisation within any such specific subject-domains of scientific study as of their existential-contextualising-contiguity\(^\text{8}\) knowledge-reification\(^\text{88}\) 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-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process; going by the phronesis/practicality as of our positivism–procrystalism occlusivity, 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-
(sublimating~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’ for
knowledge-reification underlying sublimating ‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> 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 the fact is the conception of
human sovereignty and free-will effectively varied in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process as from 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> of recurrent-utter-uninstitutionalisation, base-
institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our positivism–procrpticism and will equally vary with prospective deprocrpticism–or–preempting—disjointedness-as-of reference-of-thought as of human limited-mentation-capacity-deepening. This effectively brings up the centrality of causality, as implied with ontological-primemovers-totalitative-framework conflating towards the inherent ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier, wherein human sovereignty and free-will is construed as of the ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’, 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’

effectively and empirically underline sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>; 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\(^{18}\) which are not to be subjected to a fulsome analysis for ontological-veracity as of implications of relative-ontological-incompleteness\(^{18}\) and relative-ontological-completeness and so on the basis of merely projecting the term ‘human social-vestedness/normativity-\(<\text{discretely-implied-functionalism}>\) 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-\(<\text{discretely-implied-functionalism}>\) 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\(^{19}\) (as implied with the logical operation of any such projected ‘human social-vestedness/normativity-\(<\text{discretely-implied-functionalism}>\) 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\(^{18}\) thus subject to analysis as of ‘relative-ontological-incompleteness\(^{17}\)/relative-ontological-completeness\(^{17}\)- (sublimating-referencing/registering/decisioning,-as-self-becoming/self-conflatedness\(^{17}\)/formative–supererogating-\(<\text{projective/reprojective—aestheticising-re-motif—}
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence\)>\) as to human-and-social–expectations/anticipations—metaphoricity –as-rede-mentating/restructuring/reparadigmng–psychologism\(^{18}\) as to their existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity-\(<\text{discretely-implied-functionalism}>\) 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-measuring instrument-invalidating-measuring<as-to-preconverging-or-dementing>–apriorising-psychologism> of any such implied slavery ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’. This points to the reality that ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation do not truly escape the ontological prism as of existence being the absolute a priori, and rather speak of epistemic situations in epistemic-abnormalcy/preconvergence with the possibility for true causality implications to be drawn in relative-ontological-completeness as of ontological-primemovers-totalitative-framework construable ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’. The confusion here arises because of the habituation of any such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ which is then taken to be natural to the point of ‘forgetting/overlooking that it is underlied by apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating
implications’ to which even the weaker party might end up getting habituated to (over years, decades or centuries) as of little alternate existential choice and possibilities, and from which point a ‘presencing—absolutising-identitive-constitutedness’ false sense of logical-dueness as of ‘relative-ontological-incompleteness’/relative-ontological-completeness’-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness’/formative–supererogating<-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-re-de-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 supererogatory–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/usurpary/arrogating implications construed as ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as well as their socially attendant situations in need for prospective knowledge-reification; and so not as of a falsel implied logical-dueness and logical engagement that wrongly validate the relative-ontological-incompleteness apriorising/axiomatising/referencing of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as being of existential-reality in relative-ontological-completeness, but rather as of the relative-ontological-completeness perspective supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing–apriorising-psychologism> of such implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. In fact, such an interpretation about the ontological-veracity of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is not only relevantly undermined with respect to say highlighting the supposed weaker party perspective in such a framework of power-grabbing/appropriating/usurpary/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-<discreetly-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. Thus any such pretence that ‘human social-vestedness/normativity-<discreetly-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is absolute as of identitive-constitutedness and not subject to prospective ‘relative-ontological-incompleteness/relative-ontological-completeness’ argumentation.

<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought–

reification\textsuperscript{18} associated with the Socratic\textsuperscript{19} universalising philosophers, budding-positivists/rational-empiricists and today’s postmodern critical thinkers emancipatory meaningfulness-and-teleology\textsuperscript{19} infrastructure while on the other hand the prospective dereification\textsuperscript{18} as reflected in ‘\textlangle amplituding/formative⟩\textquoteright\ wooden-language-\textlangle imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing \textrangle—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology’\textrangle of non-universalising sophists’, non-positivising/non-rational-empiricist medieval scholasticism pedants and todays manifestations of institutional-being-and-craft muddlement as providing the meaningfulness-and-teleology\textsuperscript{19} infrastructure for their respective present-day vested postures and interests. The paradox here is that the lack of dimensionality-of-sublimating\textsuperscript{15}—\textlangle amplituding/formative⟩\textlangle supererogatory-de-mentativeness/epistemic-growth-or-confulatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of such \textlangle presencing—absolutising-identitive-constitutedness \textrangle ‘human social-vestedness/normativity-\textlangle discretely-implied-functionalism⟩ implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ apriorising/axiomatising/referencing conceptualisation perspective reasoning as of its ‘ontologically-flawed supposedly superseding of existential-contextualising-contiguity\textsuperscript{15} ‘relative-ontological-incompleteness’/relative-ontological-completeness’ - (sublimating—referencing/registering/decisioning,—as-self-becoming/self-confulatedness /formative—supererogating—\textlangle 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{19} construes such ‘dimensionality-of-sublimating\textsuperscript{15}—\textlangle amplituding/formative⟩\textlangle supererogatory-de-mentativeness/epistemic-growth-or-confulatedness /transvaluative-
rationising/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"-<including-virtue-as-ontology>
equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-
its-coherence/contiguity’ as teleologically-degraded, even as it is the previous same
dimensionality-of-sublimating —<amplituding/formative> supererogatory de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation
originariness-parrhesia,—as—spontaneity-of-aestheticisation 2 meaningfullness-and-teleology
that ‘presencing—absolutising-identitive-constitutedness 3 formulaic interpretation adopt as the
<amplituding/formative> wooden-language-(imbued—temporal–mere-
form/virtualities/dereification')/akrasiatic-drag/denatured/preconverging-or-dementing'—
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-
teleology'); and so equating such ‘prospective' <amplituding/formative–epistemicity>growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness magnanimity induced originariness-parrhesia,—as—spontaneity-of-aestheticisation’
with teleologically-degraded 5 meaningfullness-and-teleology 6 as of blatant two-
facedness/falseness that would hardly contemplate that ‘the 7 presencing—absolutising-
identitive-constitutedness 8 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-
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>’), the notion of causality as of ontological-primemovers-totalitative-framework is basically tied to the resolving/elucidating of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as of the full potential for human knowledge-reification. Such a human-causative-construction as of the underlying notion of ‘relative-ontological-incompleteness/relative-ontological-completeness’-
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 construed as ‘more than just about direct re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting in <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ as to wrongly imply that human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is just of a direct intemporal-as-ontological nature rather than truly involving both dimensionality-of-sublimating —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation implications and secondnatured institutionalisation implications. That
meaningfulness-and-teleology\(^{9}\) 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-
the-human-institutionalisation-process_; and this ‘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 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’ fundamentally underlies the very idea of human notional—procrypticism/notional—disjointedness as of reference of thought (so manifested as of recurrent utter uninstitutionalisation, ununiversalisation, non positivism/medievalism and procripticism or disjointedness as of reference of thought), such that none of any such ‘secondnatured-institutionalisation—existence-potency~sublimating–nascence, disclosed from prospective epistemic digression as of <amplituding/formative epistemicity> totalising~renewing~realisation/re-perception/re-thought, in supererogatory epistemic conflatedness’—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, in dimensionality of desublimating lack of’—<amplituding/formative> supererogatory de-mentativeness/epistemic growth or conflatedness /transvaluative rationalising transepistemicity/anamnestic residuality/spirit-drivenness—equalisation’ de-mentatively/structurally/paradigmatically carries the possibility (as of its constitutedness’ epistemic stance in ‘presencing—absolutising identitive constitutedness’) for ‘prospective originariness—parrhesia, as spontaneity of aestheticisation’, instigative of the
is mainly responsive to ‘secondnatures—institutionalisation—existence—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 attribution and high extrinsic attribution susceptibility, in dimensionality of desublimating lack of <amplituding/formative supererogatory—dementativeness/epistemic growth or conflatedness>/transvalutative rationalising/transepiistemicity/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/uptake and ‘inventing’/‘creating’ possibilities for prospective institutionalisation. Inevitably as of ontological normaley/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, such 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—

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thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications>) with regards to prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity ‘effectively implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of all ’presencing—absolutising-identitive-constitutedness’, wherein prospective base-institutionalisation implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of recurrent-utter-uninstitutionalisation, and the same applies to our positivism—procrypticism as prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of our positivism—procrypticism, even as no registry-worldview/dimension is de-mentated/structured/paradigmed to construe of itself paradoxically as of such apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence where it is prospectively of preconverging/dmenting—qualia-schema at its destructuring-threshold-(uninstitutionalised-threshold/presublimating—desublimating-decisionality)—of-ontological—performance—including-virtue-as-ontology>; and this explains why the very essence of such metaphoricity of meaningfulness-and-teleology is rather of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Furthermore, the reality of all prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity for prospective registry-worldview/dimension institutionalisation is that it can difficultly be expected that dimensionality-of-sublimating—amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/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-
attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of—
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation; such that de-mentatively/structurally/paradigmatically the ontological-
contiguity—of-the-human-institutionalisation-process, as of institutional-
cumulation/institutional-recomposure-{as-to-}historiality/ontological-
eventfulness /ontological-aesthetic-tracing-{perspective–ontological-
normalcy/postconvergence-reflected-{epistemicity-relativism>} of successive registry-
worldviews/dimensions in relative-ontological-completeness, has always developed more or
less accidentedly as to wrongly imply the requisite selfless projection of human dimensionality-
of-sublimating—<amplituding/formative>supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation as to construction-of-the-Self is only as critical when
it enables the relatively-shallow-frame-of-elicited-positive-opportunism–of-low-intrinsic-
attribute-and-high-extrinsic-attribute-susceptibility,-in-dimensionality-of-desublimating-
lack-of—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation for prospective seconndnatured-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", and so rather as of the latter’s ‘poor-
cognisance and poor-integration into any such prospective seconndnatured—"meaningfulness-
and-teleology" of the underlying dimensionality-of-sublimating—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
transfusively> the ontological-contiguity of-the-human-institutionalisation-process highlights that while in many ways such a conundrum of deficient ontologisation/ontological-veracity/aestheticisation-towards-ontology could de-mentatively/structurally/paradigmatically be overlooked with regards to prior human registry-worldviews/dimensions institutionalisations as to their specific notional-deprocrypticism or <amplituding/formative>notional-preempting—disjointedness-as-of-reference-of-thought of base-institutionalisation, universalisation and our positivism/rational-empiricism, the prospective possibility for notional-deprocrypticism registry-worldview/dimension reference-of-thought is only imaginable/conceivable with the resolution of this specific underlying ‘conundrum of human registry-worldview’s/dimension’s institutionalisation formation discrepancy/sundering’ as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. As human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor is herein construed as ‘the fundamental de-mentating/structuring/paradigming/frame of human causative determination (underlying causality as to ontological-primemovers-totalitative-framework )’, as so reflected in 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 the fact that human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
representations. Furthermore (even as prior secondnatured-institutionalisation—existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-
supererogatory-epistemic-conflatedness\textsuperscript{2} to supersede human temporality/shortness
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) as to
human self-consciousness capacity for construction-of-the-Self in inducing the requisite
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} of successive
registry-worldviews/dimensions underlying the ontological-contiguity—of-the-human-
institutionalisation-process\textsuperscript{4}; as recurrently implied all along in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process\textsuperscript{5} with the circular conflicting paradox of human opened-construct-
of—meaningfulness-and-teleology with regards to prospective originariness-parrhesia,—as—
spontaneity-of-aestheticisation and closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications in-
dimensionality-of-desublimating-lack-of—<amplituding/formative> supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{6}/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. This in
many ways will explain the underlying conundrum as to the prospective originariness-
parrhesia,—as—spontaneity-of-aestheticisation associated with projecting prospectively the more
profound dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension\textsuperscript{7} as to human self-consciousness capacity for
construction-of-the-Self to induce the required
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{8} for prospective
supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/tranepistemicity/anamnestic-residuality/spirit-drivenness–equalisation; and is elucidated as from the ‘formative de-mentating/structuring/paradigming of ontologically-flawed presentings—absolutising-identitive-constitutedness’ that fails re-originariness/re-origination as to human limited-mentation-capacity-deepening so-elucidated as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism


(sublimating–referencing/registering/decisioning,—as-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-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism[89] of dimensionality-of-sublimating—<amplituding/formative>–supererogatory—de-mentativeness/epistemic-growth—or-conflatedness[87]/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—reproduciability-of-aestheticisation is rather ‘a positive-opportunism’—exploitation that poorly projects humanity prospectively as to an existential-extrication-as-of-existential-unthought and notionally–collateralising posturing that is unwary of its relative-ontological-incompleteness[88] 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
supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation that de-mentatively/structurally/paradigmatically re-enables the possibility for humanity to arise (as of human self-surpassing—existentialism-form-factor,-in-overcoming—'notionally—collateralising-beholdening-protohumanity'-to—attain-sublimating-humanity’—as-to-existence-potency—sublimating—nascence—disclosed—from-prospective-epistemic-digression-as-of-
totalising—renewing—realisation/re-perception/re-thought—over-in—supererogatory—epistemic—conflatedness to supersede human temporality/shortness
supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’, underlying prior successive registry-worldviews/dimensions destructuring-threshold—uninstitutionalised-threshold—presublimating—desublimating—decisionality—ontological-performance—<including-virtue-as-ontology>. In more explicit terms, this ‘conundrum of discrepancy/sundering in ontologisation/ontological-
veracity/aestheticisation-towards-ontology along human registry-worldview’s/dimension’s institutionalisation formation’ speaks to the ‘social-and-institutional-dissipative-integration of any human originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’; as so-reflected with the susceptibility to variedly teleologically-degraded ontological-performance—including-virtue-as-ontology> in a ‘dynamic social and institutional conjugation of notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> ontological-performance—including-virtue-as-ontology—at the destructuring-threshold—(uninstitutionalised-threshold/presublimating—desublimating-decisionality)—of-ontological-performance—<including-virtue-as-ontology>’ that ends up ‘reconstruing any implied originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness— and-its-institutionalisation in its very own terms as to the effectively manifest dynamics of institutional and social relations, constraints and performances’ that as of varying implicated stakes are not ‘necessarily absolutely tied-down’ to the abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness— and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of social and institutional deferential-formalisation-transference. Thus the underlying reflex in considering human originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness— and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-practicable-projected-outcome in many ways is naïve and incomplete as to when it is ‘wrongly
indeterminacy/deficiency/limitation/constraint) with respect to social-stake-contention-or-confliction, and as generalised human behaviour varyingly assume existentially constraint pragmatic inclinations and notional-firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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-'notional—firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence'>—existentialism-form-factor, as the ‘dynamic social and
institutional conjugation of notional—firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-
performance
-<including-virtue-as-ontology>-including-virtue-as-ontology at the
destructuring-threshold-(uninstitutionalised-threshold
presublimating–desublimating-
decisionality)—of-ontological-performance
-<including-virtue-as-ontology>' speaks to the
susceptibility of the destructuring-threshold-(uninstitutionalised-threshold
presublimating–
desublimating-decisionality)—of-ontological-performance
-<including-virtue-as-ontology>
(addressed as of originariness-parrhesia—as–spontaneity-of-aestheticisation) to teleologically-
degraded ontological-performance
-<including-virtue-as-ontology> and more profoundly so
specifically with enculturated/endemised postlogism
and conjugated-postlogism social and institutional manifestations, and with regards to many social-stake-contention-or-confliction
<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-confledness—epistemically-induced/constrained—reproducibility-motif-of—meaningfulness-and-teleology); as what marks out prospective deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought is the necessity for the appropriate protracted self-consciousness as to deprocrypticism’s protensive—self-consciousness to overcome our human relatively-shallow-frame-of-elicited-positive-opportunism—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-
meaningfulness-and-teleology. The fact is ‘wonkiness-of-secondnaturining as of the social-and-institutional-dissipative-integration of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ implies that any given registry-worldview/dimension is in a conception of value-construction and overall ‘meaningfulness-and-teleology’ that is subpar to prospective possibilities of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; and this particular point is critical for the awareness that social thought can be developed that ‘transepistemically overlooks the presencing—absolutising-identitive-constitutedness conception of value-construction and overall ‘meaningfulness-and-teleology’ (as to its destructuring-threshold—{uninstitutionalised-threshold/presublimating—desublimating-decisionality)—of-ontological-performance}—<including-virtue-as-ontology> induced wooden-language (imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>) for the possibility of prospective transvaluation as of dimensionality-of-sublimating—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/trans valuative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation, as so-reflected empirically in the instigation of the successive registry-worldviews/dimensions institutionalisations. Thus, there is a direct relation between human-subpotency and existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—as-of— <amplituding/formative—epistemicity> totalising~renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness (so underlied as of the parrhesiastic seeding-promise-of-human-subpotency-ontological-performance—<including-virtue-as—
‘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–’notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩–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’),
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-
onological-prime-movers-totalitative-framework’-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–
‘notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—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-infrastructure-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<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> 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-capacity-deepening so-implied from the ontological-normalcy/postconvergence epistemic/notional-projective-perspective as to maximalising-recomposuring-for-relative-
overlooking the precedence of existential-reality for the possibility for prospective sublimation and knowledge-reification$^{20}$ 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$^{22}$ rather invokes prospective dimensionality-of-sublimating$^{24}$–$^{<}$amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness$^{>}$/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation for re-originariness/re-origination (and as ever always such destructuring-threshold–(uninstitutionalised-threshold$^{16}$/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$^{27}$/ontological-aesthetic-tracing–$^{<}$perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’$^{>}$) 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$^{19}$—of-the-human-institutionalisation-process$^{15}$). 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$^{17}$–as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications$^{>}$) as of ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/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—firstnatures—temporal-
re-intemperal-dispositions—so-construed-as-from-perspective—ontological-
ormalcy/postconvergence’—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—
) 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’ 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-organiciness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of ‘a presencing—absolutising-identitive-constitutedness—of—meaningfulness-and-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-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. 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-vestedness/normativity-<discretely-implied-functionalism> implied
contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’
presenting—absolutising-identitive-constitutedness’/constitutedness
apriorising/axiomatising/referencing—conceptualisation perspective thus supposedly rendering
irrelevant their analysis as of inherent ontological-veracity (as to supposedly coherent
ontological-commitment\[5\] with regards to the ‘full-conflatedness\[7\] of
apriorising/axiomatising/referencing—conceptualisation as to existence-potency—sublimating—
nascence,—disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—
epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conflatedness’), but rather tending to a construal as of ‘inherent
prior aestheticisation—and—aestheticisation-towards-ontology as of human social-
vestedness/normativity-<discretely-implied-functionalism>’; such a traditional conception from
the relative-ontological-completeness\[7\] perspective is actually unfounded and rather speaks to
prior relative-ontological-incompleteness\[7\] manifestation of human ‘presenting—absolutising-
identitive-constitutedness’/constitutedness\[6\] (as to ‘historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition implications of human limited-mentation-capacity).
The reality of the dynamic relation between human constitutedness and conflatedness\[7\] of
apriorising/axiomatising/referencing—conceptualisation (as to the successive relative-
ontological-completeness\[7\] registry-worldviews/dimensions adopted human reference-of-
thought supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument for
meaningfulness-and-teleology\[7\] with respect to existence-potency—sublimating—nascence,—
disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—
epistemicity>totalising–renewing–realisation/re-perception/re-thought,—in-
supererogatory–epistemic-conflatedness), as reflected in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process with: base-constitutedness at recurrent-utter-
uninstitutionalisation, first-level presencing—absolutising-identitive-constitutedness at base-
institutionalisation–ununiversalisation, second-level presencing—absolutising-identitive-
constitutedness at universalisation–non-positivism/medievalism, third-level presencing—
absolutising-identitive-constitutedness at our positivism–procrypticism, and prospectively
full-conflatedness 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 of apriorising/axiomatising/referencing–conceptualisation as
to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-
as-of—<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-
thought,—in—supererogatory–epistemic-conflatedness) but that such a reality is oblivious to the
traditional construal in presencing–absolutising-identitive-constitutedness/constitutedness of
apriorising/axiomatising/referencing–conceptualisation that speaks of ‘human social-
vestedness/normativity—<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ in presencing—
absolutising-identitive-constitutedness. This is so inherently because 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>, by the mere token that human-
subpotency reflexivity of existence at any such given apriorising/axiomatising/referencing–
conceptualisation shallow <amplituding/formative–epistemicity>totalising–self-referencing—
epistemicity>causality~as-to-projective-totalititative–implications,-for-explicating-ontological-contiguity\(^{16}\) as to ontological-primemovers-totalitative-framework\(^{72}\) that the ontological-veracity as of prospective ontological-normalcy/postconvergence (as to supposedly coherent ontological-commitment\(^{5}\) with regards to the ‘full-conflatedness\(^{2}\) of apriorising/axiomatising/referencing–conceptualisation as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-

supererogatory–epistemic-conflatedness \(^{3}\) ) truly reflects the deterministic epistemic causality of existential sublimation manifestation, and so over any such conceptualisation of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’, rather in shallow <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-dragn⁷\(^{2}\) present—absolutising-identitive

constitutedness\(^{1}\)/constitutedness\(^{1}\) of apriorising/axiomatising/referencing–conceptualisation

(and not full-conflatedness\(^{2}\) of apriorising/axiomatising/referencing–conceptualisation with existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,-in-supererogatory–epistemic-conflatedness \(^{3}\) ). Such prospective ontological-normalcy/postconvergence epistemic/notional–projective-perspective of re-originariness/re-

origination is of the most profound <amplituding/formative–epistemicity>causality

conceptualisation of human sublimating-over-desublimating social-and-institutional-

constructs–of—meaningfulness-and-teleology\(^{5}\)—in-cumulation/recomposuring as to human limited-mentation-capacity-deepening\(^{3}\), that is, as driven as of dimensionality-of-

sublimating\(^{1}\)—<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equality
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>) can be observed with the traditional first peoples like the pygmies. As for instance the very basic initiation of trading/exchange itself with the ‘other person’ as to the possibility of developing community is as of human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in—supererogatory—epistemic-conflatedness (in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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, wherein an item of trade/exchange is placed at a neutral location/spot in the hope that the other will take it and reciprocate out of ontological-good-faith/authenticity with a satisfactory trade/exchange item (and so with the very real possibility that it might be taken without reciprocity out of ontological-bad-faith/inauthenticity), and so as to their underlying correspondingly ‘instigatable/promptable ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity apriorising/axiomatising/referencing—conceptualisation’, with ‘mutually-and-complemetenarily instigated/prompted ontological-good-faith/authenticity apriorising/axiomatising/referencing—conceptualisation’ inducing the very creative dynamics for human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology—in-cumulation/recomposuring as to human-subpotency
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-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality’ as to the inherent transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications with respect to human dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension (and this effectively explains everything in ontological-contiguity\(^6\) and notional-contiguity/epistemic-contiguity\(^4\)—<profound-supererogation—of—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> and so in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of—the-human-institutionalisation-process\(^7\) as from relative-ontological-incompleteness\(^8\) to prospective relative-ontological-completeness\(^7\) as there is nothing left to be explained about the human-subpotency phenomena, unlike the notional-discontiguity/epistemic-discontiguity\(^2\)—<shallow-supererogation—of—mentally-aestheticised—preconverging/dementing—qualia-schema> discreteness perspective of ‘human social-vestedness/normativity—<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’); as we can appreciate that the very possibility for prior successive and prospective human emancipation paradoxically lies in superseding any such ‘human social-vestedness/normativity—<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’
of-aestheticisation construed as of token/emblematic absolute (and thus equally giving rise to
the possibility of its temporality /shortness articulation 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 its uninstitutionalised-threshold( surviving as defining the given registry-worldview/dimension ”meaningfulness-and-teleology” as of token/ emblematic absolute’, and thirdly ‘dimensionality-of-sublimating —
<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation of the social-rationalisation—reproducibility—
mathesis/motif/thrownness-disposition,―as—reproducibility-of-aestheticisation
construed as of token/emblematic absolute’, and thirdly ‘dimensionality-of-sublimating —
<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation of the social-rationalisation—reproducibility—
mathesis/motif/thrownness-disposition,―as—reproducibility-of-aestheticisation’. These three

criss-crossing rationalising-frameworks are parametrically reflected as of ‘the varying
magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–
frames-as-from-living,—institutionalising,—and-Being-ontologising/infrastructure-of–
meaningfulness-and-teleology<sup>35</sup> of prospective human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor’. This
theoretical elucidation is critical from the
notional–deprocrypticism/<amplituding/formative> notional–preempting—disjointedness-as-of-
reference-of-thought ontological-normalcy/postconvergence epistemic/notional–projective-
perspective of dispensing-with-immediacy-for-relative-ontological-completeness —by-
reification /contemplative-distension’, in properly garnering the requisite ontological-
veracity/insight as to prospective notional–deprocrypticism re-originariness/re-origination
construction-of-the-Self as of its implied psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring exercise of dimensionality-of-sublimating —
<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation reasoning-through/messianic-reasoning; to further broaden-the-
latitude-of-human-collective-consciousness; beyond the procrypticism–or–disjointedness-as-
of-reference-of-thought ‘gimmickiness of consciousness’ (as to the blanking and passivity
associated with its <amplituding/formative> wooden-language-(imbued—temporal–mere-
form/virtualities/dereification)/akrasiatic-drag/denatured/preconverging-or-dementing
—narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-
teleology ) to the requisite prospective deprocrypticism–or–preempting—disjointedness-as-
of-reference-of-thought ‘sublimation of consciousness’, as the latter’s protensive–self-
consciousness prospectively overcome human 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. This
disambiguation of ontological-contiguity—of-the-human-institutionalisation-process
‘dynamically-convergent-rationalising-frameworks of meaningfulness-and-teleology of
differing ontological-performance—<including-virtue-as-ontology> implications’ speaks to the
fact that, as from the ontological-normalcy/postconvergence epistemic/notional–projective-
perspective, the ontological-performance —<including-virtue-as-ontology> of human
notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence> (rather operantly construable as temporal-

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/thrownness-disposition,—as—reproducibility-of-aestheticisation residuality that induces human decoherencing-structure—of—meaningfulness-and-teleology —for-institutionalisation stifling/stalling of the full possibility of prospective
meaningfulness-and-teleology\textsuperscript{\textsuperscript{99}} 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”\textsuperscript{\textsuperscript{13}} (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”\textsuperscript{\textsuperscript{13}} 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”\textsuperscript{\textsuperscript{99}} to be instigated (as to human limited-mentation-capacity-deepening\textsuperscript{\textsuperscript{12}} before any construable human panoramic-sublimating-criticality outcome of meaningfulness-and-teleology\textsuperscript{\textsuperscript{99}}) has ever always been bound to take ‘a notionally-collateralising inclination detour of aestheticisation—and—aestheticisation-towards-ontology’ (as of the defining ‘originariness-by-reproducibility-laddering effect of human ontological-performance ’<including-virtue-as-ontology>’), and so as of the ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,—institutionalising,—and—Being—ontologising/infrastructure-of—meaningfulness-and-teleology\textsuperscript{\textsuperscript{99}} of prospective human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal—to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’ (with regards to human living-development—as-to-personality-development or institutional-development—as-to-social—
conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of planets shown with a telescope to be rather going around the sun in a nascent positivism/rational-empiricism attitude/mental-disposition/care–and–episteme implied by Galileo and further conceptually articulated by Descartes’ thinking proposition as to its mathesis universalis implications, such that it is as of a crossgenerational transformation/supererogatory de-mentativeness that humankind develops the positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) to grasp the full de-mentative/structural/paradigmatic implications of positivism/rational-empiricism as from the initial non-positivism/medievalism historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-and-teleology. Likewise, this insight can be extended in reflecting the historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘an engrained traditional non-universalising conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of the nascent universalising-idealisation attitude/mental-disposition/care–and–episteme implied by the Socratic philosophers as to its apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) induced crossgenerational transformation. In both instances it speaks to an underlying apriorising/axiomatising/referencing–psychologism ‘wanting of human consciousness sublimation’ to effectively come to terms with ‘manifest existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, in-supererogatory–epistemic-conflatedness in epistemic conflation’, thus inducing its notable-
discontiguity/epistemic-discontiguity\textsuperscript{\textemdash}<shallow-supererogation\textsuperscript{\textemdash}of-mentally-aestheticised\textendash}preconverging/dementing\textemdash quali\textapi{a-schema}> as to the fact that notional-contiguity/epistemic-contiguity\textsuperscript{\textemdash}<profound-supererogation\textsuperscript{\textemdash}of-mentally-aestheticised\textendash}postconverging/dialectical-thinking\textemdash quali\textapi{a-schema}> is now implied prospectively as of prospective relative-ontological-completeness\textsuperscript{\textemdash}as from the ontological-normalcy/postconvergence epistemic/notional\textendash}projective-perspective. Thus in the bigger picture, Baudrillard’s conception of hyperreality (as implied with respect to our present lopsided technological as of lopsided material/equipment/accoutrement sublimation) speaks to the underlying apriorising/axiomatising/referencing\textendash}psychologism ‘wanting of human consciousness sublimation’ as to its capacity to sublimate beyond our positivism\textendash}procrypticism historicity-tracing\textendash}in-presencing\textendash}hyperrealisation/hyperreal-transposition of aestheticisation\textendash}and\textendash}aestheticisation\textendash}towards-ontology as ‘meaningfulness-and-teleology’; reflected as the epistemic insufficiency of our ‘gimmickiness of consciousness’ with regards to the potential for re-originariness/re-origination beyond procrypticism\textendash}or\textendash}disjointedness-as-of-reference-of-thought historicity-tracing\textendash}in-presencing\textendash}hyperrealisation/hyperreal-transposition inclination now reflected as prior notional-discontiguity/epistemic-discontiguity\textsuperscript{\textemdash}<shallow-supererogation\textsuperscript{\textemdash}of-mentally-aestheticised\textendash}preconverging/dementing\textsuperscript{\textemdash}quali\textapi{a-schema}>, as so-construed projectively from the prospective ontological-normalcy/postconvergence epistemic/notional\textendash}projective-perspective of deprocrypticism\textendash}or\textendash}preempting\textendash}disjointedness-as-of-reference-of-thought in prospective notional-contiguity/epistemic-contiguity\textsuperscript{\textemdash}<profound-supererogation\textsuperscript{\textemdash}of-mentally-aestheticised\textendash}postconverging/dialectical-thinking\textemdash quali\textapi{a-schema}>. Human limited-mentation-capacity-deepening as to its prospective apriorising/axiomatising/referencing\textendash}psychologism recovery of notional-contiguity/epistemic-contiguity\textsuperscript{\textemdash}<profound-supererogation\textsuperscript{\textemdash}of-mentally-aestheticised\textendash}postconverging/dialectical-thinking\textsuperscript{\textemdash}quali\textapi{a-
notional-contiguity/epistemic-contiguity -<profound-supererogation -of-mentally-
aestheticised~postconverging/dialectical-thinking -qualia-schema> as to perspective
ontological-normalcy/postconvergence. In other words, (with regards to human living-
development–as-to-personality-development or institutional-development–as-to-social-
function-development or Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfullness-and-teleology) historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition is associated with
uninstitutionalised-threshold as so-reflected by the ontological-contiguity—of-the-human-
devolving-level apriorising/axiomatising/referencing–psychologism for conceptualisation of ‘meaningfulness-and-teleology’ so-underlined by human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor; and
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition speaks of the
successive registry-worldviews/dimensions states of notional-discontiguity/epistemic-
 discontinuity -<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema>, so-construed in their given
presencing—absolutising-identitive-constitutedness eliciting an underlying sense of
‘drift/homelessness/destitution of meaningfulness-and-teleology’ in dimensionality-of-
desublimating-lack-of —<amplituding/formative> supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation of any given registry-worldview/dimension and
eliciting the prospect for ‘renewed reference-of-thought-level and reference-of-thought–
devolving-level apriorising/axiomatising/referencing–psychologism of conceptualisation of
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 —
opportunism\textsuperscript{72}—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of\textsuperscript{25}—\langle\text{amplituding/formative}\rangle\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness}\rangle/\text{transvaluative-rationalising/transeptesticity/anamnestic-residuality/spirit-drivenness—equalisation}. Critically, dimensionality-of-sublimating\textsuperscript{24}—\langle\text{amplituding/formative}\rangle\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness}\rangle/\text{transvaluative-rationalising/transeptesticity/anamnestic-residuality/spirit-drivenness—equalisation} underlying the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} (with regards to the overall manifest ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} ‘human aestheticisation—and—aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’) contrastively speaks of a dimensionality-of-desublimating-lack-of\textsuperscript{25}—\langle\text{amplituding/formative}\rangle\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness}\rangle/\text{transvaluative-rationalising/transeptesticity/anamnestic-residuality/spirit-drivenness—equalisation} that recurrently pops up in the successive registry-worldviews/dimensions in reflecting holographically—\langle\text{conjugatively-and-transfusively}\rangle the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} (as to the implications of the lack of\textsuperscript{103 }universal-transparency\textsuperscript{104}—\langle\text{transparency-of-totalising-entailing,—as-to-entailing—}\langle\text{amplituding/formative—epistemicity}\rangle\text{totalising—in-relative-ontological-completeness}\rangle of the-Good/understanding/knowledge-reification\textsuperscript{99}/ontological-primemovers-totalitative-framework\rangle, which acts as of mere reproducibility cynicism (in the face of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint) in fundamental ontological-bad-faith/inauthenticity\textsuperscript{13} (beyond-the-consciousness-awareness-teleology\textsuperscript{16}—\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle), so-reflected in its \langle\text{amplituding/formative}\rangle\text{wooden-language—}\langle\text{imbued—temporal—mere-form/virtualities/dereification}\rangle/\text{akrasiatic—}
drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—
categorical-imperatives/axioms/registry-teleology); further speaking of the differentiation of these two dimensionalities as of originariness/mere-reproducibility, driveness/mere-function, sublimation/mere-gimmickiness, reification/mere-extrication, existential-thoughtfulness/mere-existential-unthoughtfulness, responsibility/mere-indulgence, antinihilism/mere-nihilism etc. in the face of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor. This highlights that the the epistemic-instigation of prospective notional—deprocrypticism contemplation is necessarily as of disseminative—selectivity—of-ontological-good-faith/authenticity—over—deselectivity—of-ontological-bad-faith/inauthenticity as to existence-potency—sublimating—nascence,—disclosed—

disclosed-from-prospective-epistemic-digression-as-of-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-
supererogatory-epistemic-conflicatedness. Thus more than just about ‘prospective succession’ as to the successive registry-worldviews/dimensions in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process (beyond just their mere secondnaturing reproducibility aestheticisation—and–aestheticisation-towards-ontology), prospective notional–deprocrypticism protensive–self-consciousness is more critically bechanced as to an originariness/origination-
<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-
of-existence> projection of dimensionality-of-sublimating —
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation beyond mere reproducibility. Prospective historicality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism> as such is more profoundly the abstractive conceptualisation (beyond the reproducibility constraining upon human limited-mentation-capacity implications) as to human-subpotency ‘fatedness-of-sublimation-over-
desublimation/ontological-foreordination of human-subpotency underlying dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/conceptual-tracing—projection reflexivity in ecstatic-existence’. Ultimately, the very conception of human limited-mentation-capacity-deepening underlying metaphoricity —of-aestheticisation—as-of-
'dimensionality-of-sublimating —<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflicatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation-totalising-
entailing-instigation,-process,-and-outcome-of-reoriginariness-of-aestheticisation’-in-
preserving-notional-contiguity/epistemic-contiguity -by-the-given-redefining-prospective-
epistemic-digression-implications-as-to-ontological-contiguity\textsuperscript{66} is tied to human ontological-
performance\textsuperscript{74} -<including-virtue-as-ontology>; as to the possibility for ‘prospectively 
recovering notional-contiguity/epistemic-contiguity\textsuperscript{67} -<profound-supererogation\textsuperscript{75} -of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema> of aestheticisation–and–
aestheticisation-towards-ontology as ‘meaningfulness-and-teleology\textsuperscript{76}’ faced with the 
’saturation of ontological-performance -<including-virtue-as-ontology>’ at the 
uninstitutionalised-threshold\textsuperscript{83} of the relative-ontological-incompleteness\textsuperscript{88} (inducing its 
notional-discontiguity/epistemic-discontiguity\textsuperscript{68} -<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema> of aestheticisation–and–
aestheticisation-towards-ontology as meaningfulness-and-teleology\textsuperscript{77}) with respect to 
prospective relative-ontological-completeness\textsuperscript{87} existence-potency-sublimating–nascence,-
disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness\textsuperscript{12}; even as any specific human ‘presencing—
absolutising-identitive-constitutedness\textsuperscript{13} (as of its social-stake-contention-or-confliction) is 
‘susceptible to prospective desublimation/gimmickiness as to taxingness-of-originariness’, such 
that in many ways our present mental state of positivism–procrypticism historicity-tracing—
in-presencing–hyperrealisation/hyperreal-transposition (and so with regards to human living-
development–as-to-personality-development, institutional-development–as-to-social-function-
development and Being-development/ontological-framework-expansion–as-to-depth-of-
onologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’\textsuperscript{79}) obviate 
human appreciation and cultivation of its prospective consciousness sublimation as of the 
prospective ‘historiality/ontological-eventfulness\textsuperscript{73}/ontological-aesthetic-tracing-<perspective–
onological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of deprocrypticism.
metaphoricity –of-aestheticisation—as-of-'dimensionality-of-sublimating'—
<amplituding/formative> supererogatory –de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation-totalising-entailing-instigation,-process,-and-outcome-of-
reoriginariness-of-aestheticisation’—in-preserving-notional-contiguity/epistemic-contiguity ’—by-
the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-
contiguity\(^a\) very much explains the diversification as to human-subpotency potential for social
formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices, etc., as
‘manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-
icrusting/plating/coating, so-reflected-as-institutional-manifestations of human
meaningfulness-and-teleology\(^a\). In this regards and more fundamentally (and as it is reflected
in the aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-
teology\(^a\) of human living-development as-to-personality-development, institutional-
development–as-to-social-function-development and Being-development/ontological-
meaningfulness-and-teleology\(^a\),
historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition is aestheticised (as from human mental-
aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition)
more as of beholdening-becoming—distortive-originariness/distortive-origination—as-to–
historicity-tracing—inhibited-mental-aestheticising as from human-subpotency
epistemic/notional-projective-perspective of ontological-performance’ —<including-virtue-as-
ontology> (in contrast to the
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of bechancing-becoming—
originariness/origination—as-to—historiality/ontological-eventfulness /ontological-aesthetic-
tracing—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity—
relativism’~disinhibited-mental-aestheticising, as from ontological-normalcy/postconvergence


thoughtfulness that led to its present as its present is construed as of decisively absolutised capacity of thought’, thus falsely rendering/construing of human capacity in its present ‘the exceptional capacity of excogitation’ unwary of its own ontological-impertinence as to the need to projectively integrate the de-mentating/structuring/paradigming ‘relative-ontological-incompleteness’ /relative-ontological-completeness -
(sublimating-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 excogitation in its own present and the prospective projection as reflected herein with the ontological-contiguity —of-the-human-institutionalisation-process” conception. This occlusivity of thought then goes on to ride-the-wave/exploit-without-corresponding-sublimation—as-to-existence-potency—sublimating—nascence-implications of a lopsided scientific and technological sublimation as it falsely ‘usurps the latter’s speakership as of a science-ideology elaboration—as-mere-extrapolating/constituting/abstracting/deducing/inferring—of-elucidation-outside-existential-contextualising-contiguity’ even as notable natural scientists as to their candid knowledge-reification intuitions put in question such a naïve science-ideology hardly recognising the so-implied commonality of epistemic and methodological applications reflected by the naïve institutional-appendage of gatekeeping scientism such a naïve pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining—of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ) projects as truly science and knowledge; and so, as its disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’> and
desublimation/gimmickiness is poorly inclined as to its blurriness to be critically exposed to the validative/invalidative sublimating-over-desublimating implications of existence-potency-sublimating-nascence, disclosed from prospective-epistemic digression as of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought, in superior-epistemic-conflicatedness (as it hardly recognises the epistemic pre-eminence of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal, elicitng-of-prospective-supererogation as to perspective-ontological-normalcy/postconvergence-implied ‘prospective-aporeticism-overtaking/unovercoming’ and the consequential ‘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-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-<discreetely-implied-functionalism>role incapable of the requisite mental adventure for human consciousness sublimation as it is hardly bothered by the state-of-affairs of intellectual impotency it projects in the face of the conceptual and practical challenges of the social it construes as
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable (explaining in many ways such an
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
\textit{amplituding/formative–epistemicity}\textsuperscript{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-\textit{amplituding/formative–epistemicity}\textsuperscript{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 \textit{amplituding/formative–
epistemicity}\textsuperscript{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}
of human temporality\textsuperscript{shortness} \textit{amplituding/formative}\textsuperscript{wooden-language}–{imbued—
averaging-of-thought-\textit{as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-
teleology-as-of–‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-
implications}) as it hardly portrays the requisite dimensionality-of-sublimating —
\textit{amplituding/formative}\textsuperscript{supercerogatory–de-mentativeness/epistemic-growth-or-
conflatedness} /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation 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-\textit{amplituding/formative–epistemicity}\textsuperscript{totalising–renewing-
realisation/re-perception/re-thought, in supercerogatory–epistemic-conflatedness}, in a stance
that is oblivious to the recurrent need for metaphoricity
-of-aestheticisation—as-of-
'dimensionality-of-sublimating'—<amplituding/formative>superrogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
trancepistemicity/anamnestic-residuality/spirit-drivenness—equalisation-totalising-
entailing-instigation,-process,-and-outcome-of-reoriginariness-of-aestheticisation'—in-
preserving-notional-contiguity/epistemic-contiguity—by-the-given-redefining-prospective-
epistemic-digression-implications-as-to-ontological-contiguity underlying the ontological-
contiguity—of-the-human-institutionalisation-process with regards to the fact that as of
‘their totalising-entailing instigating/process/outcome conception’ defining/critical notions like
democracy, independent press, human sovereignty, social emancipation, etc. are increasingly
losing their sparkle in want for their prospective dimensionality-of-sublimating —
<amplituding/formative>superrogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/trancepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation 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-teleology ) now increasingly inducing sovereign
disenfranchisement/swindling/corruption/dispossession. But then the requisite human
intellection sublimation from our positivism–procrypticism historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition (as from prospective ontological-
normalcy/postconvergence notional–deprocrypticism perspective) is reflected in the fact that
the true prospect of the notional–deprocrypticism imaginary/ideality as prospective
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-
normalcy/postconvergence-reflected—epistemicity-relativism> will effectively have to be as of
a variedly sublimating-humanity that humankind could generate crossgenerationally by its
dimensionality-of-sublimating

—<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvalutative-
rationalisting/transepistemic/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’—<including-virtue-as-ontology>
equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence—as-of-
its-coherence/contiguity’ towards its potentiative-attainment of singularisation/epistemic-
immanence/veridical-epistemic-determinism, and so construed as of ‘ontologically-
uncompromised—referentialism notional—deprocrypticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’ parrhesiastic askesis—or-acumen as of reasoning-through/messianic-reasoning’;
as we can fathom that no singular minds in recurrent-utter-uninstitutionalisation could
metaphoricitically generate the comprehensive imaginary/ideality for the human possibility of
base-institutionalisation—ununiversalisation, and likewise for prospective universalisation—
non-positivism-medievalism, likewise for prospective positivism—procrypticism, and likewise
for prospective deprocrypticism. Dimensionality can thus be construed as the more
salient/critical/determining factor for the ontological-contiguity/of-the-human-
institutionalisation-process/historiality/ontological-eventfulness/ontological-aesthetic-
tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-
relativism’> of aestheticisation—and—aestheticisation-towards-ontology (as of human self-
surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-
beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as—to—existence-
potency—sublimating—nascence,—disclosed—from—prospective—epistemic—digression—as-of-
<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-
ontologising/infrastructure-of—meaningfulness-and-teleology\textsuperscript{99} of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—'—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 \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{11} (as it engages in the complexification of 'meaningfulness-and-teleology\textsuperscript{9} 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\textsuperscript{3} as of the apriorising/axiomatising/referencing—psychologism that it then aligns to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness\textsuperscript{12}; and so because the initiation by human limited-mentation-capacity of the supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} 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\textsuperscript{22} 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—
notional-deprocrypticism as the ultimate de-mentative/structural/paradigmatic issue with regards to addressing prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint). This dimensionality issue in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^\text{66}\)—of-the-human-institutionalisation-process\(^\text{67}\) can be reflected in the recurrent variance of ‘dimensionality-of-desublimating-lack-of’—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^\text{66}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and dimensionality-of-sublimating—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^\text{66}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’, as implied contrastively say with the-sophists/medieval-scholastics lack-of-dimensionality-of-sublimating\(^\text{12}\)—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^\text{66}\)/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\(^\text{103}\)universalising-idealisation/rational-empiricism implications. This reality is equally applicable to our state of positivism–procrypticism as to a disinclination to perceive its prospectively implied
‘abnormality’ (notional-discontiguity/epistemic-discontiguity -<shallow-supererogation of-mentally-aestheticised-preconverging/dementing –qualia-schema>) as projected from prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought. In many ways, as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, this paradox is inevitable as the very state of recurrent-utter-uninstitutionalisation do not have the directly operant means as to its apriorising/axiomatising/referencing–psychologism to project of the <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity of prospective base-institutionalisation–ununiversalisation, just as the latter with prospective universalisation–non-positivism/medievalism, likewise the latter with prospective positivism–procrypticism, and likewise our positivism–procrypticism with prospective deprocrypticism. This emphasis is made rather to point to the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of—<amplituding/formative>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-
thought,-in-supererogatory–epistemic-conflicatedness ) skewing towards an exercise of eliciting
human temporality/shortness <amplituding/formative> wooden-language-(imbued—
averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-
television-as-of—nondescript/ignorable–void—with-regards-to-prospective-apriorising-
implications) with respect to social-stake-contention-or-confliction rather than true
knowledge-reification and human emancipating conception that faces prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint with the requisite dispensing-with-immediacy-
for-relative-ontological-completeness-by-reification /contemplative-distension (as of human
self-surpassing—existentialism-form-factor,-in-overcoming—'notionally–collateralising-
beholding-protohumanity'-to—'attain-sublimating-humanity’–as-to-existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-supererogatory–epistemic-conflicatedness to supersede human
temporality/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-
thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-television-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<$\text{amplituding/}
\text{formative–epistemicity}>$ totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness ) undermining their respective gimmickiness-of-thought (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective) associated with sophists and medieval-scholastics then respectively defining the ‘thought/intellectual Establishment’, and that the possibility for such sublimating intellectualism as to its crude and unsavoury social discomfort implications is hardly a question of eliciting human temporality/shortness <$\text{amplituding/}
\text{formative}>$ wooden-language{imbued—averaging-of-thought<$\text{as-to-}
\text{leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}>$-as-of-
‘nondescript/ignoreable–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<$\text{amplituding/}
\text{formative}>$ supererogatory–de-mentativeness/epistemic-growth-or-conflatedness $\text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}$ warrants that the prospective projection of any human $\text{meaningfulness-and-teleology}$ as transcendental-enabling/sublimating/supererogatory–de-mentativity should be articulated in such a way as to imply that all human $\text{meaningfulness-}
and-teleology\(^9\) should assume the same disposition as to the possibility of enabling the sublimation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{10}\)—of-the-human-institutionalisation-process\(^{11}\); such that ‘supposed reifying’ meaningfulness-and-teleology\(^9\) 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\(^{12}\), 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\(^{10}\)—of-the-human-institutionalisation-process\(^{11}\)) but rather existential-extrication-as-of-existential-unthought (undermining the possibility for the ontological-contiguity\(^{10}\)—of-the-human-institutionalisation-process\(^{11}\)) 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\(^{10}\)—of-the-human-institutionalisation-process\(^{11}\) wouldn’t be possibile. Such meaningfulness-and-teleology\(^9\) 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\(^{12}\>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation rather speaks of a parasitising conception of intellection that warrants that by some miracle the possibility of human sublimation induced as of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension \(^9\) should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to social-stake-contention-or-confliction eliciting of human temporality\(^7\)/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-identititive-constitutedness institutional and social-vestedness/normativity—<discretely-implied-functionalism> <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that naively think that being at the backend in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process inherently grants epistemic-profundity (not factoring that this is not necessarily the case with overall existence beholden frameworks which can actually suffer intellectual regression) unlike the case with epiphenomena as in the science domains (as providing the prolongation for human interpretation capacity with respect to epiphenomenal manifestations outside ordinary existential sublimation manifestations). In this regards, we can appreciate that the strong predictive constraining in many a natural science domain (as strongly constrained to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity> totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness ) induces the manifestation of sublimating thought as from induced requisite cogency of knowledge-reification (as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought) unlike is the case in many a blurry domain highly subjected to
imprimatur totalisingly-disentailing—discretion/whim-of-thought as to poor deferential-formalisation-transference justification as often in the social not the least bothered about the overall cogency of projected knowledge-reification thus rather tending towards existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective). We can consider in this regards how authority actually serves its true deferential-formalisation-transference role quickly gives to prospective possibilities of sublimating knowledge-reification wherein for instance in the physics domain-of-study at the beginning of the 20th century the eminent physicists from say the cohorts of the Poincarés, the Einsteins, the Bohrs, the Feynmans, etc. successively passing on the baton (as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in–supererogatory–epistemic-conflatedness ), as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought; whereas in many a blurry domain-of-study, disparateness-of-conceptualisation-<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 knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications 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 knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications 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’- (sublimating-referencing/registering/decisioning,—as-self-becoming/self-
conflatedness/formative-supererogating—projective/reprojective—aestheticising-re-motif—
and—re-apriorising/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
‘enlightening—human-subject-emancipatory-relativism-driven-recomposuring—constructivism—
towards-singularisation’; as the ontological inherently permeates all social and cultural
frameworks so-reflected as of their underlying supposedly coherent ontological-commitment
thus inducing the possibility for prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity when any of its given meaningfulness-
and-teleology is discovered/shown not to be ontologically veridical leading to its effective
human limited-mentation-capacity-deepening. Such that all human social or cultural
associated with colonising or slaving or otherwise-exploitative-or-extirminating societies (as in the specific case of positivism/rational-empiricism technical and scientific development it inevitably implied the coming-together/encountering/meeting of societies worldwide), to then imply such a notion of ‘relative-ontological-incompleteness’/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-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\textsuperscript{87} and the state of relative-ontological-incompleteness\textsuperscript{88}. Such a wrong interpretation arises as to lack-of—\textless amplituding/formative–epistemicity\textgreater growth-or-conflicatedness /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 ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications as to the ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction presencing—
absolutising-identitive-constitutedness\textsuperscript{13} identitive-constitutedness\textsuperscript{14} as-‘epistemic-totality’\textsuperscript{15} dereification\textsuperscript{16} in-dissingularisation\textsuperscript{17} as-flawed-epistemic-determinism\textsuperscript{18} in <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{19} explaining the historical failures and on the other hand historiality/ontological-eventfulness\textsuperscript{20} /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> 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 given
difference-conflatedness\textsuperscript{12} as-to-totalitative-reification\textsuperscript{17} in-singularisation\textsuperscript{17} as-veridical-
epistemic-determinism\textsuperscript{1} as to enlightening\textsuperscript{22} human-subject-emancipatory-relativism-driven-
recomposing-constructivism-towards-singularisation\textsuperscript{23} reflected \textsuperscript{21}<amplituding/formative–
epistemicity>causality\textsuperscript{24} as-to-projective-totalitative–implications, for-explicating-ontological-
contiguity\textsuperscript{25} as to ontological-primemovers-totalitative-framework\textsuperscript{26} that speaks to the
ontologically-veridical and appropriate human emancipating attitude/mental-disposition/care–
and–episteme\textsuperscript{27}. Such a wrong interpretation actually falls back into prospectively
disenfranchising and undermining the emancipation of the state of relative-ontological-
incompleteness\textsuperscript{28} 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-panintelligibility\textsuperscript{29}<-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-*perspective—ontological-normalcy/postconvergence-reflected-*epistemicity-relativism* 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-sublating-withdrawal—eliciting-of-prospective-supererogation* in reflecting ‘immanent-ontological-contiguity’ as-operative-notional—deprocrypticism in elucidating ontological-contiguity*—as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional—projective-perspective*’ and so as of the ‘internally implicit epistemic reflection of natural sciences sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing-*perspective—ontological-normalcy/postconvergence-reflected-*epistemicity-relativism*’ in the sense that ‘scientists never-and-have-never really started scientific knowledge-reification apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero—wrongly-implying-no-human-limited-mentation-capacity-deepening—implications-of—re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting—as-so-reflecting—historiality/ontological-eventfulness/ontological-aesthetic-tracing-*perspective—ontological-normalcy/postconvergence-reflected-*epistemicity-
rather the inherent ‘education of scientists as from basic notions while making reference to past
scientists momentous contributions up to the state-of-the-art outcomes’ is the equivalent of
‘natural sciences own sublimating [historiality/ontological-eventfulness]/ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’> as re-motif-and–re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting construct’ (as of past, present and future
projections of scientific sublimating [historiality/ontological-eventfulness]/ontological-
esthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’>), and so as overall and defining ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity
 foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-
ontological-contiguity’),–as-operative-notional–deprocrypticism in elucidating ontological-
contiguity<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective’). It is critical to grasp here that this ‘internally
implicated epistemic reflection of natural sciences sublimating [historiality/ontological-
eventfulness]/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ (as overall and defining
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity
 foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-
ontological-contiguity’),–as-operative-notional–deprocrypticism in elucidating ontological-
contiguity<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective’)} as to the
induced presencing—absolutising-identitive-constitutedness) makes the critical flaw of ignoring that such ‘a reference of conceptualisation/conception’ manifests its very own ‘apriorising/axiomatising/referencing defect of ontological-performance’ as to its ‘presencing—absolutising-identitive-constitutedness’, that then fails to reflect the true social sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> (as overall and defining ‘<amplitunding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’ foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal, -eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’), as-operative-notional–deprocrypticism in elucidating ontological-contiguity<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective>, especially as it turns a blind eye to its more profound human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Thus failing to allow existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal, -eliciting-of-prospective-supererogation<as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> and true transcendental signifier (going by the sublimating-over-desublimating implications of existence-potency–sublimating–nascence, -disclosed-from-prospective-epistemic-digression-as-of-<amplitunding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness) to epistemically enlighten the social sublimation process (as it is existence that enables without ever giving any reasons as existence is the effective reason and the human that epistemically adjust to it for sublimation) as to the social historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–
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—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism'>),—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—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism'>),—as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced presencing—absolutising-identitive-constitutedness); as human limited-mentation-capacity-deepening (reflected in its re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting of conceptualisation as to dimensionality-of-sublimating—<amplituding/formative>—supererogatory-de-
‘`epistemicity-relativism’> as reflecting dimensionality-of-sublimating`—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confalatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (as the postconverging-or-dialectical-thinking—apriorising-psychologism contiguity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process); and so well beyond mere methods/methodologies/approaches as to the historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of the merely affixed methods/methodologies/approaches of successive registry-worldviews/dimensions in distorted-originariness/distorted-origination’ as reflecting dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confalatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, explaining why the successive institutionalisations occur ‘by subverting their prior registry-worldview/dimension perceived methods/methodologies/approaches for prospective knowledge-reification’. The fact is ‘what is effectively lost-and-abandoned in practices of science-ideology supposedly based on scientific methods/methodologies/approaches’ is the fundamental reality that such methods/methodologies/approaches came-about/were-introduced/were-invented in a tight-and-entwined relationship of prior ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’—foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional–deprocrypticism in elucidating ontological-
methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\(^{12}\) in a poor ontological-good-faith/authenticity\(^{12}\) or outright ontological-bad-faith/inauthenticity\(^{12}\) 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\(^{12}\) as to the requisite prospectively-profound-and-
recreative insight implications about prospective appropriateness of
methods/methodologies/approaches with regards to profound knowledge-reification\(^{16}\) beyond
presencing—absolutising-identitive-constitutedness\(^{13}\) <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’.

The latter is so-criticised as to the fact that methods/methodologies/approaches, as
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation,
are actually the mechanical-knowledge outcrop of the ‘successive reasoning-through/messianic-
reasoning prospective idiosyncratic-framing of existential-reality as to the organic-knowledge
of the Socrates, Platos, Aristotles, Copernicuses, Galileos, Descartes, Newtons, Leibnizes,
Darwins, Rousseaus, etc. as to their induced prospective-apriorising/axiomatising/referencing–
dialogical-equivalence-<as-superseding-logical-basis>’ (which never existed before as
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation), with regards to enabling ‘human corresponding-sublimation-inducing,–
profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/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); speaking
to the fact that ontological-good-faith/authenticity\(^2\) about existential-reality precedes-and-
define the possibility for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity beyond just mere
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of
methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing–dialogical-
equivalence-<as-superseded-logical-basis>\(^3\) in a poor ontological-good-faith/authenticity\(^2\) or
outright ontological-bad-faith/inauthenticity\(^3\) 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\(^3\) as to the requisite prospectively-profound-and-
recreative insight implications about prospective appropriateness of
methods/methodologies/approaches with regards to existential-contextualisation-contiguity.
Critically ‘human corresponding-sublimation-inducing,-profound-and-creative
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument\(^3\)–for–
conceptualisation’ (which is actually constrained to ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\(^3\)
foregrounding—entailment-{postconverging–narrowing-down~sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^6\) in reflecting ‘immanent-
ontological-contiguity’\(^3\)–as-operative-notional–deprocrypticism in elucidating ontological-
contiguity\(^3\)<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\(^2\) with regards to existence-potency–sublimating–
nascence,-disclosed-from-prospective-epistemic-digression-as-of<-amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness. More than just about abstract knowledge-reification but the implications of science-ideology are ultimately social and institutional as to the implications of human emancipation; and so in the sense that contrary to what is generally thought, science itself as for-human-studies is the very first-level of social science as of the epistemic implications it projects upon society and social meaningfulness-and-teleology, and critically so because in reality budding-positivists were actually the very first modern social scientists in the sense that their posturing wasn’t critically about the ‘technicalities of the budding natural science they advanced’ like a heliocentric world or rational-empiricism driven natural science basis of analysis (as to satisfy their mere natural science curiosity given that in many ways some of the notions where previously advanced in different forms), but they were rather critically engaged in a social posturing to epistemically reconstrue the society and social meaningfulness-and-teleology in those scientific terms and the future elaboration and development of the natural sciences could only be rendered possible with an open society responsive to such budding scientific meaning, and it was this social posturing which was the true source of their troubles and persecution. In fact, such ridiculous historical interpretations seeming to criticise budding-positivists like Galileo for wrongly making the case for a heliocentric world for instance are paradoxically based on condemning the latter and other budding-positivists for having a poor experimental framework as of ontologically-deficient presencing—absolutising-identitive-constitutedness analyses that fail to factor in that the very notion of ‘positivistic science experimental framework /historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ 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-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/reparadigmng—psychologism’ as to

<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity. Thus in many ways ‘the possibility for science to
prospectively arise’ involved its very own dispensing-with-immediacy-for-relative-ontological-
completeness-by-reification/contemplative-distension that projected of an underlying
enculturated/constructed ‘scientific—apriorising/axiomatising/referencing—psychologism
social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-
ontological-commitment)’ at the very least (as of human self-surpassing—existentialism-
form-factor,—in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-
sublimating-humanity’—as-to-existence-potency—sublimating—nascence,—disclosed-from-
prospective-epistemic-digression-as-of—<amplituding/formative–
epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conflatedness to supersede human temporality/shortness
<amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{as-of—nondescript/ignorable—void }\textsuperscript{—with-regards-to-prospective-apriorising-implications}) in originariness-parthasia,—as—spontaneity-of-aestheticisation; speaking to the requisite ‘human corresponding-sublimation-inducing,—profound-and-creative supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ about science (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity) in defining its very own science prospective-apriorising/axiomatising/referencing—dialogical-equivalence—<as-superseding-logical-basis>\textsuperscript{1} (as so-reflected along the entire \textsuperscript{as—historiality/ontological-eventfulness }\textsuperscript{ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism> of science and knowledge-reification\textsuperscript{6} in rather adapting to existence-potency—sublimating—nascence,—disclosed-from—prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re—perception/re—thought,—in—supererogatory—epistemic—conflatedness '), and so much more than just an exercise of mere methods/methodologies/approaches reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of prior-apriorising/axiomatising/referencing—dialogical-equivalence—<as-superseded-logical-basis>\textsuperscript{2}. Thus it is such an ideological conception of science and knowledge-reification\textsuperscript{4} on the latter basis (as of prior-apriorising/axiomatising/referencing—dialogical-equivalence—<as-superseded-logical-basis>\textsuperscript{3}) 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—‘notional—firstnatedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor that has to be addressed. In another respect, given the requisite dispensing-with-immediacy-for-relative-ontological-completeness—by—reification/contemplative-distension involved in true human consciousness sublimation, dimensionality-of-sublimating—<amplituding/formative>supererogatory—de—mentativeness/epistemic—growth—or—conflatedness/transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation warrants that the conception of veridical human knowledge and emancipation is not beholden on the mere eliciting of a basic positive-opportunism, as ‘the very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness—by—reification/contemplative-distension’ that brings about sublimation needs to be construed as to imply ‘it is the underlying organic framing of the induced sublimation’, and so in order to avoid ‘sublimation value-reference usurpation’ wherein the temporal induced positive-opportunism elicits parallel competing meaningfulness-and-teleology (in existential-extrication—as—of—existential—unthought as of human-subpotency epistemic perspective of dimensionality—of—desublimating—lack—of—<amplituding/formative>supererogatory—de—mentativeness/epistemic—growth—or—conflatedness/transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation) and come to foreclose/undermine the instigative intemporal/longness
dispensing-with-immediacy-for-relative-ontological-completeness
-by-reification /contemplative-distension inducing sublimation as of the 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 transcendence-and-sublimity/sublimation/supererogatory—de-mentativity potential; as so reflected in their ever always hardly-adaptable/inflexible reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation frameworks of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition. This in many

Ultimately, the notional—deprocrypticism registry-worldview/dimension construed as the nascent prospect for overcoming dimensionality-of-desublimating-lack-of—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness^{/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation effectively projects the possibility of boundless human aestheticisation—and—aestheticisation-towards-ontology well beyond our present contemplation of what is implied by meaningfulness-and-teleology, as in many ways the reality of our past and present aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-and-teleology has paradoxically hugely been burdened with desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced preemptive anticipation/anxiety about the human’ rather than the summoning of the full possibilities of the human; as by a soothing mental-reflex just as with all registry-worldviews/dimensions we tend to take comfort in our ‘beholdening-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising as of reproducibility—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing—conceptualisation> (as to underlying human construction-of-the-Self) is not ‘a metaphysical/ideological advocacy’, no more than say the universalising-idealisation philosophers nor the budding-positivists were involved in any ‘metaphysical/ideological advocacy’, but rather just as modern day science such a conception speaks to ‘the inherent ontological implications as to human knowledge-reification’ and corresponding empowering reflexivity as to human-subpotency implied human potential’ (as implied in the differentiation between postmodern ontological-reconstituting/deconstruction/genealogy that exposes itself and is phronetically/practically encrusted/embedded/inlaid with inherent existence as to its underlying ontological claim sublimating-validation/desublimating-invalidation, and say a Hegelian dialectics and its derived-dialectics like Marxism wherein aspiration/ideology takes-a-leap-above/parts-with and is not utterly submitted to inherent existence ontological implications). Such a notional–deprocrypticism conceptualisation of ‘boundless human aestheticisation—and—aestheticisation-towards-ontology’ speaks in itself of the ‘potentiative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—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 while and this very much explains the ‘potentiative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions,<x-subscript>-so-construed-as-from-
perspective–ontological-normalcy/postconvergence,’—existentialism-form-factor’ (as the 
underlying potentiative-paradox of human paradoxes). It speaks to a metaphoricity
potentiation imbued in humankind defined by ‘human lack-of-capacity/capacity for dispensing-
with-immediacy-for-relative-ontological-completeness—by-reification /contemplative-
distension’ as this relates to existential-extrication-as-of-existential-unthought/nonextricatory-
existential-preempting-of-existential-unthought. In this regards, human growth (with regards to 
human living-development–as-to-personality-development, institutional-development–as-to-
social-function-development and Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology'
) is ever always about ‘human consciousness tenuous self-surpassing shift in its 
apriorising/axiomatising/referencing appraisal’. Insightfully, the ontological-contiguity—of-
the-human-institutionalisation-process is a reflection of the fact that any given defining human 
contemplative moment (given registry-worldview/dimension) is marked by the ‘disseminative 
ontological selectivity/deselectivity play’ of ‘perceived aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face 
up to’ (reflecting its <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag’ for <amplituding/formative> wooden-
language-{imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology’—as-of—nondescript/ignorable–void ’–with-regards-to-
prospective-apriorising-implications}> as to prospective social-stake-contention-or-confliction)
and ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (reflecting its 
<amplituding/formative> wooden-language-{imbued—temporal–mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing’—
directly on the ontologically-veridical basis of the defining ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (associated with its defining prospective transvaluative-rationalising / sublimating-thoughtfulness / ‘historiality-or-ontological-eventfulness’-or-ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> / 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—dementativeness/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-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process rather as of such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment’ (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–deprocrypistic conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’); and so critically as to the ‘presencing—absolutising-identitive-constitutedness human <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag social-stake-contention-or-confliction state inducing human psychological entrapment in want for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. But then such apparently defining limitation to ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’ when analysed as to the reality of human transformation across the time scale in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process (wherein the successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation right up to our present positivism and so as from the appearance of mankind on earth about 200000 years ago) show ‘a time-accelerated metaphoricity’ potentiation’ when we consider that our present positivism registry-worldview is just about 500 years; pointing out that as of our specific human-subpotency as to overall overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ‘<imbued-and-
hermeneutically/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
paradox of human paradoxes); as to the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment’ (as of the potentiative transforming/conversion, on the basis of existentially constraining implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’), and so with regards to the overall ontological-contiguity—of-the-human-institutionalisation-process induced construction-of-the-Self. Effectively the ontological-contiguity—of-the-human-institutionalisation-process possibility of successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is a reflection of the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment’ as to its ‘transitorily implied successive notional-contiguity/epistemic-contiguity—<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> as from successive human consciousness forward-facedness postures in “presencing—absolutising-identitive-constitutedness”, but which from the ontological-normalcy/postconvergence epistemic perspective in ontological-contiguity rather speaks of their successive notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema>. This ontological-normalcy/postconvergence epistemic perspective as to its ontological-contiguity points out that the ontological-veracity of the registry-worldviews/dimensions successive ‘prior secondnatured reasoning-from-results/afterthought reproducibility—
reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-discontiguity\(^\ast\)-<shallow-supererogation\(^\ast\)-of-mentally-aestheticised-preconverging/dementing –qualia-schema>)’ and ‘prospective firstnatureness reasoning-through/messianic-reasoning originariness-parrhesia,–as–spontaneity-of-aestheticisation (as projected notional-contiguity/epistemic-contiguity\(^\ast\)-<profound-supererogation\(^\ast\)-of-mentally-aestheticised-postconverging/dialectical-thinking\(^\ast\)-qualia-schema>)’; explaining why knowledge-reification\(^\ast\) and sublimation as to the prospective registry-worldview/dimension elicited apriorising/axiomatising/referencing–psychologism is not necessarily intelligible to the prior registry-worldview’s/dimension’s ordinary contemplation as to its presencing—absolutising-identitive-constitutedness\(^\ast\) apriorising/axiomatising/referencing–psychologism, and further explains human consciousness discontinuity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^\ast\)—of-the-human-institutionalisation-process\(^\ast\) as to the successive registry-worldviews/dimensions notional-discontiguity/epistemic-discontiguity\(^\ast\)-<shallow-supererogation\(^\ast\)-of-mentally-aestheticised-preconverging/dementing\(^\ast\)–qualia-schema> with each other (assuming paradoxically the form of ‘iterative-looping-narrations though in successive registry-worldviews/dimensions deeper knowledge-reification\(^\ast\)’s where the prior is preconverging-or-dementing\(^\ast\)—apriorising-psychologism and the prospective is postconverging-or-dialectical-thinking\(^\ast\)—apriorising-psychologism’ with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

teleology’ as to postconverging/dialectical-thinking –qualia-schema—mental-aestheticisation-attribution and preconverging/dementing –qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities, for
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/supercerogatory—de-mentativity); thus
overcoming human—presencing—absolutising-identitive-constitutedness induced
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition for prospective
historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’> with regards to the successive
construction-of-the-Self, and reflection/translation into human sublimating-over-desublimating
social-and-institutional-constructs—of—meaningfulness-and-teleology—in-
cumulation/recomposuring underlying the successive registry-worldviews/dimensions
meaningfulness-and-teleology. Critically thus the very possibility for human
aestheticisation—and—aestheticisation-towards-ontology 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—‘notional—firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological—


normalcy/postconvergence-reflected-'epistemicity-relativism'> whereas <amplituding/formative-epistemicity>totalising/circumscribing/delineating pseudoconflation/constitutedness is associated with human desublimating-capacity,-as-of-

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition; as to the de-

mentative/structural/paradigmatic implications of dispensing-with-immediacy-for-relative-

ontological-completeness—by-reification/*kontemplative-distension with respect to social-

stake-contention-or-confliction, epistemically/notionally involving respectively ‘ontological-

normalcy/postconvergence bechancing-becoming—originariness/origination—as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-

normalcy/postconvergence-reflected—‘epistemicity-relativism’—distinguishing-mental-

aestheticising epistemic/notional—projective-perspective’ and ‘human-subpotency beholding-

becoming—distortive-originariness/distortive-origination—as-to— historicity-tracing—inhhibited-

mental-aestheticising epistemic/notional—projective-perspective’. Conceptivity/epistemic-

reflexivity-<{amplituding/formative—epistemicity>totalising—<so-

‘hermeneutically/reprojectively-educing’—from—<supererogatory—de-mentative—amplituding—
<mental-aestheticising—attuning/amplituding>—interlay/organicism/aestheticising-handle’,—as-
to—supererogatory—projective-arbitrariness/waywardness-
of—transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing} 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—
‘(supererogatory—de-mentative—amplituding—<mental-aestheticising-attuning/amplituding>)—
interlay/organicalism/aestheticising-handle’—as—to—supererogatory—projective-
arbitrariness/waywardness-of—transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing>) converging towards ‘ontological-
normalcy/postconvergence bechancing-becoming—originariness/origination—as-to—
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’—disinhibited-mental-
aestheticising epistemic/notional—projective-perspective as of deneuterising exteriorisation-
and-re-exteriorisations as prospective originariness-and-reoriginariness’ and so over ‘human-
subpotency beholding-becoming—distortive-originariness/distortive-origination—as-to—
historicity-tracing—inhibited-mental-aestheticising epistemic/notional—projective-perspective as of 
neuterising interiorisation-and-re-interiorisations as prior distortive-originariness-and-
redistortive-reoriginariness’ (as to the de-mentative/structural/paradigmatic implications of 
dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification /contemplative-distension with respect to social-stake-contention-or-confliction).
This effectively comes down to human inclination for dealing directly with ‘prospectively 
conceptualisable aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ rather than just 
with ‘perceived aporia/undecidability/dilemma/ought—

referencing-and-their-devolved-referencing-imbued-ontological-performance\(^7\)-<including-virtue-as-ontology>\(\rangle\) at uninstitutionalised-threshold\(^{102}\) as reflecting both desublimating
desublimating
historicity-tracing—ina-presencing—hyperrealisation/hyperreal-transposition and sublimating
historicity—ontological-eventfulness\(^7\)/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism'> possibilities’ for prospective
knowledge-reification\(^8\), 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>\(^3\)
thinkers in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^8\) ‘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-superegoratory—epistemic-conflatedness\(^2\) as to prospective transcendence-and-sublimity/sublimation/superegoratory—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\(^7\)-<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\(^6\) such that such prospective transcendence-and-sublimity/sublimation/superegoratory—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).

the opportunity for the social-construct intellectual-function/posture to induce human elevation
as of prospective secondnatured institutionalisation (as herein implied as to prospective
deprocripticism—or—preempting—disjointedness-as-of- reference-of-thought with regards to
its underlying intellectual exposition to falsifiability\(^{17}\) 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 \(^{2}\) 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\(^{66}\) 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\(^{67}\), 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-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> in an
exercise forestalling the meaningfulness-and-teleology implications for contemplating
prospective ‘requisite human dimensionality-of-sublimating —
<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 —
<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation’ is often articulated sophistically in terms 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’ },
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 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-redem-\[\text{omitting/}
of ‘requisite human dimensionality-of-sublimating —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation’ is effectively critical with regards to ‘historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition, as to the fact that by mitigating the
possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of
‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition for prospective
possibilities of ‘historicality/ontological-eventfulness’/ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>, the
human mind is psychologically entrapped in mental-reflexes of ‘presencing—absolutising-
identitive-constitutedness’
<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
as to the elicited
<amplituding/formative>wooden-language-(imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications>). At the
root of this undermining of prospective ‘requisite human dimensionality-of-sublimating —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation’ is the social dilution/enfeeblement of value-construction/value-
aspitation as to their ‘ad-hoc and incoherent <amplituding/formative—
epistemicity>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-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> (thus implicitly upholding the notion that the social is non-ontological as non-metaphysical); especially given that the equanimity/balance for upholding democratic sovereignty is in effect achievable only as of ‘de-mentative/structural/paradigmatic <amplituding/formative–epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance with regards to the social, political and media landscapes decision-making/editorialising processes’, as the often sparing instantiating existential frames of day-to-day social, political and media landscapes decision-making/editorialising processes are poorly amenable naturally to such ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance’ and end up assuming social-vestedness/normativity-<discretely-implied-functionalism> defaulting postures with occasional clamours for equanimity/balance of the decision-making/editorialising processes quite often the niggling exceptions to entrenched and existentially-unthought reflex. Such that beyond ‘gimmickiness/desublimation frameworks of aestheticisation’ in many ways the social-construct’s intellectual–function/posture itself (as of aestheticisation-towards-ontology with respect to prospective human emancipation) becomes capitalistically-captured-at-the-exclusion/denaturing -of-reifying-and-empowering-intellectual-reflection as to the precedence of media-business-relevant-aestheticisation, underhanded-media-
by-reification /contemplative-distension\(^\text{32}\), in many ways just as prior human scientific and technological sublimation momentously induced \(^4\) historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflectedaepistemicity-relativism‘> 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\(^{11}\) in the capacity to handle and deal with prospective science and technology in such a manner that doesn’t imperil mankind’s very own survival (departing as from the larger conception of survival, beyond ‘reactionary construal’ of them-and-us in presencing—absolutising-identitive-constitutedness\(^{13}\) <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^*\) that end up ‘destructively dehumanising’ the various ‘the other‘). Thus the very notion of human value-construction is entwined with ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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 \(^3\) historicity-tracing—in-presencing—
uninstitutionalised-threshold\textsuperscript{102} imbued secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ when it comes to social-stake-contention-or-confliction, and so overriding all \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{103} ontologically-flawed representation of such ‘human instigated meaningfulness-and-teleology\textsuperscript{99} ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> capacity’ as of a ‘supposed human-subpotency abstract self-determinative ontological-performance’—<including-virtue-as-ontology> capacity as to the full-potency of existence’. This reflects the reality that the transcendental ‘meaningfulness-and-teleology\textsuperscript{99} of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought respectively are effectively only marginally integratable respectively to prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of-reference-of-thought (as to crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and so only as the former induce their ‘prospective predicative-effectivity–sublimation—\{as-to-underlying-ontological-commitment\} constraining that prospectively transforms human ontological-performance—<including-virtue-as-ontology> capacity’; thus reflecting the tight-and-entwined relationship between the overall human ontological-commitment\textsuperscript{65} (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation—\{as-to-underlying-ontological-commitment\} as the critical enablers for the possibility of prospective transcendental ‘meaningfulness-and-teleology\textsuperscript{99}'. Such an insight divulges the underlying de-mentative/structural/paradigmatic possibility that arise for sophistic/pedantic dispositions across all registry-worldviews/dimensions as to the prior ‘social-construct <amplituding/formative–epistemicity> totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold\textsuperscript{102} imbued secondnatured
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of human meaningfulness-and-
teleology when not subjected to ‘prospective predicative-effectivity–sublimation–(as-to-
‘immanent-ontological-contiguity’>. The insight arising from this extensively systemic notional–deprocrypticism ‘prospective predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment)’ constraining that prospectively transforms human ontological-performance –<including-virtue-as-ontology> capacity’ is the ontological-veracity that all social-vestedness/normativity–<discretely-implied-functionalism> value-constructions are effectively ever as of prior-apriorising/axiomatising/referencing–dialogical-equivalence–<as-superseded-logical-basis> as so-construed from ‘notional–deprocrypticism inducing relative-ontological-completeness of prospective-apriorising/axiomatising/referencing–dialogical-equivalence–<as-superseding-logical-basis>’<sup>14</sup>. In other words, the human as ‘manifesting presencing—absolutising-identitive-constitutedness –<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>3</sup> is intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction’; as we can appreciate that the state of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of- reference-of-thought (so-construed as of ‘supposed human-subpotency abstract self-determinative ontological-performance–<including-virtue-as-ontology> capacity as to the full-potency of existence’ in their presencing—absolutising-identitive-constitutedness<sup>13</sup>) 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 whereas there are as of presencing—absolutising-identitive-constitutedness<sup>13</sup> prior-apriorising/axiomatising/referencing–dialogical-equivalence–<as-superseded-logical-basis>";
threshold as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historicity/ontological-eventfulness/hyperreal-transposition—in-presencing–ontological-aesthetic-tracing—possibilities’ inherently mean that all human frameworks of prior-apriorising/axiomatising/referencing—dialogical-equivalence—as-superseded-logical-basis are de-mentatively/structurally/paradigmatically intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction, as to the fact that the possibility for human prospective sublimation is a ‘messianic-structure of intemporality’ as to solipsistic ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being—as-of-existential-reality: as reflected by prospective ‘human corresponding-sublimation-inducing,—profound-and-creative


foregrounding—entailment—(postconverging—narrowing—sublimation as to existence—as-sublimating—withdrawal,—eliciting—of—supererogation in reflecting ‘immanent—ontological-contiguity’),—as—operative—notional—deprocripticism in elucidating ontological
contiguity\(^{66}\) as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional-projective-perspective\(^{67}\), and so over ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing-dialogical-equivalence\(^{69}\) mechanical-knowledge prospectively in poor ontological-good-faith/authenticity\(^{68}\) or outright ontological-bad-faith/inauthenticity\(^{63}\) overlooking existence-potency/sublimating/nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflicatedness\(^{70}\). The implication here is that with regards to the ontological-contiguity\(^{66}\)—of-the-human-institutionalisation-process as to the possibility of the successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, the underlying ‘notional-deprocrypticism or <amplituding/formative>notional-preempting—disjointedness-as-of\(^{71}\) reference-of-thought imbued dimensionality-of-sublimating—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation is what accounts for human sublimation as of the succession of prospective institutionalisations’ (associated with its coherencing rede-mentating/restructuring/reparadigming of the ‘successive registry-worldviews’/dimensions’ reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of their overall decoherencing-structure—of—meaningfulness-and-teleology-for-institutionalisation’, speaking of dimensionality-of-sublimating —<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness/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—as-of-
while the underlying imbued ‘notional–procrpticism/notional–disjointedness-as-of-
reference-of-thought
dimensionality-of-desublimating-lack-of—
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation is what accounts for desublimation as uninstitutionalised-threshold
(as so-reflected with the ‘successive registry-worldviews’/dimensions’ reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation as of their overall
decoherencing-structure—of—‘meaningfulness-and-teleology—for-institutionalisation’,
speaking of dimensionality-of-desublimating-lack-of—
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation as the inherent ontological-bad-faith/inauthenticity—
dementating/structuring/paradigming–<seeding/incipient–shallow–supererogation—as–mentally-
aestheticised–preconverging/dementing—as–qualia-schema>}; and so as ‘reflecting the
ontological-performance—<including-virtue-as-ontology> of the reference-of-thought-
developing in formativeness—<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–
meaningfulness-and-teleology of desublimating historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-
eventfulness/ontological-aesthetic-tracing—<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’>’ (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–
threshold\textsuperscript{02} as reflecting both desublimating\textsuperscript{4} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating\textsuperscript{4} historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing—\textless perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’\textgreater possibilities’ implies that the mere eliciting of prospective sublimation as of notional—deprocripticism ‘is not de-
mentatively/structurally/paradigmatically transformative of human notional—firstnaturedness—
temporal-to-intemporal-dispositions—\textless so-construed-as-from-perspective—ontological-
normalcy/postconvergence—\textgreater as to the fact that ‘prospective transcendence-and-
sublimity/sublimation/supereogatory—de-mentativity ‘meaningfulness-and-teleology\textsuperscript{99} doesn’t transform the underlying reality of human notional—firstnaturedness—temporal-to-intemporal-
dispositions—\textless so-construed-as-from-perspective—ontological-normalcy/postconvergence—
ontological-performance—\textless including-virtue-as-ontology— with regards to social-stake-
contention-or-confliction as of the ever-present precedence of human ontological-good-
faith/authenticity\textsuperscript{68} or ontological-bad-faith/inauthenticity\textsuperscript{63} as to ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality associated with
human limited-mentation-capacity with regards to social-stake-contention-or-confliction’ (so-
construed as from the ontological-normalcy/postconvergence epistemic projective-perspective).
But rather the mere eliciting of prospective sublimation as of notional—deprocripticism ‘can only undermine the prior uninstitutionalised-threshold\textsuperscript{02}
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—as-reflecting-its—
categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-
aposteriorising/logicising/deriving/intelligising/measuring— meaningfulness-and-teleology\textsuperscript{99} in
rendering ontological-bad-faith/inauthenticity\textsuperscript{63}/inauthencity ridiculous-and-untenable’ as to the
crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring,
such that with regards to the succession of registry-worldviews/dimensions as to their
notional–procrypticism uninstitutionalised-threshold in prospective desublimation there is
ever this underlying reality of human notional–firstnaturedness—temporal-to-intemporal-
dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence
ontological-performance—including-virtue-as-ontology requiring ‘the prospective
undermining of the prior uninstitutionalised-threshold apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as-reflecting-its—
categorical-imperatives/axioms/registry-teleology, for—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology in
rendering ontological-bad-faith/inauthenticity ridiculous-and-untenable’ (so-construed as ‘the
reference-of-thought human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint for prospective sublimation’ or ‘messianic-
structure of intemporality’). The possibility for prospective human sublimation as to the very
essence of human knowledge-reification exercise as underlined by ‘messianic-structure of
intemporality’ is: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to
eexistence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression-as-
of—amplituding/formative—epistemicity—totalising—renewing—realisation/re-perception/re-
thought, in supererogatory—epistemic-conflatedness (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—
so-construed as originariness-parrhesia,—
as—spontaneity-of-aestheticisation (which is actually constrained to ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’)
foregrounding—entailment—{postconverging—narrowing-down—sublimation as to existence—
mechanical-knowledge prospectively in poor ontological-good-faith/authenticity or outright ontological-bad-faith/inauthenticity overlooking existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic—
digression—as-of—<amplituding/formative–epistemicity>totalising—renewing—realisation/re—
perception/re-thought,—in—supererogatory—epistemic-conflatedness’. In order words, the possibility for prospective human sublimation has ever always arisen by undermining ‘the breadth of human notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> not de—
mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ and upholding the ‘messianic-structure of intemporality’; as so-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—

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>. Prospective
sublimation as to the overriding of prior-apriorising/axiomatising/referencing–dialogical-
equivalence–as-superseded-logical-basis> with prospective-
apriorising/axiomatising/referencing–dialogical-equivalence–as-superseding-logical-basis>

critically constrained to ‘<amplituding/totalising/circumscribing/delineating existential-contextualising-contiguity
foregrounding–entailment–sublimation as to existence–as-sublimating-withdrawal–eliciting-of-prospective-
superseded-logical-basis> in reflecting ‘immanent-ontological-contiguity’,–as-operative-notional–deprocrypticism in elucidating ontological-contiguity–as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional–projective-perspective>’, speaks to the transformation of ‘supposed knowledge-reification framework of human-subpotency determination as to a temporal mere-
formulaic–methodologising/mutualising/organising/institutionalising human-subpotency
hyperrealisation/hyperreal-transposition) as desublimating’ into ‘genuine knowledge-
reification framework involving a detour to existence-potency–sublimating–nascence–
disclosed-from-prospective-epistemic-digression-as–amplituding/totalising–
epistemicity>totalising–renewing-realisation/re-perception/re-thought–in-
supererogatory–epistemic-conflatedness induced prospective determination which then is de-
mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as
enabling prospective sublimation–over-desublimation’. In this regards, we can appreciate that
‘supposed knowledge-reification framework of human-subpotency determination as to a
temporal mere-formulaic–methodologising/mutualising/organising/institutionalising human–
subpotency existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) as desublimating’ tend to eliciting ‘the breadth of human notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ while ‘genuine knowledge-reification’ framework involving a detour to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—as-of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought—in supererogatory—epistemic-conflatedness induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’ tends to be rather constrained to both the ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturing. The possibility of such a transformation critically constrained to ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity′ 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—
foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—
eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflecte...-<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-formulaic–methodologising/mutualising/organising/institutionalising constructs’ wasn’t in any way beholden to existence as to the prospective sublimation of the theory-of-relativity-together-
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 notional–firstnaturedness—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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 intemporality’ and its derived deferential-formalisation-transference secondnaturering, with regards to such sciences foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’},–as-operative-notional–deprocrypticism as to the tight-and-entwined relationship between the overall human ontological-commitment (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment’} as critically enabling prospective sublimation. foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’},–as-operative-notional–deprocrypticism as such induces the requisite ontological-faith-notion/ontological-good-faith/authenticity and discipline both among natural scientists and any contending interlocutors as to the constraining implications of prospective sublimation thus allowing for ‘genuine knowledge-reification’ framework involving a detour to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
notional-deprocrypticism in elucidating ontological-contiguity<sup>66</sup>-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>\textsuperscript{	extperiodcentered}. Critically, the possibility of such a physics dialogical-equivalence for instance is fundamentally enabled by such foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} in reflecting ‘immanent-ontological-contiguity\textsuperscript{66}’), 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{101}’ as to their presencing—absolutising-identitive-constitutedness conception of knowledge-reification\textsuperscript{86}, then in many ways proponents of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ‘would rather point out the transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{101} of the former rather than wrongly imply any mutual logical-congruence of dialogical-equivalence involvement in knowledge-reification exercise as they will do with respect to other proponents of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with whom they may disagree within the prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>\textsuperscript{101} framework’. This speaks to the fact that human dialogical-equivalence framing doesn’t supersede prospective sublimating existence’s necessitating implications and consequences, at which point existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} manifests ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as
knowledge-empowerment/ignorance-disempowerment’ with regards to the possibility of prospective human phenomenal/manifest sublimation and desublimation in existence; as the proponents of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ‘cannot produce any magical logical-congruence implication as of the prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis> of the proponents of classical-mechanics—axiomatic-constructs’ but for the prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis> of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’,—as-operative-notional-deprocrypticism of physics implied tight-and-entwined relationship between the overall human ontological-commitment (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment ) as critically enabling prospective sublimation. In effect, such a controversy of ontological-bad-faith/inauthenticity never arose (as explained by the prior enculturation of an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatic-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-perspective-ontological-
normalcy/postconvergence-reflect-epistemicity-relativism> ‘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-
categorical-imperatives/axioms/registry-teleology ) over existence-potency-sublimating—
nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—
epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conflatedness). This difference between a ‘purist science/ontology
epistemic-conception of veracity/truth’ and the conception of veracity/truth as from the latitude
of ‘human social-vestedness/normativity-discretely-implied-functionalism implied
contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ is
critically reflected in the fact that the former orientation is priorly-and-ultimately concerned
with existence’s foregrounding—entailment-(postconverging—narrowing-down—sublimation
as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in
reflecting ‘immanent-ontological-contiguity ’),—as-operative-notional—deprocrypticism imbued
sublimation whereas the latter is critically concerned with ‘conceptions of human abstract
interpositions as of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential—
contextualising-contiguity’ that are not necessarily subject to phenomenal/manifest existence’s foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional–deprocrypticism’; and so-peculiarly implied with the ‘importing/exporting of reductionisms’ (as to the fact that there is no physics reductionism of physics or say mathematics reductionism of mathematics or biology reductionism of biology as to being the real and natural orientation for the specific physics, mathematics and biology epistemic-conceptions of their respective epistemic-conceptions phenomenal/manifest–subpotencies-<in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>) to explain human psychological and social phenomena that ‘end up implicitly denying the very obvious reality of the psychological and social subpotencies-<in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>’. In many ways taking such ontologically-flawed interpretations seriously induces human impotency and desublimation (as to the 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
substitution/reductionist sublimation over the social and socio-psychological
phenomenal/manifest–subpotencies/<in-transitive-conflatedness>–reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence>’ (as so-reflected with practices of science-
ideology associated with biological/neurological and evolutionary substitution/reductionist
interpretations of the social and socio-psychological). But then the giveaway of such a flawed
conception of science/ontology lies in the fact that such approaches do not project any
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation
frame–of–ontological-contiguity’ as all pretences of science/ontology must demonstrate and
aspire to (consider in this regards the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-
contiguity’ of physics, chemistry, biological, genetic theories as to the ontological-contiguity
imbued foregrounding–entailment–(postconverging–narrowing-down–sublimation as to
existence–as-sublimating-withdrawal,–eliciting–of–prospective–supererogation in reflecting
‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism of their
respective inherent sublimating phenomenal/manifest–subpotencies/<in-transitive-
conflatedness>–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> wherein
for instance with the physics frame–of–ontological-contiguity succession of theories are
developed aspiring cogently for ontological-contiguity of the whole physics epistemic-conception phenomenal/manifest-subpotency—in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> as from say Galilean/Cartesian/Newtonian/Leibnizian physics to present day string-theory/loop-quantum-gravity/etc. which all profess ontological-contiguity). In other words, such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological shouldn’t epistemically be selective in totalisingly-disentailing—discretion/whim-of-thought (if truly of science/ontology as to ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating necessitation frame—of—ontological-contiguity”) but should rather go on to effectively explain away the entire social and socio-psychological phenomenal/manifest-subpotencies—in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> as to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development—as-infrastructural—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-contiguity66 of biological/neurological and evolutionary substitutive/reductionist interpretations’, but rather the strategies of such proponents (beyond-the-consciousness-awareness-teleology69→<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-contiguity66 of the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies→<in-transitive-conflatedness→reflexivity,→in-the-full-potency-of-existence’s→sublimating–nascence> (as to their implied sublimating existence’s necessitating implications and consequences)’, and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame–of–ontological-contiguity66, and so as of vague disparateness-of-conceptualisation→<unforegrounding-disentailment,→failing-to-reflect→‘immanent-ontological-contiguity’>. Such flawed and surreptitious representation that biological/neurological and evolutionary substitutive/reductionist interpretations are the ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of the social and socio-psychological (rather than the truly inherent social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies→<in-transitive-conflatedness→reflexivity,→in-the-full-potency-of-existence’s→sublimating–nascence> as of their ‘<amplituding/formative–
epistemic/notional-projective-perspective>’), is that (besides their basic epistemic innocence/naivety) such biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-conception then provide the room for sophistic/pedantic dispositions that construe of the inherent sublimation in the natural sciences qua natural sciences as the surreptitious opportunity to project gimmicky/desublimating interpretations about the social (on the basis of the ‘hollow impressiveness of the natural sciences’) as a psychological trick/gimmick as to rendering knowledge-reification sublimation in the social impotent with regards to varied social-stake-contention-or-confliction purposes. Such claims often project/imply that analysing the social qua social is just about irrelevant (or paradoxically ‘make their very own subterfuge social interpretations’ as from the psychological trick/gimmick of the projected hollow impressiveness of the natural sciences so-derived from the clout of a natural science without demonstrating the epistemic-veracity for such a bypassing/dodgery as to arrive at the social ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ sublimating implications and consequences).

implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ with the former construing of ‘knowledge as to existential knowledge-reification’ privileging manifest sublimating outcome in existence’ in contrast to the latter construing of ‘knowledge as to collective acquiescence as to the privileging of human commendation-or-agreementing/convincing-among-mortals (rather than a detour to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness’) even over manifest sublimating outcome in existence’. Such a ‘purist science/ontology epistemic-conception of veracity/truth’ construes of knowledge as a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening’ (as involved in the reconceptualisation of the physics state-of-the-art from Einsteinian physics, Bohrian physics, Feynmanian physics, etc., emphasising rather ‘the constancy of the intemporal individuation as from the ontological-normalcy/postconvergence perspective’ and ‘not about the constancy of any notion of intemporal individual’). Such a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening’ speak to the more profound reality that the ordinariness of human thought across the succession of human registry-worldviews/dimensions points to their ‘epistemic-abnormalcy/preconvergence’ despite the delusion of all registry-worldviews/dimensions in their ‘presencing—absolutising-identitive-constitutedness’ as being of ‘absolute epistemic-normalcy’; and it is because of this latter fact (as from the ontological-normalcy/postconvergence epistemic-projection perspective) that prospective human progress and emancipation as of human transcendence-and-sublimity/sublimation/supererogatory–dementativity 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).

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–pora/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-’notional–firstnatures—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence’—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
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’.
This latter insight is critical for all prospective human sublimation as ‘a false sense of a
categorically/absolutely sublimated social-construct ordinariness/commensicality and social-
vestedness/normativity-<discretely-implied-functionalism>’ effectively renders any prospective
human emancipation and construction-of-the-Self pointless-and-contradictory; as to the fact
that even such advocates turn out to be incoherently muted-and-muddled with regards to such
an argument about ‘a false sense of a categorically/absolutely sublimated social-construct
ordinariness/commensicality and social-vestedness/normativity-<discretely-implied-
functionalism>’, revealing their true motives rather as status quo preserving with regards to
social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology^\textsuperscript{-}<\text{in-existential-extrication-as-of-existential-unthought}^\textsuperscript{>}). The ‘purist science/ontology epistemic-conception of veracity/truth’ is ever always about the ‘prospective upholding of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness^2 and de-mentatively/structurally/paradigmatically so-explains the very possibility for human progress. In contrast the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather more bent upon emphasising human-subpotency methodologising/mutualising/organising/institutionalising grounds for veracity/truth rather than eliciting prospective sublimating existence’s necessitating implications and consequences. Such notions of veracity/truth without articulating existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness^2 are vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity^\textsuperscript{>}, and worse still when accompanied by claims of humility as to inherent institutionalised prescience are more often than not mere manifestations of intellectual entitlement; (as to imply the society is inherently beholden to the mere institutionalised imprimatur of intellection even as to when it projects intellectual desublimation associated with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness^\textsuperscript{>}) as well as intellectually-distortive practices such as blind
institutionalised priming/funnelling/staking of specific theoretical postures over genuine and profound ontological elucidation as to existential contextualisation with the associated academic careerism at the very antipode of genuine sublimating intellection) and so as reflecting the modern day intellection relevant prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint.

eliciting of eliciting of \(<\text{amplituding/formative}>\) 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>}, it is important to articulate such prospective sublimating meaningfulness-and-teleology while equally reflecting upon the sophistic/pedantic to its dimensionality-of-desublimating-lack-of—\(<\text{amplituding/formative}>\) supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ontological-bad-faith/inauthenticity”-de-mentating/structuring/paradigming—<seeding/incipient—shallow—supererogation ,—as-mentally-aestheticised—preconverging/dementing —qualia-schema> as part and parcel of the prospective sublimating meaningfulness-and-teleology, and not wrongly imply the desublimation is in apriorising-teleological-elevation-in-ontological-contiguity as to the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity attitude/mental-disposition/care—and—episteme (in this case reflecting sophistic/pedantic procrypticism—or—disjointedness-as-of—reference-of-thought); and as so articulated elsewhere with the case of the Socratic philosophers and budding-positivists it is always the case that the sophistic/pedantic dispositions will fathom that in relation to prospectively sublimating base-institutionalisation, universalisation, positivism and notional-deprocrypticism the effective ‘world that exists to the majority people (as of ‘human notional—firstnaturedness—temporal—to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning—{as-of-varying-individuations-contextually-transverse—desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-referencing—and-their-devolved-referencing—imbued-ontological-performance’—<including-virtue-as-ontology>)} at uninstitutionalised-threshold” as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> 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/ignoreable—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 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 arrogancy and wretchedness of thought (as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective) as to an epistemically-decadent <amplituding-formative> wooden-language (imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology ); and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness by-reification /contemplative-distension out of concern about human prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ‘is the most important human and humanity-producing enterprise’ notwithstanding the paradox that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and deprocrypticism—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-appending as reflecting the veridical prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; taking hint that it is fundamentally a question about existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in–supererogatory–epistemic-confratedness 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 86 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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag . Hence basically the overall differentiation between ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’ lies with their constraining whether towards inherent existence projected implications or towards human-subpotency projected implications respectively. This underlying point has de-mentative/structural/paradigmatic implications with regards to human 5 meaningless-and-teleology as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology . This differentiation can be rearticulated in aestheticisation terms to imply that existence (as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing–realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conflatedness ) is ‘the scalar conception that enables prospective
human sublimation as of aestheticisation-towards-ontology’ while on the other hand human-
subpotency (as to human-presencing—absolutising-identitive-constitutedness
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag ) is ‘a non-scalar conception that induces
prospective human desublimation aestheticisation’. The ‘scalarity/immanency of existence’s
ontological-normalcy/postconvergence’ as such is reflected with regards to prospectively
implied ontological-normalcy/postconvergence construed as of ‘maximalising-recomposuring-
for-relative-ontological-completeness’—unenframed-conceptualisation epistemic-projection
perspective while ‘human-subpotency non-scalarity/beholdening—<as-to-what-has-gone-before-aesthetic-d-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-
ontologisation>’ is reflected with regards to its prospectively implied epistemic-
abnormalcy/preconvergence construed as of incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation epistemic-projection perspective. Basically,
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-
subpotency non-scalarity/beholdening—<as-to-what-has-gone-before-aesthetic-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ thus
speak to the fact that human prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity implied limited-mentation-capacity-
deepening (as to dispensing-with-immediacy-for-relative-ontological-completeness
-by-reification /contemplative-distension ) is actually induced as from human uncontemplative-
distension so-construed as ‘dispensing-with-immediacy-for-relative-ontological-
completeness’—by-reification /contemplative-distension imbued prospectively of both
sublimating historiality/ontological-eventfulness/ontological-aesthetic-trace and
desublimating ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’; as to prospective sublimating  

historiality/ontological-eventfulness /ontological-aesthetic-trace 

‘scality/immanency of existence’s ontological-normalcy/postconvergence’ as prospectively preserving ontology/ontological-veracity and ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ prospective desublimating  

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as prospectively obviating ontology/ontological-veracity. This insightful grasp of the implications of human limited-mentation-capacity-deepening (construed as from ontological-normalcy/postconvergence epistemic-projection perspective): ‘as rather occurring as from an ontologically deficient grounding’ of relative human limited-mentation-capacity (however ‘the better relative ontological-deficiency’ implied as of relative-ontological-completeness ), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance—<including-virtue-as-ontology> (associated with prospective human sublimation) into: ‘a scalarity/immanency perspective (as to a scalarity/immanency that will arise if the human had absolute-mentation-capacity so-construed as ontological-normalcy/postconvergence) of  

historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>,’ and ‘a non-scalarity/beholdening<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> perspective (with regards to residual human ontological-deficiency implications as to relative human limited-mentation-capacity notwithstanding ‘the better relative ontological-deficiency’) of  

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’. 

Uncontemplative-distension is thus rather the recognition that human dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension 

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underlying prospective human ontological-performance \(<\text{-including-virtue-as-ontology}>\) with regards to human meaningfulness-and-teleology speaks to the fact that prospectively induced human sublimation is bound to paradoxically distort-and-desublimate the ontological-veracity appraisal for inducing further and concomitant human sublimation (and so because of the dementative/structural/paradigmatic effect of relative limited-mentation-capacity-deepening in constrast to what will prevail in case of ‘absolute-mentation-capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’). But then such effect critically varies as to both ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity-\(<\text{discretely-implied-functionalism}>\) epistemic-conception of veracity/truth’; in the sense that the latter poorly constrained to high predicative-effectivity–sublimation-\(<\text{as-to-underlying-ontological-commitment}>\) is strongly prone to desublimating \(<\text{historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarity/beholdening—\(<\text{as-to-what-has-gone-before—aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation}>\)>’ in \(<\text{presencing—absolutising-identitive-constitutedness}>\), while the former strongly constrained to high predicative-effectivity–sublimation-\(<\text{as-to-underlying-ontological-commitment}>\) is rather relatively amenable to sublimating \(<\text{historiality/ontological-eventfulness}>\) \(<\text{ontological-aesthetic-tracing—\(<\text{perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’}>\)> 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-\(<\text{discretely-implied-functionalism}>\)
epistemic-conception of veracity/truth’. In many ways with regards to the overall social framework, the usurpation of the intellectual–function/posture arising as of ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’ is often associated with vague-and-surreptitious conceptualisations of business success and media-and-social influence (in desublimating ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as superseding social intellection itself as an inherent exercise for the social domain’s ‘purist science/ontology epistemic-conception of veracity/truth’ (as to the latter’s prospective sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). Critically such a ‘purist science/ontology epistemic-conception of veracity/truth’ analysis very much point out that the social-construct is riddled with narratives of ‘supposedly veridical ontological justifications/grounds’ but which on closer examination as of ‘purist science/ontology epistemic-conception of veracity/truth’ turn out to be at the least sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating–nascence>; and so as to the relative impertinence of the ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’ (so-construed as from the ontological-normalcy/postconvergence epistemic-projection perspective). This insight further informs prospective notional–deprocrypticism appraisal of the ‘tight-and-entwined relationship between the overall human ontological-commitment (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment⟩ (reflecting ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’). In this regards, the de-mentative/structural/paradigmatic implications of ‘human notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> 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\textsuperscript{102} as reflecting both desublimating
\textit{\&} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
\textit{\&} historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—\textit{'epistemicity-relativism'}> possibilities’, reflect the fact
that the originariness-parrhesia,—as—spontaneity-of-aestheticisation
\textit{supererogatory}—acuity/perspicacity/astuteness/edginess/incisiveness for prospective
knowledge-reification\textsuperscript{18} 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\textsuperscript{18} 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\textsuperscript{16} as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-
of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{18}, 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
\textit{\&} historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—\textit{'epistemicity-relativism'}> at any uninstitutionalised-
threshold\textsuperscript{12} is necessarily imbued with prospective originariness-parrhesia,—as—spontaneity-of-
aestheticisation ‘messianic-structure of intemporality\textsuperscript{13}’ and its derived deferential-
formalisation-transference secondnaturings. 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-outsiderelative-ontological-completeness’ 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<in-transitive-conflatedness ‘reflexivity,-in-the-full-potency-of-existence’s—sublimating—nascence> as to their implicated ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity as foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—
disjointedness-as-of-reference-of-thought sublimation over procrypticism–or–disjointedness-as-of-reference-of-thought desublimation, thus prospectively inducing a strongly enculturated predicative-effectivity–sublimation–as-to-underlying-ontological-commitment constraining of deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought meaningfulness-and-teleology, (and so overriding disparateness-of-conceptualisation–unforegrounding-disentailment, -failing-to-reflect-‘immanent-ontological-contiguity’ as to the latter’s implied procrypticism–or–disjointedness-as-of-reference-of-thought). But then as across the successive registry-worldviews/dimensions, the uninstitutionalised-threshold is a fertile spot for sophistic/pedantic practices whether as with the Ancient sophists or medievalism-scholastics or today institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–(blurring/undermining-of-prospective-totalising-entailing–as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness). What is central to all such sophistry is their emphasis on the notion that prospective knowledge is attained as to the sensibility/decorum as of presencing—absolutising-identitive-constitutedness <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag; explaining their pedantic obsession. On the other hand, what is central with prospective genuine knowledge is ever always the emphasis on the fact that knowledge-reification is fundamentally about sublimation-over-desublimation as to the implications of the ‘tight-and-entwined relationship between the overall human ontological-commitment (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation–as-to-underlying-ontological-commitment as critically enabling prospective sublimation’ so-implied as to existence-potency–sublimating–nascence,–disclosed–from-prospective-epistemic-digression-as-of–amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-
supererogatory-epistemic-conflatedness. The strategic problem faced by the Ancient sophists and medievalism-scholastics in this respect (beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>) is how to exploit the fact that there is no ‘universalising-idealisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment’) and no ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment’) to de-mentatively/structurally/paradigmatically undermine respectively the possibility for both Socratic philosophers universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity meaningfulness-and-teleology by eliciting presencing—absolutising-identitive-constitutedness sensibility/decorum as of non-universalising Ancient sophistry and non-positivism medieval-scholasticism meaningfulness-and-teleology respectively. Likewise, it is herein contended that a tradition of philosophy introduced and propped up after the second-world-war and a general social science and humanities attitude and practices closely associated with this orientation (as to perceived geostrategic reasons for undermining the possibility of unfettered thought paradoxically uncritical/thoughtless about the social implications associated with poor/usurped social critique) is fundamentally grounded on an actively surreptitious exercise of presencing—absolutising-identitive-constitutedness <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that in many ways (given the inherent impotency it induces as recognised explicitly and implicitly by even its very own leading figures) has had the consequence of ‘undermining the natural social critical thinking that should enable the proper intellectual framing and addressing of human and social issues leading to a rather subservient intellectual posturing to socially
dominant vested-interests/actors’ as so-reflected in the current impotence of the political exercise with mediating institutions failing sovereign-equanimity as political, economic and social stakes cumulatively default to vested-interests as to their ‗presencing—absolutising-identitive-constitutedness‘13 existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition). Such an underlying intellectually deficient orientation is the surreptitious underhandedness failing social intellectual engagement in many ways explains the surreptitious campaigning against many a critical theory as to the possibility for a revitalised genuine and healthy social critique (and as it is especially so-directed at pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation promising postmodern-thought which portrays a very profound ontological-veracity as to prospective sublimation possibilities in the face of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint); and so-enabled as to no ‘deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment )’ (notwithstanding a natural scientific culture that points out that substantive issues are analysed on the basis of their relevant and operant substantive pertinence) as to the overriding possibility of ‘projecting such a ‘presencing—absolutising-identitive-constitutedness‘ sensibility/decorum of institutional imprimatur’ that is rather obsessively defensive of institutional pre-eminence over inherent knowledge-reification‘. But then the Ancient sophists and medievalism-scholastics were the institutional imprimatur of their periods but their pedantic ‗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-<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-
non-ontological thus implying not it is subject to analyses as of social and socio-psychological phenomenal/manifest-subpotencies<in-transitive-conflatedness
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 †)’. Consider in this regards, the de-mentative/structural/paradigmatic possibility of such an abstract human sophistic/pedantic presencing—absolutising-identitive-constitutedness sensibility/decorum strategy exercise with regards to say Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs if there was ‘no positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment †)’ (as produced by the efforts of budding-positivists even as during their own epoch this was contested by their Establishment) that allowed for sublimating scientific thought to be integrated or rejected by its mere predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment †) (as to the ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment †)’), then there is nothing inherently telling that the latter physics Establishment will have just acknowledged such a theoretical construct as to its then human sophistic/pedantic presencing—absolutising-identitive-constitutedness sensibility/decorum perceived social-stake-contention-or-confliction (as to the reality of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordoning—(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbuend-ontological-performance—<including-virtue-as-ontology> ) at uninstitutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing—

Sublimation in existence as such is rather as of originariness-parrhesia—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness that
doesn’t adhere to professed naiveties implied with "presencing—absolutising-identitive-constitutedness\textsuperscript{11} sensibility/decorum supposed projections of candour that tend to arise with social lack of \textsuperscript{103} universal-transparency\textsuperscript{104}—\{transparency-of-totalising-entailing,-as-to-entailing-\textlangle amplituding/formative–epistemicity\textrangle totalising~in-relative-ontological-completeness\} associated with blurriness of "meaningfulness-and-teleology\textsuperscript{7} poorly amenable to predicative-effectivity—sublimation—\{as-to-underlying-ontological-commitment\}; and reflect the idea that there is no knowledge without sublimating knowledge in the very first place and such pretences often thrive on exploiting ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity—\{discretely-implied-functionalism\}', but then such an ontologically-flawed conception can be divulged when we contemplate of prospective transcendence-and-sublimity/sublimation/\textemdash supererogatory—dementativity reflection of the relative-ontological-incompleteness\textsuperscript{103} of the succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of "presencing—absolutising-identitive-constitutedness\textsuperscript{11} \textlangle amplituding/formative–epistemicity\textrangle totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} when analysed as from originariness/origination—\{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence\} perspective of notional—deprocrypticism. Insightfully it can be garnered that blurriness of "meaningfulness-and-teleology\textsuperscript{7} (as leading to disparateness-of-conceptualisation—\{unforegrounding-disentailment,-failing-to-reflect—‘immanent-ontological-contiguity’\}) due to lack of the \textsuperscript{11} universal-transparency\textsuperscript{104}—\{transparency-of-totalising-entailing,-as-to-entailing-\textlangle amplituding/formative–epistemicity\textrangle totalising~in-relative-ontological-completeness\} of sublimating-over-desublimating \textlangle amplituding/formative–epistemicity\textrangle totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{39} foregrounding—entailment—\{postconverging–narrowing-down—sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’<sup>66</sup>,–as-operative-notional–deprocrypticism in elucidating ontological-contiguity<sup>66</sup>‐<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective>’ is intimately linked with the successive registry-worldviews/dimensions uninstitutionalised-threshold<sup>12</sup>; as to the lack of ‘relative-ontological-completeness’<sup>87</sup>—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation‐(as-to-underlying-ontological-commitment’). In this regards, blurriness<sup>7</sup> of ‘meaningfulness-and-teleology’<sup>89</sup> with regards to the respective uninstitutionalised-threshold<sup>2</sup> 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 foregrounding—entailment‐(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<sup>96</sup> in reflecting ‘immanent-ontological-contiguity’<sup>66</sup>),–as-operative-notional–deprocrypticism) with the induced social<sup>103</sup> universal-transparency<sup>94</sup>‐{transparency-of-totalising-entailing,-as-to-entailing~<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} of: base-institutionalisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation‐(as-to-underlying-ontological-commitment’ construed-as ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ given ‘relative <amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity<sup>43</sup> foregrounding—entailment‐(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<sup>96</sup> in reflecting ‘immanent-ontological-contiguity’<sup>66</sup>),–as-operative-notional–deprocrypticism in elucidating ontological-
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment’)

in that notional-deprocrypticism as of its originariness/origination-as-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—asublimation as to
eexistence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting
‘immanent-ontological-contiguity’),—as-operative-notional-deprocrypticism’ thus speaking to
deprocrypticism requisite de-mentative/structural/paradigmatic delineation of both the
existentially contextualised ‘sublimating ontological-good-faith/authenticity —de-
mentating/structuring/paradigming—<seeding/incipient—profound—supererogation,—as-
mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema> underlying
intemporal ontological-performance—<including-virtue-as-ontology> (as of dimensionality-of-
sublimating ——<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation profound dispensing-with-immediacy-for-relative-ontological-
completeness —by-reification’/contemplative-distension’ projected
apriorising/axiomatising/referencing—psychologism)’ and ‘desublimating ontological-bad-
faith/inauthenticity —de-mentating/structuring/paradigming—<seeding/incipient—shallow—
supererogation,—as-mentally-aestheticised—preconverging/dementing ——qualia-schema>
underlying temporal ontological-performance —<including-virtue-as-ontology> (as of
dimensionality-of-desublimating-lack-of ——<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation
shallow/lack-of dispensing-with-immediacy-for-relative-ontological-completeness —by-
reification’/contemplative-distension’ projected apriorising/axiomatising/referencing—
psychologism)' associated with any 'deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought prospective knowledge-reification' as ever always about preserving the
ascendancy of organic-knowledge in superseding-and-overriding mechanical-knowledge (with
the latter rather associated with <amplituding/formative> wooden-language-{imbued—
temporal—mere-form/virtualities/dereification}/akrasatic-drag/denatured/preconverging-or-
dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology () thus involving the anticipation of human temporal-to-
temporal ontological-performance —<including-virtue-as-ontology> of prospective
knowledge-reification imbued reference-of-thought—categorical-imperatives/axioms/registry-teleology (and so as to the deprocrypticism—
apriorising/axiomatising/referencing—psychologism given ‘ontological-good-
faith/authenticity—de-mentating/structuring/paradigmint-seeding/incipient—profound—
supererogation—as-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema> existential-condescension—of-apriorising/axiomatising/referencing—psychologism>
projection of originariness/origination—so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-existence>); with the above
articulation of the successive registry-worldviews/dimensions ‘relative-ontological-
completeness —apriorising/axiomatising/referencing—psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-
ontological-commitment )’ so-reflecting comprehensively the ontological-contiguity —of-the-
human-institutionalisation-process involving human limited-mentation-capacity-deepening
increasing ontological-performance —<including-virtue-as-ontology> as to ‘its originariness-
parrhesia,—as—spontaneity-of-aestheticisation
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—
conceptualisation inducing of the successive registry-worldviews/dimensions increasingly profound secondnatured methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and so as human reference-of-thought—and—devolving—meaningfulness-and-teleology engendered sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism’ in existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation —as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’ (with the critical insight here for instance that the Socratic philosophers as of universalising-idealisation ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern day universalising implications of thought but for when prospective contextualisation requires universalising positivising/rational-empiricism just as we can garner that Newtonian/Leibzinian physics ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern day physics but for when prospective contextualisation requires theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and thus reflecting comprehensively that the ontological-contiguity—of-the-human-institutionalisation-process as to its implied overall notional—deprocrypticism—apriorising/axiomatising/referencing—psychologisms ‘enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment ) of relative-ontological-completeness’ rather speaks of human limited-mentation-capacity-deepening as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring prospectively induced meaningfulness-and-teleology as the successive registry-worldviews/dimensions
apriorising/axiomatising/referencing–psychologism’ superseding-and-overriding ‘non-rules—
apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition,-that-is-not-rulemaking apriorising/axiomatising/referencing–psychologism’
for ‘base-institutionalisation–ununiversalisation meaningfulness-and-teleology induced
sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation”; ‘universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ superseding-and-overriding ‘rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-
universalisation-directed apriorising/axiomatising/referencing–psychologism’ for
‘universalisation–non-positivism/medievalism meaningfulness-and-teleology induced
sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation”; ‘positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ superseding-
and-overriding ‘universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,-that-is-not-positivising/rational-
empiricism-based apriorising/axiomatising/referencing–psychologism’ for ‘positivism–
procrypticism meaningfulness-and-teleology induced sublimation as of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation”; 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’ superseding-and-overriding
‘mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-of-

The implication here is that there is no logical-basis as of our positivism–procrypticism/presencing—absolutising-identitive-constitutedness for the so-projected prospective notional–deprocrypticism/meaningfulness-and-teleology but rather its prospectively induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (as the logical-basis/logic<-as-to—transversality-of-affirmative-and-unaffirmative–disambiguated—motif-and-apriorising/axiomatising/referencing> of prospective notional–deprocrypticism/meaningfulness-and-teleology is rather the inner working coherence/contiguity of its apriorising/axiomatising/referencing construct such that our positivism–procrypticism/meaningfulness-and-teleology logical-basis/logic<-as-to—transversality-of-affirmative-and-unaffirmative–disambiguated—motif-and-apriorising/axiomatising/referencing> is de-mentatively/structurally/paradigmatically incompetent-and-irrelevant but for our projective-insights capacity for grasping prospective notional–deprocrypticism—meaningfulness-and-teleology sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation). This further points out that the successive registry-worldviews/dimensions ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation{(as-to-underlying-ontological-commitment)} are rather ‘existence sublimation imbued cut-off points of logical engagement as
transversality-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ wherein for example there is no common logical-basis between non-universalising sophistry and universalising-idealisation of Socratic philosophers and likewise between budding-positivists and non-positivising medieval scholasticism and this author claims as well between present day institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
\langle amplitude/formative-epistemicity\rangle totalising-in-relative-ontological-completeness \}) 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-\langle as-to-postconverging-or-dialectical-thinking —apriorising-psychologism\rangle of the prospective ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment )’
(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-measuring-instrument-validating-measuring→<as-to-postconverging-or-
dialectical-thinking→apriorising-psychologism>’ over ‘desublimation
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuring-instrument-invalidating-measuring→<as-to-preconverging-or-dementing→apriorising-
psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation→<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>). This insight equally explains why human <amplituding/formative–epistemicity> causality at its most profound construal is rather
as of underlying ontological-good-faith/authenticity→de-mentating/structuring/paradigming-
<seeding/incipient–profound supererogation>, as mentally-
aestheticised-postconverging/dialectical-thinking→qualia-schema> over ontological-bad-
faith/inauthenticity→de-mentating/structuring/paradigming→<seeding/incipient–shallow
supererogation>, as mentally-aestheticised-preconverging/dementing→qualia-schema>
imbued sublimating-over-desublimating ontological implications and so with regards to underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality; as the ontological-good-faith/authenticity→
de-mentating/structuring/paradigming→<seeding/incipient–profound supererogation>, as-
mentally-aestheticised-postconverging/dialectical-thinking→qualia-schema> (as of
dimensionality-of-sublimating→<amplituding/formative> supererogatory
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
psychologism is the valid logical-basis’ and ‘the desublimating apriorising/axiomatising/referencing–psychologism is the invalid logical-basis’. This point out that the successive relative-ontological-completeness as base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism respectively are actually projective-insights speaking to the fact that human prospective emancipation should rather be construed as of ‘human reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ as so-enabling the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of the respective prior relative-ontological-incompleteness of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Such ‘human reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ reflects the fact that it is the ‘prospective de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as so-induced by notional–asceticism reasoning-through/messianic-reasoning’ that affirmatively validates any of the respective relative-ontological-completeness registry-worldviews/dimensions instigated human emancipation, and so as to the fact that the corresponding reasoning-from-results/afterthought inducing secondnatured institutionalisation (that speaks to collective thought in any given registry-worldview/dimension) while serving its secondnaturing institutionalisation purpose ‘is overrated with regards to the challenge of human aporeticism at prospective uninstitutionalised-threshold’ and shouldn’t be the threshold/limit for determining the possibility for prospective human emancipation (since it is relatively of poor responsiveness to prospective human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology‘) which rather requires instigative notional–asceticism reasoning-through/messianic-reasoning (as to the fact that for instance it is naïve to conceive that it was the ‘pure articulation of positivism/rational-empiricism logic that
convinced/converted the non-positivism/medieval world into our positivism world’ but rather
decisive in the secondnaturing of positivism/rational-empiricism was the notional-asceticism
reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism de-
mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation (manifested as of the ships that set sail around the
world for spices and trade eliciting a positive commercial opportunism that is decisively
responsible for destroying the collective social myth of a flat world; the bacteria theory that will
ensure that one lives or die if we believe in it or not and draw the health implications
constrained the destruction of a collective superstitious medical worldview; the scientific tools
and knowledge that ensured that nation A or nation B will triumph if they believe in it or not,
constrained the collective need to adopt a scientific worldview, etc.). Since the relative-
ontological-completeness logical-basis/logic-as-to—transversality-of-affirmative-and-
unaffirmative-disambiguated—motif-and-apriorising/axiomatising/referencing’(10) is in
transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-
apriorising/axiomatising/referencing’(10) with the relative-ontological-incompleteness logical-
basis/logic-as-to—transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-
apriorising/axiomatising/referencing’(10), it is only the sublimation as to existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation that affirmatively upholds
the relative-ontological-completeness over the relative-ontological-incompleteness (as to
their supposedly coherent ontological-commitment). In other words, genuinely projected
knowledge as of ontological-good-faith/authenticity ~de-mentating/structuring/paradigming-
<seeding/incipient—profound—supererogation—,as-mentally-
aestheticised—postconverging/dialectical-thinking—qualia-schema> is more than just the
mechanical construct but speaks of the ‘ontological-good-faith/authenticity ~de-
mentating/structuring/paradigming<seeding/incipient—profound —supererogation—,as—
mentally-aestheticised-postconverging/dialectical-thinking ~qualia-schema> existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ as of veridical existential relationship/signature as organic-knowledge. This is more obviously grasped with respect to human living-development–as-to-personality-development and institutional-development–as-to-social-function-development as to the positive-opportunism\(^5\) implications eliciting a decomplexed placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of such ‘ontological-good-faith/authenticity\(^6\)~de-mentating/structuring/paradigming<seeding/incipient–profound \(-supererogation\(^7\),-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\(^8\). 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\(^9\) desublimation which wouldn’t achieve the sublimation of medical care meaningfulness-and-technology or plumbing technician technical ~meaningfulness-and-teleology\(^9\) (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\(^6\)~de-mentating/structuring/paradigming<seeding/incipient–profound \(-supererogation\(^7\),-as-mentally-aestheticised–postconverging/dialectical-thinking ~qualia-schema> existential-condescension<of-apriorising/axiomatising/referencing–psychologism> of
uninstitutionalised-threshold\textsuperscript{02} as from a prospective notional-deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{9}). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold\textsuperscript{02} speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity –<shallow-supererogation –of-mentally-aestheticised-preconverging/dementing\textsuperscript{17}–qualia-schema>, and thus it is disinclined to recognise the prospective ‘relative-ontological-completeness —apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment \textsuperscript{9}\rangle’ imbuemed foregrounding—entailment—postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{96} in reflecting ‘immanent-ontological-contiguity \textsuperscript{66}’—as-operative-notional—deprocrypticism that can instill such a prospective sublimating knowledge ‘ontological-good-faith/authenticity ~dementating/structuring/paradigming—seeding/incipient–profound \textsuperscript{69}–supererogation\textsuperscript{96}, as—mentally-aestheticised–postconverging/dialectical-thinking—qualia-schema> existential-condescension—of—apriorising/axiomatising/referencing—psychologism>’ as to prospective living-development—as-to-personality-development and institutional-development—as-to-social-function-development. In this regards, it can be appreciated with respect to budding-positivism and 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\textsuperscript{93} 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—<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ratationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (as to the
failure to appreciate that the surpassing of human-subpotency aporeticism is all about
originariness-parthhesia,—as–spontaneity-of-aestheticisation

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’–for–
conceptualisation that only arises as of ‘sublimation affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-
postconverging-or-dialectical-thinking>–apriorising-psychologism>’ over ‘desublimation
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing>–apriorising-
psychologism>’). Indeed, as to when such ‘relative-ontological-completeness —
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment’ )’
is institutionalised say with modern day positivism/rational-empiricism the requisite
‘ontological-good-faith/authenticity’ existential-condescension-<of-
apriorising/axiomatising/referencing–psychologism>’ of modern day scientific breaktrhoughs
sublimation projected knowledge hardly put into question. Likewise, this insight about the
requisite ‘ontological-good-faith/authenticity’ existential-condescension-<of-
associated with knowledge as of the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} for its elucidation and appropriate seconndatured institutionalisation that is not dissociated from the very construction-of-the-Self\textsuperscript{8}, 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 \textlangle amplituding/formative\textrangle wooden-language-(imbued—averaging-of-thought\textlangle as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textrangle-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications\textrangle 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 \textlangle meaningfulness-and-teleology\textrangle 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{8}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as to a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> which pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation thrives on this lack of \textlangle universal-transparency\textrangle-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textrangle) 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 presupposing—absolutising-identitive-constitutedness methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all given registry-worldviews/dimensions as presupposing—absolutising-identitive-constitutedness underpinning–suprasocial-construct relate to their given meaningfulness-and-teleology in absolute terms whereas in reality there are veridically relative subontologisation of ontology as metaphysics-of-presence-{implicit—‘nondescript/ignorable–void ’-as-to- presupposing—absolutising-identitive-constitutedness }’; and it is here that the genuine social intellectual–function/posture comes in to veridically reflect the reality that a social-construct is not of absolute scalarisation of human ontological-performance <-<including-virtue-as-ontology> for the possibility for its prospective scalarisation-as-to-rescalarisation-as---re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying—scalarisation<-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation>, and the genuine social intellectual–function/posture as such is not about a naivist social-vestedness/normativity-<discretely-implied-functionalism> as otherwise the possibility for the succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory—de-mentativity right up to our present wouldn’t have availed speaking to our very own intellectual-and-moral responsibility for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. The genuine social intellectual–function/posture means that human thought can project beyond, overlook and override presupposing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} conception of sublimating value and ontological-veracity disposition; and so as to the fact that presupposing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-{as-to—historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition) actually tend to be skewed towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> positive-opportunism\(^\text{25}\) 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\(^{\text{96}}\)-profundity–de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness\(^{\text{75}}\)-by-reification\(^{\text{86}}\)/contemplative-distension\(^{\text{26}}\) for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\(^{\text{99}}\)), and in fact in many ways individuals intersolipsistic actions in society implicitly recognise this reality even as the overall underpinning–suprasocial-construct tends to be abstractly de-mentated/structured/paradigmed to skew towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as for instance professional choices and callings made well beyond just a question of their remunerative or supposed incidental social prestige worth). Part and parcel of the genuine social intellectual–function/posture is to undermine this skewing towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> positive-opportunism\(^{\text{25}}\) 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\(^{\text{14}}\) ‘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 sublation (reflecting the ‘non-immediacy prospective sublating value and ontological-veracity disposition’) upon which ‘immediacy supposed absolute sublating value and ontological-veracity disposition’ is grounded. History knows that the ‘contorted human presencing—absolutising-identitive-constitutedness’ mentality of registry-worldviews/dimensions’ as of ‘immediacy supposed absolute sublating value and ontological-veracity disposition’ do not truly pay their dues to the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. upon whose meaningfulness-and-teleology infrastructure building ‘immediacy supposed absolute sublating value and ontological-veracity disposition’ arise and outlandishly skew human meaningfulness-and-teleology (and so not only with human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology but is equally reflected in a poor-spirited bland conception of human living-development–as-to-personality-development and institutional-development–as-to-social-function-development). This insight is critically important not as an idle exercise of merely stating the appropriateness of sublating value and ontological-veracity disposition but in reflecting that the skewed underpinning–suprasocial-construct projected and dementated/structured/paradigmed ‘immediacy supposed absolute sublating value and ontological-veracity disposition’ cannot be construed as absolute as in effect it will ultimately prospectively stultifying the requisite ‘non-immediacy prospective sublating value and ontological-veracity disposition’ that acts as the backbone for human value and ontological-veracity sublation (as has always been the manifest case for surpassing the uninstitutionalised-threshold of registry-worldviews/dimensions). The fact is ‘immediacy supposed absolute sublating value and ontological-veracity disposition’ as underlying
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\(^{1}\)-\(<\text{in-existential-extrication-as-of-existential-unthought}\>)
positive-opportunism\(^{2}\) of living-development–as-to-personality-development and institutional-
development–as-to-social-function-development) with regards to our positivism–procrypticism
registry-worldview/dimension can be appreciated in present day sycophantic-sophistry and
pedantising/muddling/formulaic-hollowing-out—\(\text{in-subontologisation/subpotentiation-}\)
\(\text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-}\)
\(\text{amplituding/formative–epistemicity}\text{totalising–in-relative-ontological-completeness}\)\(^{3}\),
media-driven disenfranchising narrative existentialising—\(\text{enframing/imprintedness–(as-to-}\)
\(\text{historicity-tracing—in-presencing–}\text{hyperrealisation/hyperreal-transposition})\) and
dominance/vested-interest diffused institutional influence in many ways and occasions
rendering formal and official languages of institutions smokescreens for underhanded
\(\text{amplituding/formative}\) wooden-language\(\text{(imbued—temporal—mere-}\)
form/virtualities/dereification\(^{4}\)/akrasiatic-drag/denatured/preconverging-or-dementing\(^{5}\)—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\)\(^{6}\).
In many ways this \(\text{presencing—absolutising-identitive-constitutedness}\) existentialising—
enframing/imprintedness\(\text{(as-to—}\text{historicity-tracing—in-presencing—}\)
\(\text{hyperrealisation/hyperreal-transposition})\) analysis as to the positivism–procrypticism registry-
worldview’s/dimension’s de-mentative/structural/paradigmatic social institutional beholdening-
becoming—\(\text{distortive-originariness/distortive-origination—as-to—}\text{historicity-tracing—inhibited-}\)
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 deprocrypticism—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—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of social-vestedness/normativity—discretely-implied-functionalism> and social-stake-contention-or-confliction’, and prospective human scalarisation-as-to-rescalarisation-as—re-ontologisation/supererogatory—involuting-or-guilding—or-amplifying—scalarisation—as—to—existence—as—sublimating—withdrawal,—eliciting-of-prospective-supererogation> rather points to prospective notional—deprocrypticism aestheticisation—and—aestheticisation-towards-ontology (as to dimensionality-of—sublimating —amplituding/formative>supererogatory—de-mentativeness/epistemic-growth—or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) unenframed/unbeholdening/bechancing—supererogation

It is herein contended that the veridical genuine social intellectual–function/posture (as to the creative dynamics of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) and so across the succession of registry-worldviews/dimensions as to its orientation towards ‘reclamation/recovery of unenframed-conceptualisation’-<as-to- maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation> is effectively what underlies the unenframed/unbeholdening/bechancing–supererogation^6 possibility of all prospective human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology enabling the succession of
registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory~de-
mentativity reflecting the fact that their underpinning-suprasocial-constructs as to
presencing—absolutising-identitive-constitutedness\textsuperscript{11} existentialising—
enframing/imprintedness{as-to-} historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) are otherwise hardly transcendental with regards to
prospective construction-of-the-Self implications given their beholdening-becoming—
distortive-originariness/distortive-origination—as-to- historicity-tracing—inhibited-mental-
aestheticising. It is for the sake of preserving the full possibilities of prospective human value
and ontological-veracity sublimation beyond \textsuperscript{7}presencing—absolutising-identitive-
constitutedness\textsuperscript{11} existentialising—enframing/imprintedness{as-to-} historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition) that the genuine social intellectual—
function/posture must ever always remain independent and not be usurped by
dominance/vested-interest actors and sycophantic-sophistry. Ultimately as with all human
uninstitutionalised-threshold\textsuperscript{02} the prospective deprocripticism—or—preempting—
disjointedness-as-of- reference-of-thought ‘ontological-good-faith/authenticity\textsuperscript{07}—de-
mentating/structuring/paradigming—<seeding/incipient—profound’—supererogation\textsuperscript{06},—as-
mentally-aestheticised—postconverging/dialectical-thinking\textsuperscript{20}—qualia-schema> existential-
condescension—<of-apriorising/axiomatising/referencing—psychologism>’ urges the human
along beyond its limit of contemplation at which point such a taxingness-of-originariness upon
human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality is more appropriately construed not as \textsuperscript{5}meaningfulness-and-teleology but
metaphoricity\textsuperscript{6} as merely the setup for prospective human psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring possibility for prospective
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity; and this reality is
what avails across the successive registry-worldviews/dimensions instigated transcendence-
and-sublimity/sublimation/supererogatory-de-mentativity for their respective prospective
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology as to the fact that the
intemporal messianic-reasoning/reasoning-through instigation respectively of prospective base-
institutionalisation, universalisation, positivism/rational-empiricism and
notional-deprocrypticism are not actually as of meaningfulness-and-teleology but rather are
as of metaphoricity with regards respectively to prior recurrent-uninstitutionalisation, base-
institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and our
positivism–procrypticism, and so as to the fact that the latter (as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation) are ever always urged along beyond their
uninstitutionalised-threshold given ‘taxingness-of-originariness upon human-subpotency
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ in the face of their
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’ for the
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility
enabling prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity
as effectively involving the veridically uninhibited/decomplexified dimensionality-of-
sublimating - <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation in cognisance-and-integration of the requisite ‘ontological-good-
faith/authenticity\textsuperscript{68}~de-mentating/structuring/paradigming\textsuperscript{<seeding/incipient–profound}~
supererogation\textsuperscript{96},-as-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{–qualia-
schema> existential-condescension\textsuperscript{<of-apriorising/axiomatising/referencing–psychologism>}\textsuperscript{>'
for the availing of the organic-knowledge\textsuperscript{93}meaningfulness-and-teleology\textsuperscript{99}of base-
institutionalisation, universalisation, positivism/rational-empiricism and no
notional\textsuperscript{~deprocrypticism} respectively (as to their respective ontological-good-
faith/authenticity\textsuperscript{~de-mentating/structuring/paradigming\textsuperscript{<seeding/incipient–profound}~
supererogation\textsuperscript{96},-as-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{–qualia-
schema> ‘inducing of their \textsuperscript{83}reference-of-thought–and– reference-of-thought- devolving–
meaningfulness-and-teleology\textsuperscript{99}underlying logical-basis of logical
operation/processing/contention of narratives’ reflected as of their respectively induced ‘relative-ontological-completeness \textsuperscript{—apriorising/axiomatising/referencing–psychologism} enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
(as-to-underlying-ontological-commitment \textsuperscript{)’} imbued \textsuperscript{4} foregrounding—entailment-
(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation\textsuperscript{9} in reflecting \‘immanent-ontological-contiguity \textsuperscript{’)\textsuperscript{,–as-
operative-notional\textsuperscript{~deprocrypticism} ). This conception of \‘ontological-good-
faith/authenticity\textsuperscript{~de-mentating/structuring/paradigming\textsuperscript{<seeding/incipient–profound}~
supererogation\textsuperscript{96},-as-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{–qualia-
schema> existential-condescension\textsuperscript{<of-apriorising/axiomatising/referencing–psychologism>}\textsuperscript{>'
rather speaks to the fact that \‘human \textsuperscript{amplituding/formative–
epistemicity>totalising–thrownness-in-existence\textsuperscript{44}as to its limited-mentation-capacity is intimately
tied-down/laden-with prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional\textsuperscript{~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-

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perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor’ 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-reflectivity-of-ecstatic-
existence-as-painintelligibility’—<imbued-and—‘hermeneutically/reprojectively-educing’—human-
subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation>. The underlying insight here is
that unlike the flawed mental-reflex associated with ‘presencing—absolutising-identitive-
constitutedness’ <amplituding/formative–epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag that de-
mentatively/structurally/paradigmatically projects of a ‘neutrally/objectively sound human
ontological-performance’—<including-virtue-as-ontology> state failing to factor in human
specific apriorising/axiomatising/referencing—ontological-deficiency arising from its
specifically given <amplituding/formative–epistemicity>totalising—thrownness-in-existence’,
human <amplituding/formative–epistemicity>totalising—thrownness-in-existence’ as to human
limited-mentation-capacity veridically implies that ‘existence is not beholdening to that human
thrownness and the critical human teleological as to ontological-performance’—<including-
virtue-as-ontology> issue is how to adjust to existence and is not about how existence adjusts to
the human who is rather of a subpotent epistemic relation to the full-potency of existence’. The
implication here is that the ‘ontological-good-faith/authenticity’—de-
mentating/structuring/paradigming—<seeding/incipient—profound—supererogation’—as-
mentally-aestheticised—postconverging/dialectical-thinking—a–qualia-schema> existential-
condescension—<of-apriorising/axiomatising/referencing—psychologism>’ is thus merely
reflecting the veridicality of the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity which is only possible as to existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<-as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>


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 strife to preempt such a cataclysm as to their technical capacity. We can appreciate that the human species on Earth as to its relative-ontological-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-formulaic methodologising/mutualising/organising/institutionalising presciences as to entitlements of presencing—absolutising-identitive-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—implicated-sublimation-over-desublimation that explains why the availing of relative-ontological-
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\(^a\) aetiologisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-incompleteness’ specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence \(^b\) is not of neutrally/objectively sound ontological-performance <-<including-virtue-as-ontology>; as to the fact that for instance the incidence of modern day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-moral responsibility as to their existence within the meaningful sovereign frameworks that dementatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our <amplituding/formative–epistemicity>totalising–thrownness-in-existence \(^c\) 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\(^c\) as to overall existential dimensionality-of-sublimating\(^c\)—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\(^c\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. Besides such a more stark elucidation as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, existential-discursivity—implicitied-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity ~de-mentating/structuring/paradigming—seeding/incipient–profound ~supererogation”, as-
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—implicit-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity’—de-mentating/structuring/paradigming—<seeding/incipient–profound>–supererogation,—as-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> existential-condescension—<of-apriorising/axiomatising/referencing—psychologism>’ implies that as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation, the respective state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrpticism 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—deprocripticism respectively; and as relative-ontological-completeness avails intellectual-and-moral responsibility is rather reflected as of dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentattiveness/epistemic-growth-or-conflatedness /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 } <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ on the one hand and on the other hand difference-conflicatedness -as-to-totalitative-reification’-in-singularisation‘-as-veridical-epistemic-determinism‘ as to relative-ontological-completeness ‘<amplituding/formative-epistemicity>causality–as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity’, is aptly reflected in the entangled/enmeshed nature of human sublimation in existence as reflected with the ontological-contiguity—of-the-human-institutionalisation-process. This is so fundamentally because of human teleology speakers 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-worldviews/dimensions projections of their specifically flawed presencing—absolutising-identitive-constitutedness given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. The insight here is that human state of prior relative-ontological-incompleteness de-mentatively/structurally/paradigmatically impacts reflexively on human
appraisal of its prospective relative-ontological-completeness sublimation implications, and so across the successive registry-worldviews/dimensions right up to the originariness/origination-
ontological-incompleteness-presublimation-construct-of-meaningfulness-and-teleology induced desublimating of the effectively-purist-sublimation-reflecting-prospective-historiality/ontological-eventfulness-ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflect-epistemicity-relativism⟩ 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 susceptibly instigated mostly as of materially/technically induced sublimation associated with tools, equipment, technical knowhow and natural science as to their immediately amenable positive-opportunism 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\textsuperscript{8}–presublimation-construct–of–meaningfulness-and-teleology\textsuperscript{9} 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\textsuperscript{10}–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\textsuperscript{11} and the immaterial/social overall relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-teleology\textsuperscript{9} 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\textsuperscript{12})’ 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 advocated say with such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to relative-ontological-completeness\textsuperscript{11} 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\textsuperscript{8}–presublimation-construct–of–meaningfulness-and-teleology\textsuperscript{9} value-
construct and shallow-supererogating methodologising/mutualising/organising/institutionalising existentialising—enframing/imprintedness—(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival. Thus it is always the case that the positive-opportunism driving the secondnatured 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—by-reification/contemplative-distension immaterial/social sublimation considerations that rise to the aporetic challenge of the immediate material and technical possibilities of sublimation. In many ways this discrepancy of material and technical sublimation and immediate distortive immaterial/social desublimation is reflected in the ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with meaningfulness-and-teleology of our positivism—procrypticism, for instance as associated with an ‘underlying dumbing-down public intellection and media industry’; as media-access and its commercialisation function in many ways rather adhocly substitutes-for/undermines a profound genuine social intellectual—function/posture as to social-stake-contention-or-confliction implications. The further implication of this discrepancy is in highlighting that the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. is only veridically effective as to the originariness/origination<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional—deprocrypticism given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology; as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness—
and-teleology instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving—that goes on as of presencing—absolutising-identitive-constitutedness to render the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. increasingly of relic/artifactual human ontological-performance-including-virtue-as-ontology reflected in their failing effective outcomes of equanimity/balance; wherein their practice increasingly tends to dominance/vested-interest actors and sycophantic-sophistry induced desublimating narratives as to the wooden-language-
imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-'nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications) displayed in the public domain (caught-up/entrapped in ‘a politico-institutional beholdening relic/artefactual disenfranchising notion of both-sides’ as psyching-subterfuge that renders the common concrete pragmatic aspirations of sovereign individuals increasingly politically irrelevant as to the paradox for instance that the healthier political framework in the years following the second world-war, as hardly subject to closed-circles of effective direct/indirect politico-institutional influence rampant today, notwithstanding the even greater social prejudice/bigotry/closed-mindedness was able to induce critical progressive social transformations that in many ways the present day political framework as to a period of rather profound and real-world cosmopolitanism/opened-mindedness can only dream about) as the more potent possibilities for social transformation are increasingly subdued under politico-institutional defaulting frameworks-and-practices rather surreptitiously subjected to closed-circles of effective direct/indirect politico-institutional influence ‘as to a strategic capacity to elicit old and relatively aporetically irrelevant 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-reflect with commonly held objective sovereign aspirations that cut across party/ideological affiliations when not subjected to the disenfranchising effects of crafty politicised beholdening narratives of identity with their ‘ad-hoc/arbitrary popping-up in the media at critical electoral moments involving high emotional charge quelling cerebral thinking as of the modern day efficient disenfranchising technique of flawed apriorising deception involving arbitrarily-skewing-or-debasing-the-terms-of-supposedly-constructively-opened-public-debate’ (as to the wrong mental enculturation of the notion that the ‘political game’ in-of-itsel precedes individuals and social sovereign aspirations as if the latter were just ‘paying fans to a sports encounter’ rather than a political process meant to serve them as so reflected with an enculturated media political narrative hardly/poorly making room for direct individual and social sovereign aspirations as centrally defining with the consequence that substance is increasingly overwhelmed by a political characters portrayal of the political debate with political actors then effectively turning over rather towards the levers of their potential power which is paradoxically not necessarily/deterministically social sovereign aspirations as to a relic/artifactual conception-and-projection in the public domain but rather surreptitious/private closed-circles of effective direct/indirect politico-institutional influence as so-plainly exposed by the fact that long-term consequences of public policies recurrently ‘default for dominance/vested-interest actors’).

Even in the purely intellectual sense, modern day scientific advancements and achievements have correspondingly given rise to a distorted manifestation of science-ideology as a usurpatory mouthpiece of veridical science-in-practice that effectively rides the wave of natural sciences accomplishments and in so doing projects of a naïve ‘presencing—absolutising-identitive-constitutedness’ epistemic conception of science that in many cases poorly reflects upon effective scientific practices and craft as it poorly appreciates the dynamics of the overall human knowledge and scientific enterprise as to the aestheticisation—and—aestheticisation—
towards-ontology underlying the overall ontological-contiguity of-the-human-institutionalisation-process, so-reflected from such science-ideology poor appreciation of the implications of the historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> rendering the scientific adventure as of a living existential-contextualising-contiguity exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension as to human limited-mentation-capacity-deepening implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation behind the ultimate development of human knowledge and science is lost to a flatminded interpretation of human progress based on the mere elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity conception of methods/methodologies/approaches as to mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with a poor appreciation for the prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation behind the supererogatory invention and validation of any such methods/methodologies/approaches. Further science-ideology as to its dimensionality-of-desublimating-lack-of —<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation equally fails to appreciate how prior human aestheticisation scheming including human superstitions, belief systems and religions were a necessary pathway to the present even as modern science demonstrates their limits (given that
we are an animal of limited-mentation-capacity reflected as to our human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-’perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) in supererogation is vital for perpetually enhancing that limited-mentation-capacity as of our aestheticisation—and—aestheticisation-towards-ontology); as such mystical/spiritual narratives were veridically ‘trialing aestheticisation frameworks of human apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ that ultimately enabled and propelled human limited-mentation-capacity-deepening (so-associated with such affirmatory sublimating possibilities strong selective cultural diffusion as to the sublimating strengthening and anchoring upon the social-setup that such mystical/spiritual narratives enabled), and so-construable as from the institutional-cumulation/institutional-recomposure-(as-to- ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-’perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) that led to our present day non-superstitious clairvoyance/clearsightedness with the important projective-insights that since human aestheticisation scheming has always been central and preceding human aestheticisation-towards-ontology (as even manifested in modern day natural sciences creativity) it would be foolhardy to adopt a mental-disposition as of science-ideology that poorly recognises the critical creative role for human aestheticisation in the perpetual development of human ‘meaningfulness-and-teleology’ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’, especially so with regards to our own
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-conflicatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) and so as to the subject-matter underlying existential-discursivity—implicit-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity ~de-mentating/structuring/paradigming—
<seeding/incipient—profound—supererogation,—as-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema> existential-condescension—of-apriorising/axiomatising/referencing—psychologism’ (and so as effectively reflected by the overall 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-conflicatedness—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-formulaic—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-formulaic–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-formulaic–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-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> 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\(^{66}\) (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\(^{65}\)–gesturing, the ultimate possibility for our positivism–procrypticism overcoming its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) lies with the prospective ‘deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—{as-to-underlying-ontological-commitment}’ imbued—foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^{96}\) in reflecting ‘immanent-ontological-contiguity’)–as-operative-notional—deprocrypticism (enabling the true and profound attainment of ontological-contiguity\(^{66}\) in the social domain beyond the present practices of disparateness-of-conceptualisation.<unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological—

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indeterminacy/deficiency/limitation/constraint—imbued—\textquoteleft\textquoteleft notional—firstnatures—temporal-to-intemporal-dispositions—\textquoteleft\textquoteleft so-construed-as-from-perspective—ontological-normalcy/postconvergence—\textquoteleft\textquoteleft existentialism—form—factor\textquoteright\textquoteright) successive prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatures-institutionalisation of successive registry-worldviews/dimensions reference-of-thought—\textquoteleft\textquoteleft devolving—\textquoteleft\textquoteleft meaningfulness-and-teleology so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs—of—\textquoteleft\textquoteleft meaningfulness-and-teleology’—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness’ dimensionality-of-sublimating—\textquoteleft\textquoteleft amplituding/formative> supererogatory—dem-  mentativeness/epistemic—growth—or—confledatedness /transvaluative— rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation’. Critically thus the veracity of human sublimation is rather as to the originariness/origination—<so—construed-as-to-ontological-normalcy/postconvergence-perspective—scalarising-construal-of—existence> perspective of notional—deprocrypticism as effectively reflecting existence—as—sublimating-withdrawal,—eliciting—of—prospective—supererogation\textsuperscript{6}, and so as to the fact that the notional—deprocrypticism given ‘directly relevant trace of prospective human effectively-purist—sublimation—referring—prospective—historiality/ontological—eventfulness’/ontological— aesthetic—tracing—<perspective—ontological-normalcy/postconvergence—reflected—\textquoteleft epistemicity—relativism\textquoteright>\textrangle as to existence—as—sublimating-withdrawal,—eliciting—of—prospective— supererogation\textsuperscript{6}’ is not ‘beholdening wrongly upon the overall relative-ontological—incompleteness ’—presublimation—construct—of—meaningfulness—and—teleology\textsuperscript{6}’. This projected notional—deprocrypticism ontological-normalcy/postconvergence perspective points out that human sublimation in existence actually reflects the overall ontological-contiguity\textsuperscript{6} as
relative-ontological-incompleteness – presublimation-construct—of—meaningfulness-and-teleology as to a narrow-minded positive-opportunism driven exploitation of such nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving while failing to come to terms as to construing the <amplituding—formative—epistemicity> totalising/circumscribing/delineating ‘relative-ontological-incompleteness’/relative-ontological-completeness

human sublimation is not inherently haphazard as the wrong perception of haphazardness arises as from the varying presencing—absolutising-identitive-constitutedness epistemic-projection perspectives whereas from a comprehensive notional–deprocrypticism epistemic-projection perspective in ontological-normalcy/postconvergence human sublimation is rather wrongly apparently haphazard because of human limited-mentation-capacity epistemic-projection perspectives of apprehension of prospective sublimation with ‘the ontological-veracity of

Such an ultimate construal of human self-surpassing as to the notional—deprocrypticism epistemic-projection perspective in ontological-normalcy/postconvergence effectively grapples with the requisite ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating ‘relative-ontological-incompleteness’/relative-ontological-completeness’-

for prospective aestheticisation–and–aestheticisation-towards-ontology/meaningfulness-and-
teleology (as of human living-development–as-to-personality-development, institutional-
development–as-to-social-function-development and Being-development/ontological-
meaningfulness-and-teleology), and so as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation. Such an ‘unenframed/unbeholding/bechancing–
supererogation of notional~deprocrypticism institutionalisation’s parameterisation/reparameterisation–(reflecting-a-supererogatory–decisionality-of-
socioinstitutional-conceptions-as-to–‘their-nascent-sublimations-dynamic-preempting-of-
presublimatory-decisionality–numbing-traction-desublimation’)–as-so-operationalising–
‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–
aestheticisation-towards-ontology/meaningfulness-and-teleology (as to Being-
development/ontological-framework-expansion–as-to-depth-of-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
beholdening conceptualisation/construal of the human as of their underpinning–suprasocial-
construct implied presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness–(as-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) as being ‘the
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework of human agency. However, as to a constructive knowledge-reification—gesturing with respect to the haunting fact of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence as to any such presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition> speaking to such a <amplituding/formative–
epistemicity>totalising–thrownness-in-existence, such a notional–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 is more immediately-and-
constructively bound to ‘appraise the conception of sovereign equanimity/balance driving human agency imbued sublimation as to <amplituding/formative–
epistemicity>totalising/circumscribing/delineating ‘relative-ontological-
incompleteness/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”. This double epistemic orientation to a notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation parameterisation/reparameterisation-
(reflecting-a–supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality-numbing-traction-desublimation’)-as-so-operationalising-‘scalarisation-as-to-recalarisation-as-re-ontologisation’
for prospective aestheticisation—and—aestheticisation-towards-ontology/meaningfulness-and-teleology can be understood in the sense that just as we can appreciate that if supposedly we are found in say an exclusively animistic social-setup with supposedly no possibility to rejoin a positivistic social-setup, while at the very least we appreciate that the material/technical capacity of a positivistic social-setup overall ‘meaningfulness-and-teleology’ will enhance such an animistic social-setup as to existence—as-sublimating-withdrawal,eliciting-of-prospective-supererogation, the fact remains that our thrownness in the animistic social-setup requires at least a basic engagement tolerable to its ‘meaningfulness-and-teleology’ before any pretense to a projection of positivistic ‘meaningfulness-and-teleology’ (as can so be appreciated with the cultural diffusion encounters throughout human history). In this regards as to a decisively globalising world we can’t conceive that ours will be the human generation bereft of ‘profound diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-sublimating-withdrawal,eliciting-of-prospective-supererogation’ given the increasingly relic/artifactual nature of traditional cultures in our modern age as to the potent lack of prospective creative aestheticisation off-the-beaten-path of an increasing convergence deadening of the possibility prospective reappraisals of human ‘meaningfulness-and-teleology’ (as so-construed as of dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), as to the fact that overall human beholdening inclination (as to any defining overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology concerned mostly with human living-development—as-to-personality-development and institutional-development—as-to-social-function-development in
projects a hurdle to any such de-mentative/structural/paradigmatic notional–deproecrypticism 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- 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 ascendance. Such a beholdening presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} skews the
fundamental ontology question by its inherent <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag st略微 gatekeeping stifling of the possibility for inquiring on the ontological-veracity of its practice as to a reflex for advancing the quietude of social-vestedness/normativity-〈discretely-implied-functionalism〉. This latter issue is the ultimate challenge to prospective notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation\(^{33}\) 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\(^{34}\) 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\(^{35}\) 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- historicality/ontological-eventfulness\(^{37}\}/ontological-aesthetic-tracing-〈perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’〉} 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–
Such an ‘effectively underlying human beholdening—inch, apprehending, and taming—drive or aestheticising—’ surrealising/supererogating—drive (for existentialising—framing/imprinting—(as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism’})’


Thus it is by such a ‘sublimation-over-desublimation understanding’ of this <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’)

that apparently imponderable/inscrutable/unavoidable/in inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework of our positivism—procriptism—presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as-to—
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—inchng,-apprehending,-and-taming–drive or aestheticising—
surrealising/supererogating–drive-(for existentialising—framing/imprinting-(as-to-
prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ is rather
‘manifested de-mentatively/structurally/paradigmatically as reflecting human ontological-
performance7<-including-virtue-as-ontology> (with regards to constraining existential-
contextualising-contiguity8 upon human underlying ontological-commitment \ as to the
possibility for sublimation or desublimation)’ as at defining institutionalisation-threshold or as
at defining uninstitutionalised-threshold 9 of human ontological-performance7<-including-
virtue-as-ontology>; so-underlined respectively by the dispensing-with-immediacy-for-relative-
ontological-completeness-by-reification\textsuperscript{a}/contemplative-distension\textsuperscript{b} associated with postconverging (postconverging-or-dialectical-thinking\textsuperscript{c}–apriorising-psychologism-representation,-as-of-postconverging-aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness-by-reification\textsuperscript{a}/contemplative-distension\textsuperscript{b} associated with preconverging (preconverging-or-dementing\textsuperscript{d}–apriorising-psychologism-representation,-as-of-preconverging-aestheticisation) as at defining uninstitutionalised-threshold\textsuperscript{e}. In this respect (with regards to the possibility for human sublimation as to existence—as-sublimating-withdrawal,-elicitings-of-prospective-supererogation\textsuperscript{f}), 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\textsuperscript{g}) is underlined by its ‘instigative–askesis-or-acumen dementating/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\textsuperscript{h}–as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications>) is ‘de-
of prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation philosophy (as to the fact that the ancient-sophists, medieval-scholasticism or present day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness} will falsely pretend that their respective presencing—absolutising-identitived-constitutedness existentialising—enframing/imprintedness—(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) associated with the eliciting of their respective <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to—leveling/ressentiment/closed-construct—of—meaningfulness-and-teleology}—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>, is of ‘existential and contemplative internal adequation’ respectively for the nascent contemplation of such universalising-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional—deprocrypticism conceptualisation whereas the skirting/peripheral initiation within such respective presencing—absolutising-identitived-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/demting—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—disjoined—intellectual pedantising/muddling/formulaic—
hollowing-out—in-subontologisation/subpotentiation in contempt of ‘relative-ontological-incompleteness’/relative-ontological-completeness—
seeding/incipient—profound—supererogation,—as-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> and ontological-bad-faith/inauthenticity—de-mentating/structuring/paradigming—seeding/incipient—shallow—supererogation,—as-mentally-aestheticised—preconverging/dementing—qualia-schema> that are respectively instigative or forestalling of the possibility for prospective human aporeticism—overcoming/unovercoming sublimation). This is further reflected in ‘the very postconverging —as-to-ontological-normalcy/postconvergence over preconverging—as-to-epistemic-abnormalcy conception of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ with regards to the fact that the state of recurrent-utter-uninstitutionalisation, base-
institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism respectively aren’t of the ‘existential and contemplative internal adequation’ for prospective base-institutionalisation, universalisation, positivism and deprocrypticism, as to the ‘increasing crumbling of the former genuine social intellectual–function/posture’ into subterfuge of false-scepticism (as to the fact that veridical scepticism is of constructive knowledge commitment effectively exposing itself to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and so rather than idly critical and unaccountable totalisingly-disentailing—discretion/whim-of-thought), pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and wooden-language-(imbued—averaging-of-thought-&lt;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 wooden-language-(imbued—averaging-of-thought-
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/transeptempticity/anamnestic-residuality/spirit-drivenness—equalisation. However, the ontological-veracity of human temporal-to-intemporal ontological-performance—<including-virtue-as-ontology> as at uninstitutionalised-threshold (so-underlined by human limited-mentation-capacity) speaks to the fact that even the ‘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—
postconverging/dialectical-thinking "of–notional–deprocrypticism–(in-dimensionality-of-
sublimating ——<amplituding/formative–epistemicity>growth-or-conflatedness /scalarisation-
as-to-rescalarisation-as–re-ontologisation)—> which goes on to instill (beyond-the-
consciousness-awareness-teleology —<in-existential-extrication-as–of-existential-unthought> )
a social agency all of its own associated with inducing prospective desublimating and
dereifying of socio-institutional conceptions/constructs/models. Such a ‘historicity-tracing—
in-presencing–hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating–
meaningfulness-and-teleology —<as-perspective-lost-of–
superceragatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking "of–notional–deprocrypticism–(in-dimensionality-of-
sublimating ——<amplituding/formative–epistemicity>growth-or-conflatedness /scalarisation-
as-to-rescalarisation-as–re-ontologisation)—> is manifested not only with regards to specific
socio-institutional conceptions/constructs/models practices but englobes extended social
institutions including the underpinning–suprasocial-construct, the genuine social intellectual–
function/posture as well as the media; and in many ways is the enabler (as to its prompting of a
supposedly
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable presencing—absolutising-identitive-constitutedness
existentialising—enframing/imprintedness–(as-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition)) of a human rationalising closedness that
structures/paradigms directly or indirectly the ‘patronising/disfranchising/disqualifying
acceptability/seemliness’ of the given human presencing—absolutising-identitive-
constitutedness existentialising—enframing/imprintedness–(as-to– historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition) imbued de-
mentative/structural/paradigmatic vices-and-impediments, and so as to dimensionality-of-

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human existential-instantiations \( \& \) meaningfulness-and-teleology \( \rangle \) reflecting the fact that (as to maximalising-recomposuring-for-relative-ontological-completeness\( \rangle \)—unenframed-conceptualisation involving human limited-mentation-capacity-deepening\( ^5 \) for ‘human re-motif—and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as of prospective nascent-particular/incipient-and-material/technical-sublimations\( ^3 \& \) reference-of-thought-devolving\( ^\rangle \) reflecting immanent-existence’s ontological-contiguity\( ^a \), so-epistemically underscored by the \( ^b \) reference-of-thought-and-its-devolving, as knowledge-reification\( ^c \) prospective human transcendence-and-sublimity/sublimation/subsupererogatory—de-mentativity rather implies first the ‘prospective nascent-particular/incipient-and-material/technical-sublimations\( ^3 \& \) reference-of-thought-devolving\( ^\rangle \)’ which then ultimately usher in the \( ^b \) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning own’s prospective sublimation, but then with the paradox that the ‘prospective nascent-particular/incipient-and-material/technical-sublimations\( ^3 \& \) reference-of-thought-devolving\( ^\rangle \)’ have to be existentially referenced/registered/decisioned as from the available desublimating prior \( ^c \) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (notwithstanding the need for its very own prospective sublimation at which point \( ^c \) incrementalism-in-relative-ontological-incompleteness\( \& \) enframed-conceptualisation is manifested), thus necessarily inducing presublimation until when the ‘prospective nascent-particular/incipient-and-material/technical-sublimations\( ^3 \& \) reference-of-thought-devolving\( ^\rangle \)’ decisively point to a prospective change/sublimation of the existentially referencing/registering/decisioning \( ^c \) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (at which point \( ^c \) maximalising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisation is manifested), so-arising as of the ultimately/eventually perceived referencing coherence/contiguity of the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-\(<\text{blinded-to-their-relative-ontological-completeness}\)\textit{—}\textit{reference-of-thought—}devolving\textit{>}'. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance \(<\text{including-virtue-as-ontology}\) as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ in many ways explain why budding-positivists like Newton and Descartes for instance paradoxically integrated medieval non-positivistic esoteric, alchemic and deistic notions, however marginally or qualified, as pragmatically complementing their nascent-particular/incipient-and-material/technical-sublimations-\(<\text{blinded-to-their-relative-ontological-completeness}\)\textit{—}\textit{reference-of-thought—}devolving\textit{>}' positivistic/rational-empiricism conceptions (as reflected with Newton’s interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes’ underlying deistic interest in association with his incipient positivistic mathesis universalis schema/disseminative metaphoricity\textit{—} explicited with his thinking proposition and scepticism exercise engendering as to its dimensionality-of-sublimating —\textit{amplituding/formative}\textit{—}supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/\textit{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\ our positivism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument attitude/mental-disposition/care—and—episteme\textit{—}). Along the same lines, it is interesting to note how Plato’s Socrates and Plato as to their dimensionality-of-sublimating\textit{—}\textit{amplituding/formative}\textit{—}supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/\textit{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—of-the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”) is effectively what epistemically underlies the inherent ontological-veracity of the ‘postconverging/dialectical-thinking of reference-of-thought sublimating as to the implied ontological-normalcy/postconvergence of notional–deprocrypticism’ over the inherent ontological-flaw of the ‘preconverging/dementing of reference-of-thought in desublimation-as-presublimating as to the implied epistemic-abnormalcy of notional–procrypticism’; as to the fact that the reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning speaks of the referencing projective-insights psychologically and apriorisingly underlying the prospective nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> as to their operant predicative-insights. Insightfully (as to its deneuterising—referentialism construed as of historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism>, notional–deprocrypticism
enabled 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 of historicity-tracing—hyperrealisation/hyperreal-transposition and vaguely articulated as of universal import but rather manifesting our positivism—procrysticism existentialising—enframing/imprintedness—hyperrealisation/hyperreal-transposition), the conception of human socio-institutional conceptions/constructs/models is rather as of ‘a supererogatory psychologistic protraction of human relevantly induced notional—asceticism (as to its skirting/peripheral initiation within a existentialising—enframing/imprintedness—hyperrealisation/hyperreal-transposition) to constructively enable the veridical expression of its ‘instigative—askesis—or-acumen de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’) in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension as of originariness-parrhesia—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation—and—aestheticisation-towards-ontology and inconsistently echoed in modern day deonto-professional institutional practices); and so
aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflect-epistemicity-relativism’>. 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’—> (with only the crossgenerational positive-opportunism arising from the relative-ontological-completeness comprehensively induced sublation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation that then elicits the universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness”), untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring—<as-to—postconverging-or-dialectical-thinking—apriorising-psychologism> of the relative-ontological-completeness apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic-
<as-to—transversality—of-affirmative-and-unaffirmative—disambiguated—’motif-and-apriorising/axiomatising/referencing’>). But then with such notional—asceticism associated with notional—deprocrypticism factoring in that the projective-insights ‘out of thin air’ (as of reasoning-through/messianic-reasoning) that go on to contemplate of prospective relative-ontological-completeness sublimation is potentially a universal human capacity as of discretionary human disposition (as to when relative-ontological-completeness avails) for opting for sublimating ontological-good-faith/authenticity ~de-mentating/structuring/paradigming—<seeding/incipient—profound—supererogation>, as-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> or opting for desublimating ontological-bad-faith/inauthenticity ~de-mentating/structuring/paradigming—<seeding/incipient—shallow—supererogation>, as-mentally-aestheticised—preconverging/dementing—qualia-schema>, and that (as speaking to human-subpotency ontological-faith-notion-or-ontological-fideism—imbued—underdetermination—of-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 profound-and-complete mentation-capacity ontological implications’; given that to avoid being merely a complexification of positivism—procrypticism as of the possibility for disjointedness—as-of—reference-of-thought notional—deprocrypticism warrants the requisite human organic-disposition as of notional—deprocrypticism apriorising/axiomatising/referencing—psychologism for prospective reasoning-through/messianic-reasoning ‘rather than just another induced reasoning—from-results/afterthought equally subjected to human notional—firstnatures—temporal—to—intemporal-dispositions—<so—construed—as—from—perspective—ontological-normalcy/postconvergence>’ speaking of a circular positivism—procrypticism complexification as of <amplituding/formative> wooden-language—{imbued—temporal—mere—
form/virtualities/dereification\textsuperscript{12}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{12}—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{12}
as to human incapacity to psychically project the overall existential dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation underlying notional—asceticism\textsuperscript{4}. This very notional—asceticism\textsuperscript{4} insight (speaking of dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) about the notional—deprocrypticism reflected in the overall ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{47} explains why the universalising-idealisation of the Socratic philosophers is not a ‘disengaged articulation but subverts’ non-universalising sophistry, why budding-positivism is not a ‘disengaged articulation but subverts’ non-positivising medieval-scholasticism and prospectively why postmodern-thought and herein notional—deprocrypticism is not a ‘disengaged articulation but subverts’ present-day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing<-amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) of thought; and so further reflected as to the fact that base-institutionalisation,\textsuperscript{10} universalisation, positivism and prospectively notional—deprocrypticism (as of their respective prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{12}) are respectively subversions of the aporeticisms of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,\textsuperscript{103} universalisation—non-positivism/medievalism and positivism—procrypticism. The veracity of human knowledge as ever always a ‘non-disengaging
meaningfulness-and-teleology" (with strategically flawed interpretations of prospective human aporeticisms to falsely enable totalisingly-disentailing—discretion/whim-of-thought projection and so over prospective ontological-veracity implied relative-ontological-completeness<sup>97</sup> <amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability): the ancient-sophists adopted a ‘non-universalising break with prospective ontological-contiguity<sup>66</sup> conception of relative-ontological-completeness<sup>87</sup> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<sup>96</sup> for knowledge-reification<sup>86</sup>’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness<sup>67</sup> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<sup>96</sup> of the universalising-idealisation of Socratic philosophers’ as being about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness<sup>87</sup> <amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’ to then falsely justify their non-universalising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and institutional self-preservation and so over addressing their prospective aporeticism-overcoming/unovercoming necessarily warranting prospective universalising-idealisation; likewise the medieval-scholastics adopted ‘a non-positivising break with prospective ontological-contiguity<sup>66</sup> conception of relative-ontological-completeness<sup>97</sup> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<sup>96</sup> for knowledge-reification ’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness<sup>97</sup> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation of budding-positivism’ as being about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity
implied relative-ontological-completeness\textsuperscript{87} \langle \textit{amplituding/formative} \rangle entailment—\textit{as-to-totalising-contiguous/coherent–factuality-of-variability}’ to then falsely justify their scholastic non-positivising pedanticising and institutional self-preservation and so over addressing their prospective aporeticism-overcoming/unovercoming necessarily warranting prospective positivism/rational-empiricism; and likewise it is herein contended that present day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—\textit{in-subontologisation/subpotentiation}-(blurring/undermining-of-prospective-totalising-entailing,\textit{ as-to-entailing} \langle \textit{amplituding/formative–epistemicity} \rangle totalising~\textit{in-relative-ontological-completeness} \rangle adopts ‘a disjointing/disparateness/disentailing break with prospective ontological-contiguity\textsuperscript{66} conception of relative-ontological-completeness’ as to existence—\textit{as-sublimating-withdrawal,}-eliciting-of-prospective-supererogation\textsuperscript{90} for knowledge-reification\textsuperscript{87} (as to a strategically flawed anti-relativism interpretation that then overlooks and ignores ‘relative-ontological-incompleteness’\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—\langle \textit{sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{17}/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 \textit{–as-rede-mentating/restructuring/reparadigming–psychologism}\textsuperscript{89} as of our present day \textit{presencing—absolutising-identitive-constitutedness} \textit{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\textsuperscript{86}–gesturings implied relativism is of \textsuperscript{10} universal import of relative-ontological-completeness as of
dimensionality-of-sublimating \( \rightarrow \text{amplituding/formative}\) supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ralionalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation)’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness\(^7\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^6\) of many a postmodern-thought herein construed as \(^4\) human-subject-emancipatory-relativism-driven-
recomposuring-constructivism-towards-singularisation\(^2\) 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\(^7\) <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\(^8\)/relative-ontological-completeness\(^7\)-
(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\(^5\)—as-rede-mentating/restructuring/reparadigming–psychologism’\(^8\) herein articulated as to ‘notional–deprocrypticism \(\) <amplituding/formative–
epistemicity>causality~as-to-projective-totalitative~implications~-for-explicating-ontological-contiguity\(^{15}\) as reflecting the overall ontological-contiguity\(^{16}\)—of-the-human-institutionalisation-process\(^{17}\)—underlied as of prospective deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment )

that protensively strives to explain everything as of notional-deprocrypticism <amplituding/formative>entailment—as-to-totalising-contiguous/coherent—factuality-of-variability (with such a postmodern-thought conception as ‘human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’ superseding the argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning’ as a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition

‘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’, and so as postmodern-thought is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of existentialising—enframing/imprintedness-(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) necessarily subject to ontological-bad-faith/inauthenticity\(^{18}\) as of the modern’s take prospective uninstitutionalised-threshold\(^{19}\) 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, with such messianicity and
worldviews/dimensions show a decadent wariness to ‘break with prospective ontological-contiguity\textsuperscript{15} conception of relative-ontological-completeness\textsuperscript{17} as to existence— as sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{8} for knowledge-reification\textsuperscript{18} as to the necessity for the prospective human aporeticism requisite ‘relative-ontological-completeness — apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment \textsuperscript{19})’, even as paradoxically when it comes to the prior registry-worldview’s/dimension’s aporeticism superseded by the given registry-worldview/dimension secondnatured ‘relative-ontological-completeness — apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment \textsuperscript{19})’ no such ‘break with prospective ontological-contiguity\textsuperscript{15} conception of relative-ontological-completeness as to existence— as sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{8} for knowledge-reification\textsuperscript{18}’ is implied (as ancient-sophists do not find any metaphysical/ideological advocacy issues with rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism but for when it prospectively comes to \textsuperscript{103}universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, medieval-scholastics do not find any metaphysical/ideological advocacy issues with \textsuperscript{103}universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism but for when it prospectively comes to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and likewise present day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation{(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—\textsuperscript{<amplituding/formative–epistemicity>}totalising—in-relative-ontological-completeness \textsuperscript{20}) do not find any metaphysical/ideological advocacy issues with
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism but for when it prospectively comes to
postmodern-thought herein implied as of as human-subject-emancipatory-relativism-driven-
recomposuring-constructivism-towards-singularisation and as herein articulated with
notional–deprocrypticism as preempting—disjointedness-as-of- reference-of-thought, as to-
'amplituding/formative–epistemicity>growth-or-conflatedness/transvaluative-
rationalising/transeptemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism). Critically, the ontological-
veracity of the ‘subverting nature/aestheticisation-and–aestheticisation-towards-ontology’ as to
'maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-
conceptualisation of human prospective sublimating-over-desublimation meaningfulness-and-
teleology is reflected in the overall ‘redounding/wavering/waveforming—of-the-referencing-
and-the-devolved-referencing-imbued-ontological-performance <including-virtue-as-
ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-
referencing-and-devolved-referencing’ thus projecting a notional–deprocrypticism epistemic
veracity of sublimation-over-desublimation as so reflected with the overall ontological-
contiguity—or of-the-human-institutionalisation-process; with the implications that in reality
sublimating (meaningfulness-and-telology) (as to destructuring-threshold-
(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-
performance <including-virtue-as-ontology> of human ontological-performance <including-
virtue-as-ontology>) is rather veridically supererogatory in its conception as of
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 counterintuitive to seconndnatured institutionalisation conceptions of sublimating “meaningfulness-and-teleology” in terms of mundane reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation comprehensive construal of sublimating “meaningfulness-and-teleology” on presencing-distorted—meritocracy/totalising—sovereign-appropriationing—of—human-ontological-performance—<including-virtue-as-ontology> terms—as-of-axiomatic-construct of ‘<amplituding/formative>disposedness—(as-to-orientation/value-construct/valuation—and—derived-parameterising) and ontologisation’ as so-reflected by the underpinning—suprasocial-construct (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and—teleology’ desublimating—existentialising—decisionality’ as from blantant brutish conquest/subjugation conception of approportioning, dominion protection conception of approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern day institutionally-distorted/disjointed conception of approportioning as particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity—and—lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy—for-relative-ontological-completeness—by-reification'/contemplative-distension”). But then such a presencing-distorted—meritocracy/totalising—sovereign-appropriationing—of—human-ontological-performance—<including-virtue-as-ontology> conception of sublimating “meaningfulness-and-teleology” as so-construed fundamentally as to the underpinning—suprasocial-construct
the same time advancing that stances of shallow-supererogation\textsuperscript{96} (as to presencing-distorted–meritocracy/totalising–sovereign-approporioning—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-approporioning—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 approporioning, dominion protection conception of approporioning, to the very natural-order-of-things conception of approporioning and to our subtle modern day institutionally-distorted/disjointed conception of approporioning) of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism are de-mentated/structured/paradigmed as to be incapable of explaining the possibility for prospective human emancipation/sublimation as reflected in the overall ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{97} implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} with respectively base-institutionalisation, universalisation, positivism and prospective notional–deprocrypticism (so-enabled rather by supererogatory dimensionality-of-approporioning—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness’/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to the ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking’‘projective-insights’/epistemic-projection-in-conflatedness’–of-notional–deprocrypticism-prospective—
sublimation)\(^\text{2}\) intemporal-disposition supererogatory rescalarisation of ontologisation and
value-construction within any given registry-worldview/dimension presencing—absolutising-
identitive-constitutedness\(^\text{3}\) existentialising—enframing/imprintedness—(as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ imbuend ‘ontological-good-
faith/authenticity\(^\text{4}\)-and-equanimity of social/institutional process towards credible
social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-
tonological-completeness \(^\text{5}\)by-reification\(^\text{6}\)/contemplative-distension’); as left to the non-
universalising ancient-sophists, non-positivising medieval-scholastics and our present day
procrpticism—or—disjointedness-as-of—reference-of-thought, the notion of any
supererogation\(^\text{7}\) as to prospective Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^\text{8}\) (as
advanced by Socratic philosophers \(^\text{9}\)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\(^\text{10}\) existentialising—enframing/imprintedness—(as-to—
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) given presencing-distorted—
meritocracy/totalising—sovereign-appropoitioning—of-human-ontological-performance\(^\text{11}\)
<including-virtue-as-ontology> (historically involving ‘dominance/vested-interest structure in
relative-ontological-incompleteness\(^\text{12}\)—presublimation-construct—of—meaningfulness-and-
teleology\(^\text{13}\) desublimating—existentialising—decisionality’ as from blantant brutish
conquest/subjugation conception of approportioning, dominion protection conception of
approportioning, to the very natural-order-of-things conception of approportioning and to our
subtle modern day institutionally-distorted/disjointed conception of approportioning). 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{26} for knowledge-reification\textsuperscript{26}', (hence inducing a flawed imponderable/inscrutable/unavoidable/inevitable/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{27} & <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\textsuperscript{31}’> at their prospective destructuring-threshold-{uninstitutionalised-threshold \textsuperscript{102}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{71}<-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---reference-of-thought--devolving> (whereas the latter is in want for its very own prospective sublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in reflecting ontological-contiguity\textsuperscript{23}), and this pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation then fails the requisite ontological-veracity of maximalising-recomposuring-for-relative-

<including-virtue-as-ontology>(historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness’–presublimation-construct–of–meaningfulness-and-teleology desublimating–existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of approportioning, dominion protection conception of approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern day institutionally-distorted/disjointed conception of approportioning as particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of 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-distension’). Whereas (as of ‘ontological-good-faith/authenticity’–and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness’–by-reification’/contemplative-distension’’) it is ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking ‘projective-insights’ /epistemic-projection-in-confledness’–of-notional–deprocrypticism-prospective-sublimation)’ intemporal-disposition supererogatory
distortion that seem to wrongly imply that human nature is of intemporal-disposition only without factoring the distorting implications on human ontological-performance\(^7\) \(-\langle\text{including-virtue-as-ontology}\rangle\) of human temporal-dispositions with regards to social-stake-contention-or-confliction at uninstitutionalised-threshold\(^9\), in rather truly reflecting human ontological-performance\(^1\) \(-\langle\text{including-virtue-as-ontology}\rangle\) as of notional–firstnatures—temporal-to-intemporal-dispositions\(<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}\rangle\) this then allows for conceptualising how intemporal-disposition induced ontological-performance\(^7\) \(-\langle\text{including-virtue-as-ontology}\rangle\) in superseding uninstitutionalised-threshold\(^10\) arises (as of the conflatedness\(^9\) of dimensionality-of-sublimating\(\langle\text{amplituding/formative–\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}\rangle\) implications) and so involving ‘human \langle\text{amplituding/formative–epistemicity} totalising–thrownness-in-existence\(\langle\text{as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-’\langle\text{amplituding/formative–epistemicity} totalising–conceptualisation’\rangle\) (speaking of varying temporal-to-intemporal human ontological-performance\(^7\) \(-\langle\text{including-virtue-as-ontology}\rangle\)) fundamental subjection to prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(\langle\text{profundity–de-mentating/structuring/paradigming, and as this in turn underlies the narrowing-down secondnaturing of the successive registry-worldviews/dimensions (while excluding human temporal-dispositions of ontological-performance \(-\langle\text{including-virtue-as-ontology}\rangle\) as to the \rangle\)
conflectedness 'of-notional-deprocrpticism-prospective-sublimation). This thus implies that human social-stake-and-contention framing as preformulating/preframing/premeaningfulness-
<metaphoricity>-disposition—as-to-psyche-induced-psychologism-of-existential-stake> is rather ever always caught up in an enframed–unenframed or enframed-overflowing or re-originary–as-unenframed/unbeholdingen/outlier-conceptualisation-(imbuend-
postconverging/dialectical-thinking)'—‘projective-insights’/‘epistemic-projection-in-
conflectedness ‘of-notional-deprocrpticism-prospective-sublimation) stance as to the prospective possibility of the ontological-veracity of human ontological-performance
<including-virtue-as-ontology> as to existence—as-sublimating-withdrawal, eliciting-of-
prospective-supererogation; wherein blurriness as to uninstitutionalised-threshold is an epistemic-constraint undermining sublimation and inducing desublimation, and universal-
transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness} as to induced prospective institutionalisation is an epistemic-constraint for undermining desublimation and inducing sublimation as such universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} is so-reflected in the succession of ‘relative-ontological-completeness’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment)' as narrowing-down selectivity of the intemporal-disposition for prospectively secondnatured institutionalisation. This disparateness-<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/grandest-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’) is equally reflected in the manifestation of postlogism and social-postlogism (arising from conjugated-postlogism induced meaningfulness-and-teleology) across the successive registry-worldviews/dimensions (as associated with psychopathy in our positivism–procrypticism registry-worldview/dimension); wherein the possibility for the specifically given registry-worldview/dimension induced postlogism and social-postlogism is fundamentally possible only as of the specific registry-worldview/dimension destructuring-threshold–(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance–<including-virtue-as-ontology> presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning imbued apriorising/axiomatising/referencing–psychologism ontological-deficiency whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism–or–disjointedness-as-of- reference-of-thought (notional–procrypticism). Such that the manifested postlogism–⟨perverted-outcome-sought-precedes-existentially-veridical-logical-dueness⟩ is directly related to the presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <amplituding/formative> disposedness–(as-to-orientation/value-construct/valuation–and–derived-parameterising) to be cognisant-and-integrative in prelogism–⟨as-of-conviction, as-to-profound-supererogation⟩ (construed as if of postconverging-or-dialectical-thinking–apriorising-psychologism) of the same meaningfulness-and-teleology articulated as of postlogism manifestation (articulated rather as preconverging-or-dementing–apriorising-psychologism) thus inducing the conjugated-postlogism; and so as to the fact that for instance a postlogism manifestation grounded in a social-setup as of say an animistic social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in prelogism–⟨as-of-conviction, as-to-profound-supererogation⟩ (as if of postconverging-or-dialectical-thinking–
apriorising-psychologism) is susceptible to the postlogism\(^7\) of notions-and-accusations-of-sorcery\(^5\) meaningfulness-and-teleology\(^4\) (articulated rather as preconverging-or-dementing\(^2\)—apriorising-psychologism) which will be de-mentatively/structurally/paradigmatically impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus the idea of ‘prelogism -as-of-conviction,-as-to-profound-supererogation\(^6\) cognisance-and-integration in presublimation\(^3\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising)’ speaks to the fact that more fundamentally postlogism\(^7\) and social-postlogism\(^7\) implications are ontologically escalating beyond just any particular/specific existential manifestation of postlogism\(^7\) and that inherently a presublimating\(^8\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is rather de-mentatively/structurally/paradigmatically an ontological-deficiency paradoxically in-wait for its manifest postlogism\(^7\) and social-postlogism\(^7\) and such a presublimating\(^8\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as to its cognisance-and-integration of postlogism\(^7\) is the more ontologically profound conceptualisation as to systemic aetiologisation/ontological-escalation implications of social pervasiveness of postlogism\(^7\) and conjugated-postlogism\(^7\). Ultimately as from the technical ontological-veracity of originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional–deprocrypticism, 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\(^8\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness—reference-of-thought-devolving—projects an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation that ‘undermines ontological-veracity as of maximalising-recomposing-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/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is circularly beholdening meaningfulness-and-teleology to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (as re-ontologising prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and thus undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposing induced re-motif-and–apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. The psychologistic and apriorising implications here is that with regards to say a God of plane proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane involving any existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation, is de-mentatively/structurally/paradigmatically already validating the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–
conceptualisation as paradoxically valid for all instances of aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation (thus inducing the animistic social-setup "incrementalism-in-relative-ontological-incompleteness"—enframed-conceptualisation and its non-positivistic complexification); as to the fact that it is a positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation adopting rather a relation of "non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring as from the non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation of such an animistic social-setup God of plane non-positivistic proposition’ that enables the possibility for "maximalising-recomposuring-for-relative-ontological-completeness"—unenframed-conceptualisation as bringing to the consciousness-awareness-teleology of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation induced psychologism of "reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation psychologism of "reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising. Furthermore, it is such ontologically-deficient "incrementalism-in-relative-ontological-incompleteness"—enframed-conceptualisation (as to its cognisant-and-integrative blending/incorporating of prospective ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness”—reference-of-thought- devolving> as if of relative-ontological-
incompleteness to human-subpotency’) that is behind the development of all the successive registry-worldviews/dimensions given 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-construed as being of preconverging-or-dementing—apriorising-psychologism epistemoc-normalcy/preconvergence (as so-reflected from the undermined maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation postconverging-or-dialectical-thinking—apriorising-psychologism conception in ontological-normalcy/postconvergence epistemoc-projection perspective). As of practical existential implications maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation means that the positivistic disposedness—(as-to-orientation/value-construct/valuation—and—derived-parameterising) cannot be responsive to the social-stake-contention-or-confliction projected as of such a non-positivistic meaningfulness-and-teleology, as to a fundamental positivistic disavowal of its non-positivistic disposedness—(as-to-orientation/value-construct/valuation—and—derived-parameterising) as non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of its non-positivistic apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation). By extension, maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation psychologistic and apriorising implications (so-construed as from the technical ontological-veracity of originariness/origination—⟨so-construed—as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩ perspective of notional—deprocrypticism), speaks to the fact that the psychoanalytic—
unshackling/memetic-reordering/institutional-recomposuring of the respective registry-worldviews/dimensions in relative-ontological-completeness (base-institutionalisation, universalisation, positivism and deprocrypticismincrementally) are projected in disavowal of their respective prior registry-worldviews/dimensions in relative-ontological-incompleteness (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively) destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating–decisionality} of-ontological-performance

<including-virtue-as-ontology> of ontological-performance as reflected by their <amplituding/formative> disposedness-{as-to-orientation/value-construct/valuation–and–derived-parameterising}, implying the latter are effectively non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of their respective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation). Thus, as to their respective <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasias–drag, all relative-ontological-incompleteness registry-worldviews/dimensions as of their preconverging-or-dementing apriorising-psychologism pretend to articulate what can prospectively be possible and impossible (in such a way that ‘conveniently’ imply that theirs is the registry-worldview/dimension that ‘thinks right’ while ignoring projective-insights as of the overall ontological-contiguity —of-the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-suprerogation ) with respect to all corresponding prospective relative-ontological-completeness projective-insights implications of transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness is exactly what renders their supposed
determination of what can prospectively be possible and impossible structurally/paradigmatic nonsensical but for the convenience of falling back (even when relative-ontological-completeness avails) as of ontological-bad-faith/inauthenticity to the notion that after all the world that exists is-as-of-their-given-registry-worldview/dimension however its dementative/structural/paradigmatic vices-and-impediments (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’). In a further elucidation, the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance -<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with human temporal inclination to ‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition has to do fundamentally with the very nature of human sublimation (notwithstanding its constraint by human limited-mentation-capacity). Such a most profound insight about human sublimation in ontological-normalcy/postconvergence as to ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ‘of-notional~deprocrysticism-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’ reflects a spontaneous human incipient/seeding sublimation-construct which is underlined by both human-decisionality-<as-

Human-decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> as both incipiently/seedingly and comprehensively so-elucidated (as of human formativeness—<as-to-intersolipsism-of-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 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
reproducibility-motif-of—meaningfulness-and-teleology’. Such that ‘human-decisionality-
as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’s omnipotentiality
is effectively construable as of ontological-normalcy/postconvergence and thus perspectively
reflected as to ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-
postconverging/dialectical-thinking⟩-‘projective-insights’/‘epistemic-projection-in-
conflatedness ’-of-notional–deprocripticism-prospective-sublimation⟩ intemporal-disposition
supererogatory recalarisation 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’. This elucidation of human-decisionality-⟨as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation⟩ and effectively-manifest-
sublimation/sublime as underlying human sublimation-construct is very much insightful for
grasping-and-analysing the issues involved with prospective human aporeticism (human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint) as to prospective desublimation, so-reflected
with the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-
referencing-imbued-ontological-performance 〈<including-virtue-as-ontology> as to
presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-
referencing’; and so in the sense that effectively-manifest-sublimation/sublime as strongly
associated with nascent-sublimations (nascent-particular/incipient-and-material/technical-
sublimations-〈blinded-to-their-relative-ontological-completeness 〈<reference-of-thought-
...devolving>>) induced as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation", do not necessarily imply holding-forth referencing/registering/decisioning as
from such nascent–human-decisionality-induced-sublimation<-of-blinded-relative-ontological-
completeness-imbued,-supererogatory-reference-of-thought/grandest-axiomatic-construct—
as-to-referencing/registering/decisioning> but are rather instigatively referenced/registered/decisioned by the overall underpinning–suprasocial-construct as to the
(relative-ontological-incompleteness-presublimating-reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning) presublimation–human-
decisionality-induced-desublimation, and so as to a ‘prospective ontologically-flawed
presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for
nascent–human-decisionality-induced-sublimation<-of-blinded-relative-ontological-
completeness-imbued,-supererogatory-reference-of-thought/grandest-axiomatic-construct—
as-to-referencing/registering/decisioning> in the overall prospective human sublimation-
construct’ so-construed as ‘incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation (and so-reflected as of human living-development–as-to-
personality-development, institutional-development–as-to-social-function-development and
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology” over “maximalising-
recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation for
effectively-manifest-sublimation/sublime of nascent–human-decisionality-induced-sublimation-
<-of-blinded-relative-ontological-completeness-imbued,-supererogatory-reference-of-
thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for
prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology and its induced prospective
living-development–as-to-personality-development and institutional-development–as-to-social-

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<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). However, human limited-mentation-capacity as it induces human notional–firstnatures—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence with respect to human ontological-performance –<including-virtue-as-ontology> is effectively the critical de-mentative/structural/paradigmatic impediment to human omnipotentiality but that said the possibility for human limited-mentation-capacity-deepening is equally what critically renders the elucidation of human omni-potential pertinent and vital (as herein undertaken beyond any 
presencing—absolutising-identitive-constitutedness perspective in <amplituding/formative–
hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implied-functionalism>, followed by dominance/vested-interest—drivenness, and finally generalised social apprehension of the possibility for prospective re-ontologisation (however the merits of their underlying case); as to the fact that universal-transparency-(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-imbuend 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—enframing/imprintedness—(as-to-  

historicity-tracing—in-presencing—  

hyperrealisation/hyperreal-transposition)  

social-vestedness/normativity-<discretely-implied-  

functionalism> and  

dominance/vested-interest—drivenness’  

dementatively/structurally/paradigmatically reflects ‘prospective ontologically-flawed  
presublimation–human-decisionality-induced-desublimation  
usurpation-of/substitution-for  
nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-  
completeness>-imbued,  

supererogatory—reference-of-thought/grandest-axiomatic-construct—  
as-to-referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as  
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation. Omnipotentiality as both incipiently/seedingly and comprehensively  
‘effectively reflected subsumptively in human operative consciousness-by-subconsciousness  
directedness in existence—as-sublimating-withdrawal,-eliciting-of-prospective-  
supererogation  
as eliciting effectively-manifest-sublimation/sublime in existence’ (as of  
human living-development—as-to-personality-development, institutional-development—as-to-  
social-function-development and Being-development/ontological-framework-expansion—as-to-  
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology  
), is  
underlined by a psychological-disposition to supererogatory—unbeholdening-conflatedness  
(bound to a  
historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective—  
ontological-normalcy/postconvergence-reflected—epistemicity-relativism>  
formativeness—<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-  
deferentialism>-of—meaningfulness-and-teleology  
of intemporal-projection) over a  
psychological-disposition to relic/artifactual–beholdening-constitutedness  
(bound to a  
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition  
formativeness—<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
the de-mentative/structural/paradigmatic human-subpotency seeding/incipient ‘relic/artifactual–
beholdening-constitutedness’ disconvergence with ‘the full-potency of existence ontological-normalcy/postconvergence construable as of supererogatory–unbeholdening-
conflatedness’ historiality/ontological-eventfulness/ontological-aesthetic-tracing-
perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’
reflecting effectively-manifest-sublimation/sublime’. At issue thus when it comes to ‘aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance’
<including-virtue-as-ontology>’ as to omnipotentiality is ever critically human capacity for psychoanalytic-unshackling/memetic-reordering/institutional-recomposing in an aestheticisation–and–aestheticisation-towards-ontology relation to social-stake-contention-or-confliction (as of supererogatory–unbeholdening-conflatedness historiality/ontological-eventfulness/ontological-aesthetic-tracing-
perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> so-implied as of notional–deprocrypticism) capable of superseding prior human-subpotency ‘relic/artifactual–
beholdening-constitutedness’ historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition formativeness—<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–
meaningfulness-and-teleology* disconvergence with ‘the full-potency of existence ontological-normalcy/postconvergence construable as of supererogatory–unbeholdening-
conflatedness’ historiality/ontological-eventfulness/ontological-aesthetic-tracing-
perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’
reflecting effectively-manifest-sublimation/sublime’. At issue thus when it comes to ‘aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance’
<including-virtue-as-ontology>’ as to omnipotentiality is ever critically human capacity for psychoanalytic-unshackling/memetic-reordering/institutional-recomposing in an aestheticisation–and–aestheticisation-towards-ontology relation to social-stake-contention-or-confliction (as of supererogatory–unbeholdening-conflatedness historiality/ontological-eventfulness/ontological-aesthetic-tracing-
perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> so-implied as of notional–deprocrypticism) capable of superseding prior human-subpotency ‘relic/artifactual–
beholdening-constitutedness’ historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition formativeness—<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–
meaningfulness-and-teleology* and reflecting the reality of human notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> as ‘prospectively distorting/undermining the equanimity/balance of human theoretical-conceptual-operant institutionalised-
conceptualisations’ inducing prospective ‘desublimating—presencing—absolutising-identitive-
constitutedness\(^{13}\) existentialising—enframing/imprintedness—⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ social-vestedness/normativity—⟨discretely-implied-functionalism⟩ and dominance/vested-interest—drivenness’. The messianic and parrhesiastic ontological-veracity of human \(<\text{amplituding/formative}>\text{disposedness—(as-to-orientation/value-construct/valuation—and—derived-parameterising)}\rangle\) (as to ‘prospective/nascent relative-ontological-completeness\(^{67}\) reference-of-thought/grandest-axiomatic-construct—⟨as-to-referencing/registering/decisioning \text{supererogatory—unbeholding-conflatedness}\rangle\) projective-insights as of notional—deprocrypticism’ underlying the overall: human-subpotency ‘fatedness—of-sublimation-over-desublimation to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-\(<\text{amplituding/formative—epistemicity}>\text{totalising—renewing-realisation/re-perception/re-thought,—in—}\text{supererogatory—epistemic-conflatedness}\rangle\) in reflecting holographically—⟨conjugatively-and—transfusively⟩ the ontological-contiguity\(^{66}\)—of-the-human-institutionalisation-process\(^{55}\), is effectively reflected by the fact that all presencing-distorted—meritocracy/totalising—sovereign-appropriationning—of-human-ontological-performance\(^{55}\)—⟨including-virtue-as-ontology⟩ terms—as-of-axiomatic-construct of ‘\(<\text{amplituding/formative}>\text{disposedness—(as-to-orientation/value-construct/valuation—and—derived-parameterising)}\rangle\) and ontologisation’ as so-reflected by their underpinning—suprasocial-construct (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness\(^{68}\)—presublimation-construct—of—meaningfulness-and—teleology\(^{9}\) desublimating—existentialising—decisionality’ as from blantant brutish conquest/subjugation conception of appropriopring, dominion protection conception of appropriopring, to the very natural-order-of-things conception of appropriopring and to our subtle modern day institutionally-distorted/disjointed conception of appropriopring) are rather manifestations of ‘relic/artifactual—beholding—constitutedness\(^{13}\) presencing—absolutising—identitive—constitutedness\(^{13}\) existentialising—enframing/imprintedness—⟨as-to- historicity—
deference with lack of universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{103}amplituding/formative–epistemicity\textendash totalising\textendash in-relative-ontological-completeness\textsuperscript{104})’ and leading to direct/indirect dominance/vested-interest\textendash drivenness de-mentative/structural/paradigmatic domination/pre-eminence over social-stake-contention-or-confliction. The grander issue in this regards (as to optimal human reframing capacity with regards to the equanimity/balance of human theoretical-conceptual-operant institutionalised-conceptualisations) as of the present thus has to do with ‘generalised-and-representative human appreciation of its reifying and empowering reflexivity potential giving the perplexing/passivising modern day scale of organisationally and institutionally de-mentated/structured/paradigmed ‘meaningfulness-and-teleology’\textsuperscript{105} 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 \textsuperscript{79}presencing\textendash absolutising-identitive-constitutedness\textsuperscript{13} existentialising\textendash enframing/imprintedness\textendash (as-to-\textsuperscript{46}historicity-tracing\textendash 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 \textsuperscript{79}presencing\textendash absolutising-identitive-constitutedness\textsuperscript{13} existentialising\textendash enframing/imprintedness\textendash (as-to-\textsuperscript{46}historicity-tracing\textendash in-presencing–hyperrealisation/hyperreal-transposition) conceptualisations), as well as more fundamentally undermining the capacity for human re-originary\textendash as-unenframed/unbeholdening/outlier-
conceptualisation-\langle\text{imbued-postconverging/dialectical-thinking}\rangle-\langle\text{projective-insights}\rangle/\langle\text{epistemic-projection-in-conflectedness}\rangle-\langle\text{of-notional-deprocrypticism-prospective-sublimation}\rangle \) engagement with existence as to all-encompassing $<\text{amplituding/formative-epistemicity}>\langle\text{totalising-renewing-realisation,-re-perception,-re-thought-in-epistemic-conflectedness}\rangle$ 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-$<\text{amplituding/formative-epistemicity}>\langle\text{totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflectedness}\rangle$ in reflecting holographically-$<\text{conjugatively-and-transfusively}>$ the ontological-contiguity $<\text{immanent-ontological-contiguity}>$ of the human-institutionalisation-process $'$), omnipotentiality is ever always directly and truly contemplatable as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation $'$ (as can be so-constrained as of $<\text{amplituding/formative-epistemicity}>\langle\text{totalising/circumscribing/delineating}\rangle$ foregrounding—entailment-$<\text{postconverging-narrowing-down-sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}\rangle$ in reflecting ‘immanent-ontological-contiguity $'$, as-operative-notional-deprocrypticism’ so-reflecting $<\text{amplituding/formative-disposedness}\rangle$ (as-to-orientation/value-construct/valuation—and-derived-parameterising) and $<\text{amplituding/formative-entailment}\rangle$ (as-to-totalising-contiguous/coherent—factuality-of-variability)). Such that in many ways the overarching reframing for convergence towards omnipotentiality is more profoundly and supersedingly about undermining/subverting disparateness-of-conceptualisation-$<\text{unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’}>$ (as to its notional-procrypticism or notional-disjointedness-as-of-‘reference-of-thought’) so-associated with ‘prospective ontologically-flawed presublimation–human-decisionality-induced-
motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^6\) in inducing aestheticisation-towards-ontology’ necessarily implies that intelligibility itself is seedingly/incipiently encumbered with ‘presublimating relic/artifactual–beholdening-constitutedness\(^3\) of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ when it comes to eliciting ‘prospective/nascent sublimating \textit{supererogatory–unbeholdening-conflatedness}\(^1\) momentous historiciality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism'>’ (and so all along from the very seeding/incipient aestheticisation–and–aestheticisation-towards-ontology and so-perpetuative as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^9\)), as to the fact that ‘intelligibility as the effectively-manifest-sublimation/sublime arising from subjecting-and-resubjecting motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^6\)’ speaks of ‘successions of aestheticising constitutedness\(^1\) failing to factor in human limited-mentation-capacity’ and thus ‘inducing an absolutising referencing/registering/decisioning (an absolutising construct–of-human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>\(^7\) that incidentally/parenthetically wrongly purport to reflect ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’. It is this fundamental insight ‘about the inherent absolutising referencing/registering/decisioning ontological-deficiency necessarily arising from human limited-mentation-capacity’ (requiring ‘projective-insights’/‘epistemic-projection-in-conflatedness’ as to human limited-mentation-capacity-deepening\(^8\) that underlies the notion of human \(^1\) de-mentation-
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’. Interestingly, this seedingly/incipiently fundamental paradox of ‘prospective/nascent sublimating supererogatory—unbeholding-conflatedness’ and ‘presublimating relic/artifactual—beholding-constitutedness’ as to its perpetuative encumberment of human intelligibility, correspondingly highlights the inherent disambiguation of human meaningfulness-and-teleology ‘as of the seeding/incipient encumberment of its momentous-unbeholding—aestheticising-reflex with its merely-beholdening—aestheticising-reflex’ (so-perpetuative as to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology), as the more critical drawback to overarching reframing of ‘human-decisionality <as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. This insight can be translated by the fact that nascent-sublimations (nascent-particular/incipient-and-material/technical-sublimations,<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving>) as to their effectively-manifest-sublimation/sublime rather speak to an underlying veracity about immanent-existence ‘beyond and 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-unbeholding—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 presenting—absolutising-identitive-constitutedness as to presenting-distorted–meritocracy/totalising–sovereign-appropportioning—of-human-ontological-performance—including-virtue-as-ontology>

‘merely-beholdening–aestheticising-reflex of meaningfulness-and-teleology’) could only be possible by the cumulating/recomposuring of all such ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ manifested at various stages across all human societies/cultures and diffusible likewise across all human societies/cultures with the implications that such ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ more fundamentally speak to ‘overall human momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime attainment’ (with such a truer ontological-veracity rather much more profound than the ‘merely-beholdening–aestheticising-reflex of meaningfulness-and-teleology’ of various societies/cultures and as of such ontologically-flawed representation across various human historial epochs). In this respect the ontological-veracity of human institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’>) (as of the accruing effectively-manifest-sublimation/sublime from stone-age to bronze-age to iron-age involving the formation of agrarian societies and cities and subsequent development of universalising societies and today’s positivising modern world) rather more aptly speaks of ‘overall human momentous-
apriorising/re-axiomatising/re-referencing-conceptualisation> so-underscored by ‘effectively underlying human beholdening—inching,-apprehending,-and-taming–drive or aestheticising—


with regards to effective convergence/advancement of ‘human-decisionality—⟨as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation⟩ omni-potential


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—inpresencing–hyperrealisation/hyperreal-transposition)) as from nonpresencing—<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective just as so-reflected ‘between reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-of-aestheticisation’ and so as of ‘relative-ontological-incompleteness’/relative-ontological-completeness’.
transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) of sublimating–nascence’ (as to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness”–‘reference-of-thought–’devolving>) is relatively bound to elicit individual and social positive-opportunism deferential-formalisation-transference of existentialising–decisionality while ‘blurriness’ in existentialising–decisionality’ is relatively bound to undermine individual and social deferential-formalisation-transference as to relative-ontological-incompleteness”–presublimation-construct–of–’meaningfulness-and-teleology” desublimating–existentialising–decisionality (thus undermining the requisite relative-ontological-completeness”–‘reference-of-thought–and–‘reference-of-thought–devolving–’meaningfulness-and-teleology” comprehensiveness of prospective sublimating–nascence’ as of the sublimating–nascence teleological-inflation-(as-to-more-profound-nondisjointing–<amplituding/formative–epistemicity>totalising/circumscribing/delineating)). That is, the individual and social existentialising–decisionality is more readily defined by default in ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ and this is effectively the default individual and social existentialising–decisionality psychological-disposition as to upholding/defending sovereignty, but then given human limited-mentation-capacity the individual and social are then secondarily predisposed to deferential-formalisation-transference existentialising–decisionality psychological-disposition as to the positive-opportunism” consequences of deferring to ‘universal-transparency’–{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness”) of sublimating–nascence’ (in delegating sovereignty ultimately as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ) with the lack of such ‘universal-transparency”–{transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of
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—referring/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/intelligibilitysetup/measuringinstrument–for–conceptualisation psychologism of reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising, and so as to the positivistic meaningfulness-and-teleology'
‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{16} with regards to sublimating–nascence teleological-inflection-(as-to-more-profound-nondisjointing–\textlangle amplituding/formative–epistemicity\textrangle totalising/circumscribing/delineating), likewise prospectively with regards to nascent-particular/incipient-and-material/technical-sublimations–\textlangle blinded-to-their-relative-ontological-completeness\textrangle \textlangle reference-of-thought\textrangle \textlangle devolving\textrangle 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\textsuperscript{16}’ in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality imbuenment’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{16} 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/s\textsuperscript{2} for instance for one reason or another but for existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{16}), 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>
where the underlying registry-worldview/dimension existentialising–frame of knowledge is of non-positivistic desublimating–existentialising–decisionality and is not addressed/dealt-with as the Galileos, Descartes, etc. understood with respect to non-positivising medieval-scholasticism desublimating–existentialising–decisionality or the universalising-idealisation Socratic-philosophers sublimating–existentialising–decisionality understood with respect to non-universalising ancient-sophists desublimating–existentialising–decisionality and in both instances as of their prospective registry-worldviews/dimensions implied incipient/seeding <amplituding/formative–epistemicity>totalising–thrownness-in-existence, -imbued-projective-arbitrariness/waywardness-{as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-ofʻ<amplituding/formative–epistemicity>totalising–conceptualisation} as to sublimating–nascence epistemic-confatedness as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing, and it is contended as well that the conceptualisation herein is rather the more profound as to when its meaningfulness-and-teleology elucidates as to its deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought sublimating–existentialising–decisionality ‘the desublimating–existentialising–decisionality of such disjointing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) underlying existentialising–frame of knowledge as to fundamental misanalysis’ as so-reflected also with ‘postmodern thinkers direct/indirect criticisms of presencing—absolutising-identitive-constitutedness as the sublimating–existentialising–decisionality predefining condition for their specific knowledge articulation to more profoundly be grasped/comprehended/realised), with human knowledge-construal being an altogether level playing field only driven as of the sublimating potential as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation (and in this regards theories and concepts cannot be articulated to imply that their subverting criticisms are rather personal/traditions attacks as is increasingly the case in todays institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\rangle since the very first credo of the intellectual is for inherent knowledge above any given theories and concepts and traditions which are rather subordinate to the more profound purpose of the human knowledge-reification project as was so understood and propounded by such mid-twentieth century thinkers like Bertrand Russell, A.J. Ayer, Richard Rory, etc. even as their conceptions came under criticism because a genuine relation with knowledge is what can bring about appropriate prospective correction for sublimating knowledge when prospective inspiration avails notwithstanding the traditional approach to knowledge so long as it remains self-critical whereas a false social and institutional pre-eminence driven relation to knowledge shoves existential issues under the table not because there is no human intelligence to tackle true knowledge but because the possibility for more profound contemplation is a-priori placed out-of-sight since ‘supposed knowledge-reification as to its gesturing’ is as of ‘existentialising–decisionality that desublimatingly precedes knowledge-reification’ rather than veridically ‘knowledge-reification as of its very own deriving/manifest/ensuing/eventuating sublimating–existentialising–decisionality’ and as so-reflected when mere-formulaic 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/intelligibilitysetup/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 ‘implicit sublimating–existentialising–
decisionality’ underlying the ‘non-immediacy prospective sublimating value and ontological-
veracity disposition’ associated with nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness>—reference-of-thought-
devolving> (as reflected by the dedication/selflessness/disinterest/magnanimity underlying
such existentialising–decisionality of sublimating–nascence as to existence—as-sublimating-
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-devolving>) 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 <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) 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 aetiology-ontological-escalation and so as to mediocre rationales of their very own presencing—absolutising-identitive-constitutedness\textsuperscript{1} <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drags 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\textsuperscript{2}–


<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation are naively construed ‘as inherently superseding prospective human
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology’ as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation’ and so ‘by the mere
presencing—absolutising-identitive-constitutedness’ existentialising—
enframing/imprintedness-(as-to-‘historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) mystic of institutional pre-eminence whether
intellectual or administrative/governmental’ as we can appreciate in such a case like Edward
Snowden’s with a human desublimating–existentialising–decisionality of vague ‘beholding
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 ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of
existence’). Ultimately, such de-mentating/structuring/paradigming intellectual or
administrative/governmental institutions desublimating–existentialising–decisionality as to
social-and-institutional-frameworks-of—referencing/registering/decisioning conception tend to
align with their given presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness-(as-to-‘historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) (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 desublimating–existentialising–decisionality’. Thus the construal of
sublimating–existentialising–decisionality as arising as of prospective ‘reference-of-thought–
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 sovereignty but rather as explicitly projecting the notion of appropriate-and-coherent human sovereignty deferential-formalisation-transference ‘in relation to prospective knowledge as of human specialisation-and-focussing, time-investment as well as effectively manifestable sublimation’ and so with regards to human limited-mentation-capacity implied requisite expediency for profound human ontological-performance-<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 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’ in a non-positivistic social-setup between prospective positivistic knowledge and prior non-positivistic knowledge is exactly what can enable pedantic
dispositions to cultivate non-positivistic ‘meaningfulness-and-teleology’ in such a social-setup), and critically in this regards it principally involves pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness) as undermining the social-construct’s intellectually potent reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-<imbued-and-
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 notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence 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 sublating 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 sublating–existentialising–decisionality (and as the ‘mediatic framework of access and communication of sublating thought’ is rather turned around into ‘a framework that supposedly inherently create sublating 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/subpotentialisation’). 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 (as in epistemic re-originariness/re-origination projective/reprojective cross-subjection of knowledge-reification to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as herein underlied with notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–meaningfulness-and-teleology in nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection, and so similar to a Derridean ‘heterogeneous genesis’ epistemic conception), 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-reification’ process becomes highly impersonal and complementary in a natural way’ without the artifice of ‘politically-driven accommodation of ideas not necessarily as of the pre-eminence of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’. In this regards, it is contended that the argumentation articulated herein are strictly striving towards aetiolisation/ontological-escalation in reflection of ‘abstract human intemporal individuative ontological-performane (as to the backdrop of the notionalisation/notional-conception/amplituding of knowledge in reflection of human notional~firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from- perspective–ontological-normalcy/postconvergence>) while striving for totalising-entailing pertinence of thought’ and so projecting beyond any implications of personalising/particularising import but rather turning towards ‘ontological elucidation import as it then reifyingly-and-empoweringly enables human sublimation as to prospective operationalising construals’ and so-reflected in the idea that the fundamental stakes of prospective knowledge-reification is about prospective social-stake-contention-or-confliction and not prior social-stake-contention-or-confliction (as for instance prospective positivistic meaningfulness-and-teleology is not developed to go about articulating/relating-to meaningfulness-and-teleology as to the prior social-stake-contention-or-confliction of non- positivistic meaningfulness-and-teleology), and so by the mere implications of dimensionality-of-sublimating—<amplituding/formative>supererogatory–de- mentativeness/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—\textlangle\textamplituding/formative\textrangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textrangle/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation by the prior presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to-\textlangle\texthistoricity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textrangle). 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\textlangle\textincluding-virtue-as-ontology\textrangle) 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-\textlangle\texthistoricity-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 notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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-reification⁶. 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-reification⁶’ 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-supererogation⁶ 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-supererogation⁶ 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-supererogation⁶ may find useful or not! In this respect, it is critical to understand what defines humanity as to the ‘firstnatureness and derived secondnatures positive-opportunism’ required for human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-beholdening-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re—thought,—in—supererogatory—epistemic-conf一旦edness ; as to the fact that all human sublimation is instigated as of re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking—‘projective-insights’/epistemic-projection-in—conf一旦edness—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 notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective-ontological-normalcy/postconvergence> to whatever induced supererogation<supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality). 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—supererogatory—epistemic-conflatedness in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity<ontological-performance—<including-virtue-as-ontology> desublimating—existentialising—decisionality. In other words ‘the legislation for human prospective sublimation’ (as to sublimating—existentialising—decisionality) lies with the firstnatured intemporal individuation relation to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation and the positive-opportunism<arising thereof (as of a minimum) for human secondnaturing institutionalisation; and so as to the fact that the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. didn’t ask for any prior consent from the rest of the human species to undertake whatever sublimation they envisioned about humanity
making nonsensical the idea that there is any ‘generalised human deterministically constraining contemplation of prospective sublimating’. Humanity as such has always been, is and will ever always be about intemporal individuations imagination-and-capacity-for-prospective-sublimation (as to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology implications) and in that regards the triteness of human pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/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-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology 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—de-mentativeness/epistemic-growth-or-conflatedness/transvalutive-rationalising/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—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—(imbued—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—historicity-tracing—in-
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’ along the same lines as the conception of both reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation and originariness-parrhesia,—as–spontaneity-of-aestheticisation in the sense that the one notion is already caught up in the other notion in the sublimating/desublimating <amplituding/formative–epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation—aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness /relative-ontological-completeness’ (sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /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 —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—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’ -
<amplitude/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and this aporeticism overcoming/unovercoming ‘can’t be dodged’ and then a pretense of prospective ontological-performance ‘<including-virtue-as-ontology>/morality/ethics, etc. re-avails (explaining why what then arises is rather pedantic incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and
associated <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>}). Put
simply as of 6 nonpresencing,<perspective–ontological-normalcy/postconvergence> (in so-
reflecting human limited-mentation-capacity-deepening ), the vices-and-impediments of the
successive registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, base-
institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and our
positivism–procrypticism at their respective destructuring-threshold-{uninstitutionalised-
threshold //presublimating–desublimating-decisionality}–of-ontological-performance

<including-virtue-as-ontology> de-mentatively/structurally/paradigmatically speak to their
requisite prospective dimensionality-of-sublimating —
<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
confatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equality 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

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 notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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 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’). Thus as to critical pure-ontology (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>) the fact is rather that inherent to human temporality is its ‘ephemeral purpose beholdening’ that ‘do not truly know-of/carry a 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-of-existential-unthought> existentialising—frame. This prospect of human temporality induced increasing incoherence (as to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) is a fundamental factor to be taken into consideration for ‘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 overcoming/superseding ‘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 specifically such an overcoming/superseding is rather crossgenerational when it comes to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology (given the more profound ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’ /
‘taxingness-of-originariness,-imbued–sublimating–amplituding as to the backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of-‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>’; and as so-reflected with 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-confoundedness 2 in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process’’. This critical pure-ontology analysis point out that ‘meaningfulness-and-teleology’ cannot be profoundly construed as being about mere-manipulable formulaicity but rather contrastively as being about ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity’ (and as to the fact that knowledge-reification 3 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). In many ways the above elucidation of the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality proned to presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as-to– historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) needs to be critically brought to the consciousness-
awareness-teleology of the ‘genuinely aspiring student of society and human-and-social-constructs’ (given a social-domain relatively undermined by ‘temporal 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-
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>) can thus de-mentatively/structurally/paradigmatically be construed as of ‘notionalisation/notional-conception/amplituding of knowledge’, wherein existence as to its very panintelligibility—even effusing/ecstatic–inlining is the very aloofness/detachment upon which human conceptivity/epistemic-reflexivity can supererogatorily act/react in sublimation or desublimation from whence knowledge as to organic-knowledge can arise so-construed as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation. Thus ‘notionalisation/notional-conception/amplituding of knowledge’ underlies inherent existence-sublimating–de-mentating/structuring/paradigm or existence-desublimating–de-mentating/structuring/paradigm elicitable respectively as from human ontological-good-faith/authenticity~de-mentating/structuring/paradigm,<seeding/incipient–profound –supererogation~de-mentating/structuring/paradigm as-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> or ontological-bad-faith/inauthenticity ~de-mentating/structuring/paradigm–
<seeding/incipient–shallow\textsuperscript{-}supererogation \textsuperscript{-}as-mentally-
aestheticised–preconverging/dementing –qualia-schema>. It is thereafter (in the wake of
ontological-good-faith/authenticity \textsuperscript{~de-mentating/structuring/paradigming–}
<seeding/incipient–profound\textsuperscript{-}supererogation\textsuperscript{-}as-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>) that the veridical prospect
of critical pure-ontology then arises. Critically, human existence-desublimating–de-
mentating/structuring/paradigming—by—existence-sublimating–de-
mentating/structuring/paradigming (as of ‘relative-ontological-incompleteness’/relative-
ontological-completeness \textsuperscript{–}(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\textsuperscript{–}as-rede-mentating/restructuring/reparadigming–psychologism’ 
) speaks to the
ontological-veracity that human sublimation reflected in human ontological-performance\textsuperscript{–}
<including-virtue-as-ontology> is conceptually more than just of ‘mere discrete individuals
relevant ontological-performance \textsuperscript{-}<including-virtue-as-ontology>’ (as can naively be
construed with notions of morality/ethics, etc. failing to reflect as from ‘\textsuperscript{nonpresencing–}
<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective the
more ontologically profound issue of any given registry-worldview’s/dimension’s
‘destructuring-threshold-\textsuperscript{(uninstitutionalised-threshold \textsuperscript{~}presublimating–desublimating-
decisionality)~of-ontological-performance \textsuperscript{–}<including-virtue-as-ontology> dynamics of
notional–firstnaturenedness—temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’ associated with
<amplituding/formative> wooden-language\{imbued—temporal–mere-
form/virtualities/dereification\textsuperscript{~/}akrasiac-drag/denatured/preconverging-or-dementing\textsuperscript{–}
narratives—of-the-‘reference-of-thought’-categorical-imperatives/axioms/registry-teleology’).

sublimating-withdrawal,-eliciting-of-prospective-supererogation<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> that is not subjected to human-subpotency; as to the fact that it is only a human limited-mentation-capacity maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation relation with existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that can induce sublimation-over-desublimation. Such a veridical ontology (in relegating/doing-away-with/superseding the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’) is critically all about ‘a coherent totalising-entailing knowledge-reification—gesturing’ exposed to existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>; with such a coherent totalising-entailing knowledge-reification—gesturing accounting for overall knowledge historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as to human limited-mentation-capacity-deepening imbued conceptivity/epistemic-reflexivity (so-reflected in the ‘momentousness-driven coherence of knowledge-reification—gesturing as to entailing<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness’ so-associated with human limited-mentation-capacity-deepening>). It is important to note in this regards that ‘knowledge-reification—gesturing historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ is the more profound conception of ontology and science (as to human dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation), and so as of the ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity’ driving ontology and science across their punctual developments from past to present and into the future (underlined by human ‘sublimating–referencing/registering/decisioning self-becoming/self-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 beholding 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 presencing—absolutising-identitive-constitutedness conception in desublimating–referenced/registered/decisioned self-presence/self-constitutedness —<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-<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/paradigmimg-
<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
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-
stance-contention-or-confliction beholding-becoming—distortive-originariness/distortive-
origination—as-to—historicity-tracing—inhibited-mental-aestheticising (speaking of shallow
‘germinative intensification—amplitudding of aestheticisation—beholding-out-of-bechancing’
/ ‘taxiness-of-originariness,-imbued–sublimating-by-desublimating–amplitudding as to the
backdrop-of-inherent-immanent-existence’s—sublimation-structure-<of–unsurrealistic-as-real’—
ontological-normalcy/postconvergence>’). In many ways this latterly identified manifestation
of ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’,
wherein political purpose supposedly supersedes human intellective potency is the very crème-
de-la-crème de-mentative/structural/paradigmatic and defining basis for social-and-
institutional-frameworks-of—referencing/registering/decisioning
of desublimating-existentialising-decisionality as to ‘temporal beholding as sovereigning–
imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to
incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation as well as dominance/vested-interest with this dynamic inducing ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification’), and critically social sublimation/emancipation necessarily requires human aporeticism overcoming/unovercoming along these intimately-and-dynamically reinforcing existentialising—frames of human destructuring-threshold-(uninstitutionalised-threshold⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻~-~-‐<including-virtue-as-ontology>. This latter conceptualisation goes well beyond a point of just mere technical ontological-pertinence as to the fact that it operantly captures in a nutshell the prospectively requisite human aporeticism overcoming/unovercoming in upcoming years and decades, as to the capacity for the human to redefine humanity in the light of the societal and technological transformations of the past few decades and the resultant/developing geopolitical context. It is herein contended that the incapacity for such a collective reconstrual of humanity (as to ‘intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence implied as to the very inherent knowledge-reification—gesturing as determining sublimating–existentialising–decisionality’) following the social and industrial transformation occurring by the end of the th century very much underlies the ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification’) which could only end up in the human-made calamities of the 20th century so-critically attributable to dominion/statal—logic-(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—dementating/structuring/paradigm—as-to-its-specific–collateralising—
beholding-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>--and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity--<discretely-implied-functionalism>). In many ways, this highlights the
subjection of the genuine social intellectual–function/posture by dominion/statal–logic-
(preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-
beholding-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>--and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity--<discretely-implied-functionalism>) (reflected as to the underpinning–
suprasocial-construct enclosing/hemming-in religiosity inculcated as defining the very
notional/epistemic framework of human living-development–as-to-personality-development,
institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology and so consciously/unconsciously as
supposedly superseding pure-ontology); and so across all the various registry-worldviews/dimensions whether so manifested in say the recurrent religio-political induced
instability in Ancient Egypt despite its advanced technical and organisational development,
Ancient Athenian political decadence associated with the Socratic philosophers aspiration for
enlightening-renewal of the political process or the medieval establishment politico-religious
excesses underlying the reformation and renaissance and its prolongation into the
enlightenment genuine social intellectual–function/posture strive for science, universal
human rights and enlightened society and governance. Such a varying relation between the
possibility for profound-supererogation inducible as from genuine social intellectual–
function/posture and dominion/statal–logic-(preconverging/shallow-supererogating-'human-
and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-
as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>--and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) in many ways across human history is intimately tied to ‘perceived urgency in social mood’ whether as to a mood of enlightening-renewal or hegemonic-ascendency. It is no wonder that periods following heights of acute hegemonic strifes especially as associated with warfare come to be tempered with a genuine social intellectual–function/posture obverse/self-deprecatory to such hegemonic manifestations; more like symbolising a sense of failing a more critical human purposefulness usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this disillusionment arising from hegemonic strifes the very genuine social intellectual–function/posture (as to its abstract notional/epistemic possibilities for prospective sublimation/emancipation so-undermined by dominion/statal–logic-⟨preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>--and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩) tend to be paradoxically re-construed (on the basis of dominion/statal–logic-⟨preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>--and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩) presencing—absolutising-identitive-constitutedness<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ) as at best subject to the dominion/statal–logic-⟨preconverging/shallow-supererogating–human-
and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) and at worst of relative irrelevance to prospective social sublimation/emancipation (especially as to when it ambitions a criticism of profound social emancipation), and so as to muddlement induced subversion of such genuine social intellectual–function/posture marked by the overt and covert cultivating of pedantic ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation and a conception of the genuine social intellectual–function/posture as remote and directly irrelevant to social aporeticism overcoming/unovercoming. This flawed conception of the genuine social intellectual–function/posture is supposedly justified across human history on the basis of the hazardousness or superficiality of intellectual ideas (and this is the case in all societies even in many a premodern society when the traditional order of the day is put in question with cultural diffusion as to when for instance witchdoctors carry covert misinformation campaign against the perceived threat of modern medicine) while paradoxically ignoring the hazardouness of such desublimating–existentialising–decisionality apparently implying ontological-veracity can be achieved without any relative-ontological-completeness basis for such supposedly ontological insight so-critically provided by the veridical genuine social intellectual–function/posture. Critically, such 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>) carry a ‘bogus reflex of attributing-and-blaming their socially cultivated <amplituding/formative> wooden-language-
(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—
‘categorical-imperatives/axioms/registry-teleology’ ) as well as pedantic incrementalism-in-
relative-ontological-incompleteness —enframed-conceptualisation’ rather to the veridical
genuine social intellectual—function/posture, and so in a Machiavellian perpetuation of
dominion/statal—logic—(preconverging/shallow—supererogating—‘human-and-social—
expectations/anticipations—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> ) which is in a ‘shallow
relation with sublimating/desublimating knowledge—reification accountability’ as to a relative
expropriating/estranging/constraining/limiting of public sovereignty representation as to its
‘temporal beholdening as sovereignising—imbued—subontologisation/subpotentiation (implied
pretense—of—sublimation as to desublimating—existentialising—decisionality supposedly taking
precedence over inherent prospective knowledge—reification’ ). The fact remains that the
genuine social intellectual—function/posture (even as to when it is undermined with punctual
pedantising/muddling/formulaic—hollowing—out—in—subontologisation/subpotentiation
desublimatingly pandering to the powers of the day) remains the only human conduit to
sublimating ontological-veracity that cannot be substituted but rather supererogated as to
undermining such pedantic incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a
de—mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual
technical or scientific incompetence can be transformed into a de—mentative/structural/paradigmatic issue of technical or scientific irrelevance but rather requisite
profound—supererogation over say pseudoscience and/or ‘distorted institutional science’ (as
the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification’ tends to be notionally/epistemically caught up between a sublimation and desublimation/gimmickiness de-mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.); and in many ways dominion/statal–logic–(preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>) pursuit of such vague argumentations for subverting the genuine social intellectual–function/posture is rather all about the ruthless adoption of a perambulatory course for institutional and political ascendency rather than a question of genuine preoccupation as to the requisite dispensing-with-immediacy-for-relative-ontological-completeness’–by-reification‘/contemplative-distension’ associated with veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence (implied as to the very inherent knowledge-reification’—gesturing as determining sublimating–existentialising–decisionality)’. In our modern day context, the very essential ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ of the modern democratic process is now paradoxically surreptitiously re-construed as the very cornerstone for dominion/statal–logic–(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de–
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>⟩ subverting the sublimating–existentialising–decisionality of the genuine social intellectual–function/posture; and so as to the fact that the democratic process ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ is incomplete without an adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a genuine social intellectual–function/posture. In many ways the very idea of the ‘democratic public-debate’ itself is skewed from its very inception as to dominance/vested-interest natural ascendency over ‘the supposedly democratic platforming and stakeholding in defining the very issues of society’s social-stake-contention-or-confliction’ (as so-associated with thematically skewed media debates and socio-econo-political thought-makers/thought-making overtly associated with ‘skewed think-tanks’ or covert surreptitious underhanded institutional and media influence). Critically, in this context such skewed platforming and stakeholding ends up alienating supposed sovereign electors as to a platforming and stakeholding process that mediatically and politically take a self-contained course (as to dominance/vested-interest defaulting issues that can be debated as to the underpinning–suprasocial-construct existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) socio-econo-political social-stake-contention-or-confliction) with the consequence that the so-politically-alienated sovereign electors are increasingly turning to protest votes (reflecting rather a psychological-outleting rather than true policy solution) or decreasing participation in the democratic process, in many ways speaking to the very natural defaulting of the political process to dominance/vested-interest ‘tolerable locked-in socio-econo-political outcomes’ however the underlying sovereign electors mood as
to the fact that even protest votes can’t escape the institutional hold of such dominance/vested-interest. In many ways, it is the critical and genuine social intellectual–function/posture as to such aporeticism overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning–suprasocial-construct existentialising—enframing/imprintedness–(as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) (as to as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ) poses a major challenge as public-sovereignty is existentialisingly—enframed/imprinted to be wary of prospective re-ontologisation of alternative institutional aestheticising contemplation ‘given dominion/statal-logic–(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>--and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>) calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance’–<including-virtue-as-ontology> as well as generalised social apprehension which is then
enigmatically held against them’ (however the merits of their underlying case) very much unlike ‘the latitude for articulating conceptualisations available for presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ (however their dementative/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—decisonality—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 dementative/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>) 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 dementative/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>) 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 dementative/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>) 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 dementative/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>) 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 dementative/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>) 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 dementative/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>) dominating over such technical-and-associated-organisational-development as to imply its inherent mystic of social-and-institutional-frameworks-of—refe...
sublimating–existentialising–decisionality’ as particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity—and—lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness‘-by-reification ‘/contemplative-distension”). In this respect dominion/statal–logic–(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdinging–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>⟩ (as falsely implying the perpetuation of the relative-ontological-incompleteness –presublimation-construct–of–‘meaningfulness-and-teleology desublimating–existentialising–decisionality as so-manifested with ancient-sophists over prospective universalising-idealisation, medieval-scholastics over prospective rational-empiricism/positivism, religio-political dominions across the history of all human societies as associated with the reformation and renaissance in medieval Europe as well as the increasingly ‘locked-in/defaulting’ democratic process as to our positivism–procrypticism occlusivity) have always undermined the ‘prospective human sovereign–function/posture momentous sublimating–existentialising–decisionality’ derived as to veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbefholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification—gesturing as determining sublimating–existentialising–decisionality) so-associated-with and rising-to-the-
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-\textsuperscript{46}historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) of the human sovereign–function/posture thrives on social and intellectual pedantic \textsuperscript{50}incrementalism-in-relative-ontological-incompleteness\textsuperscript{63}—enframed-conceptualisation with the cultivation of disingenuous analysis as to strategies of misanalysis (so-reflected by the ‘propounding and enframing in ad-hocness and false-orthodoxy of policy issues so-underlied with catchphrases like deficit, public spending, etc. as to an aversion to consistent and long-term analysis pointing out the underlying inconsistency’ highlighting effectively that the political disenfranchisement/swindling/corruption/dispossession purpose of such argumentations precede their ‘very inherent knowledge-reification\textsuperscript{86}—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-\textsuperscript{46}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\textsuperscript{99}. Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity (and as to the fact that knowledge-reification\textsuperscript{86} ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity ~de-mentating/structuring/paradigming-<seeding/incipient–shallow\textsuperscript{64}–supererogation\textsuperscript{96},-as-mentally-aestheticised–preconverging/dementing –qualia-schema> as the latter is nothing but a circular
process that only ends up degrading knowledge into falsehoods as individual supererogatory—shallowness or supererogatory—profundness secludingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicre 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 formulaictity as to secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation inherently-so given prospective human notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> 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 /transvaluing-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation, and so prospectively requiring human re-orginariness/re-origination as of ‘relative-ontological-incompleteness’/relative-ontological-completeness —(sublimating—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’89. In this regards the genuine social intellectual—function/posture is simply about projecting the ‘notionalisation/notional-conception/amplituding of knowledge’ underlying inherent existence-desublimating—de-mentating/structuring/paradigming—by—existence-sublimating—de-mentating/structuring/paradigming (as of ‘relative-ontological-incompleteness’/relative-
‘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—de-
mentating/structuring/paradigmising–psychologism’–as-to-its-specific–collateralising-
beholdening–{whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity–{discretely-implied-functionalism>} knows no limits for undermining genuine knowledge-reification sublimating–existentialising–decisionality, such that the
knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications of human knowledge as herein implied and as applies with all human knowledge can easily be requalified sophisticatedly 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 knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications). 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—<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> omni-potential commensurability with inherent immanent-
existence’s sublimation-structure’/omnipotentiality; wherein ‘genuine social intellectual–
function/posture existentialising—frame as to human knowledge-reifying-and-empowering
cceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ 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—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
sublimating—existentialising—decisionality’. Thus in the face of the enframed-conceptualisation
associated with human dominion/statal—logic—<preconverging/shallow-supererogating—human-
and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—
as-to-its-specific—collateralising-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>, pedantic
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and
amplituding/formative> wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology,
it is the genuine social intellectual—function/posture existentialising—frame that projects of the
requisite ‘reclamation/recovery of unenframed-conceptualisation’—maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation> for
the prospect of ‘human-decisionality—as-to-play-of-valid/invalid-decisionality-imbued-
sublation/desublation> omni-potential commensurability with inherent immanent-
existence’s sublation-structure/omnipotentiality; as so-underlied by the succession of
relative ontologisation/ontological-veracity/aestheticisation-towards-ontology for prospective
transcendence-and-sUBLImity/sublation/supererogatory-de-mentativity (as to living-
development—as-to-personality-development, institutional-development—as-to-social-function-
development and Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology); with respect
to the fact that the logical-basis/logic—transversality—of-affirmative-and-unaffirmative-
disambiguated—motif-and-apriorising/axiomatising/referencing’—for all prospective
sublation/emancipation is rather as to the overall sublation-induced human-and-social—
expectations/anticipations—metaphoricity —as-rede-mentating/restructuring/reparadigming—
psychologism—as-from-perspective—ontological-normalcy/postconvergence>. Thus the
genuine social intellectual—function/posture existentialising—frame is the social harbinger of
‘unbeholding sublimating—nascence ontologising-depth of the full-potency of existence’ as of
its perpetuation of nonpresencing<perspective—ontological-normalcy/postconvergence>
projection (as to reference-of-thought—and—reference-of-thought—devolving—
meaningfulness-and-teleology comprehensiveness of prospective sublimating—nascence’ so-
sublimation-induced human-and-social–expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming–psychologism—<as-from-perspective–ontological-
normalcy/postconvergence> of a positivism/rational-empiricism reference-of-thought
reflected as to the positivism/rational-empiricism overall social-and-institutional-frameworks-
of—referencing/registering/decisioning sublimating–existentialising–decisionality). The bigger
point here speaks to ‘human limited-mentation-capacity projective/reprojective—aestheticising-
re-motif—and–re-apriorising/re-axiomatising/re-referencing as of reference-of-thought
conceptivity/epistemic-reflexivity (on the one hand) upon inherent existence’s sublimating–
nascence (on the other hand)’, so-translated as ‘human sublimating/desublimating—
modalisation—<as-to-absolute-referencing–of–meaningfulness-and-teleology> upon inherent
existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ in-so-de-
mentating/structuring/paradigming–out the ontological-contiguity —of-the-human-
institutionalisation-process with human limited-mentation-capacity-deepening (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’, and so as
taxingness-of-originariness induces beholdening-becoming—distortive-originariness/distortive-
origination—as-to—historicity-tracing—inhibited-mental-aestheticising descalarisation reflex)’.
This is so-translated as human <amplituding/formative–epistemicity>totalising–conceptualisation
conceptivity/epistemic-reflexivity
sublimating/desublimating—modalisation—<as-to-absolute-referencing–of–meaningfulness-
and-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 implied-
normalcy/postconvergence; with this ‘human sublimating/desublimating—modalisation-<as-to-
absolute-referencing–of–meaningfulness-and-teleology’ > upon inherent existence’s
sublimating–nascence inducing of ontologisation/omnipotentiality’ highlighting ‘beholdening
as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality
psychological-disposition (as to relative-ontological-incompleteness –presublimation-
construct–of– meaningfulness-and-teleology desublimating–existentialising–decisionality) in
want for prospective ‘unbeholdening sublimating–nascence ontologising-depth of the full-
potency of existence’ existentialising–decisionality psychological-disposition (as to
teleology comprehensiveness of prospective sublimating–nascence’), thus speaking to the
‘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’ with respect to
inherent existence’s sublimating–nascence (as to human living-development–as-to-personality-
development, institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of–meaningfulness-and-teleology”). This “nonpresencing–<perspective–
ontological-normalcy/postconvergence> epistemic conception of ‘human sublimating/desublimating—modalisation–<as-to-absolute-referencing–of–meaningfulness-
and-teleology’ > upon inherent existence’s sublimating–nascence inducing of
ontologisation/omnipotentiality’ is effectively what holographically–<conjugatively-and-
transfusively> reflects the seedingness/incipience of human ‘meaningfulness-and-teleology’ as
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 45 historiality/ontological-eventfulness 37 /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’>’ 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 86 is inevitably bogged down to the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag 33 of our modern presencing—absolutising-identitive-constitutedness 79 social-vestedness/normativity<discretely-implied-functionalism> inducing of subontologisation/subpotentiation) as so-reflected in a psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness 3 dementatively/structurally/paradigmatically bound to 4 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 historicity/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’> conception and not naïve science-ideology historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition conception), as to foundational issues and point-of-departure of knowledge-reification—gesturing; wherein the Derridean quasi-transcendental and Foucauldian archaeology postures
(as of human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications in knowledge-reification) strive to supersede any social-vestedness/normativity inducing of subontologisation/subpotentiation in the ‘implicated conceptualisation of a foundational point-of-departure of knowledge-reification—gesturing’ and rather ‘implicit by their approach that human meaningfulness-and-teleology is as to its subjection to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation in hermeneutically/reprojectively-educing sublimation-over-desublimation’ (as herein articulated as of the implications of human limited-mentation-capacity-deepening dementating/structuring/paradigming—out the ontological-contiguity—of-the-human-institutionalisation-process with regards to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology). This conceptivity/epistemic-reflexivity difference between ‘human sublimating/desublimating—modalisation—referencing—of meaningfulness-and-teleology upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation—referencing—of meaningfulness-and-teleology upon social-vestedness/normativity—functionalism inducing 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 overcoming/unovercoming and the latter rather ignoring the inherent foundational problematic aporeticism overcoming/unovercoming 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-deprocripticism suprastructuralism analysis as expressed herein with regards to the ontological-contiguity—or-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 overcoming/unovercoming 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’ upon social-vestedness/normativity-discretely-implied-functionalism> inducing 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 which tend to implicitly ignore/consider this more foundational problematic aporeticism overcoming/unovercoming reality of present decadal economic crises, media and information crises, political accountability, etc. as a given and rather come-up-with/reflect ‘stratagems of extricatory solutions considered of sublimating–existentialising-decisionality’ and paradoxically validating the very inherence of the decadal economic crises, media and information crises, political accountability, etc. as to a winners-and-losers implicated conceptualisation of social-vestedness/normativity-discretely-implied-functionalism> and thus incapable of an orientation for addressing fundamental ontology as to veridical aporeticism overcoming/unovercoming (as of the ‘requisite profound-supererogation entailing-amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness historiality/ontological—
eventfulness"/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> implications of aporeticism overcoming/unovercoming’). This is effectively what practically underlies the postmodernism notion of human overcoming of metaphysics-of-presence-⟨implicit–‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩ imbued presencing—absolutising-identitive-constitutedness\(^\text{13}\) social-vestedness/normativity-⟨discretely-implied-functionalism⟩ inducing of subontologisation/subpotentiation’ (in a psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness\(^\text{13}\) de-mentatively/structurally/paradigmatically bound to \(^\text{46}\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition); with the further idea that an adorning use of abstract ‘mere-formulaicity of science as science-ideology’, 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 overcoming/unovercoming as required for fundamental ontology as to ‘the very inherent knowledge-reification\(^\text{86}\)–gesturing as determining sublimating–existentialising–decisionality’), speaks to naïve science-ideology priorly driven by social-vestedness/normativity-⟨discretely-implied-functionalism⟩ \(^\text{46}\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition rather than genuine science imbued supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness hermeneutically/reprojectively-educing \(^\text{45}\) historiality/ontological-eventfulness\(^\text{77}\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> implications that rather bring out the true lustre of science, scientific methods, statistics and mathematics when-and-if of sublimating–nascence relevance. Critically, the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture in many ways renders blurry the differentiation of such a \(^\text{45}\) historiality/ontological-
constitutedness\textsuperscript{13} social-vestedness/normativity-\textless discretely-implied-functionalism\textgreater{} inducing subontologisation/subpotentiation’ as so reflected in the ‘sublimating aestheticisation—and—aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations)’ as to ‘fatedness-of-sublimation-over-desublimation to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
\textless amplituding/formative–epistemicity\textgreater{} totalising–renewing-realisation/re-perception/re-thought,—in–supererogatory–epistemic-conflatedness\textsuperscript{13} in reflecting holographically-
\textless conjugatively-and-transfusively\textgreater{} the ontological-contiguity —of-the-human-institutionalisation-process’. This is in contrast to an obviating \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{13} epistemic conception as of ‘discrete inherence of sublimating/desublimating—modalisation-\textless as-to-absolute-referencing–of–meaningfulness-and-teleology\textgreater{} on the basis of \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity-\textless discretely-implied-functionalism\textgreater{} inducing of subontologisation/subpotentiation’ (in an absolutising existentialising—enframing/imprintedness-(as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)). Thus the veridical \textsuperscript{7}nonpresencing-\textless perspective–ontological-normalcy/postconvergence\textgreater{} epistemic conception rather speaks to ‘supererogatory—aestheticising-\textless as-from-perspective–ontological-normalcy/postconvergence\textgreater{}—re-origination/reshuffling/anarchisation/transformativeness in hermeneutically/reprojectively-educing \textsuperscript{5}historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing-\textless perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’\textsuperscript{7}’ overriding of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness\textsuperscript{7}—presublimation-construct–of–meaningfulness-and-
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<-perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>))’ (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’), so-construed as human
‘germinative intensification—amplitudes of aestheticisation—beholdening-out-of-bechancing’
/ ‘taxingness-of-originariness,-imbued–sublimating-by-desublimating—amplitudes as to the
backdrop-of-inherent-immanent-existence’s–sublimation-structure<-of–unsurrealistic-as-real’–
ontological-normalcy/postconvergence>’ (as so-underlied by human-subpotency epistemically-
reflexive consciousness overlying the substantive existential-contextualising-contiguity“
hermeneutically/reprojectively cumulated/recomposured abstract-tissue-of–social-emanance 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-
normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness


human hermeneutically/reprojectively-educing reframing/reimprinting-of-\{existentialising—framing/imprinting-\{as-to-prospective–
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology

dimensionality-of-sublimating→amplituding/-formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) that
enables the secondnatured positive-opportunism 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’) (prospectively projecting dimensionality-of-
desublimating-lack-of→amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation) to arise in the very first place; speaking to the
incongruity of then implying the relegating of the genuine social intellectual–function/posture
as to the social-stake-contention-or-confliction manifested in the successive registry-
worldviews/dimensions of ‘punctual amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag
rather measuring-up success/accomplishment/aspiration in shallow-supererogation of in-effect absolution’. The
reason for this genuine social intellectual–function/posture pre-eminence in human sublimation-
over-sublimation has to do with the nonpresencing-<perspective–ontological-
normalcy/postconvergence> nature of inherent existence (explaining the centrality of
metaphysics-of-presence-<implicated-'nondescript/ignorable–void ’-as-to– presencing—
absolutising-identitive-constitutedness > in all thought aspiring for the momentousness of
sublimating ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> over desublimating
‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition), so because ‘the
epistemic particularity of human-subpotency is limited-mentation-capacity’ and veridical
sublimation-over-desublimation ‘meaningfulness-and-teleology’ only avails with human
limited-mentation-capacity-deepening explaining the need for ‘<amplituding\formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-
supererogatory-epistemic-conflatedness in re-origination/re-originariness’ as most profound
in the construal of existence as to its sublimation-over-desublimation (and so as the epistemic-
projection perspectives of relative profound-supererogation is ‘not of
desublimating–referenced/registered/decisioned self-presence/self-constitutedness ‘<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>). While
the positive-opportunism underlying human secondnaturedness in many ways undermines
prospective firstnatureness (as to the prospective ‘human sublimating/desublimating—
modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology> upon inherent
existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’) associated with
the genuine social intellectual–function/posture, as exposing the latter ‘meaningfulness-and-
teleology’ to pedantic ‘incrementalism-in-relative-ontological-incompleteness’—enframed-
conceptualisation as well as generalised <amplituding/formative> wooden-language-{imbued—
temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-
dementing–narratives—of-the-‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology’} 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-


ontologically-flawed construal of totalising-entailing’ implications of social-stake-contention-or-confliction,
the ontological-veracity of the genuine social intellectual–function/posture ‘is not in a
rather measuring-up success/accomplishment/aspiration in shallow-supererogation of in-effect
absolution as to the given registry-worldview/dimension existentialising—enframing/imprintedness-{as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}’; with the genuine social intellectual–function/posture
prospective ‘existentialising—framing/imprinting-{as-to-prospective–historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism>} ontologically-veridical
construal of entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness implications’ effectively arising in 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’ with regards to the fundamental human
ontological-commitment of all human ‘meaningfulness-and-teleology as to prospective
sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-
faith/authenticity—as-being-as-of-existential-reality with respect to social-stake-contention-or-
confliction underlying human ontological-commitment) and the human sovereign–
function/posture intuitive grasp of prospective aporeticism overcoming/unovercoming, and as
prospective relative-ontological-completeness rather avails as to ‘overall interceding human-
and-social–expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming–psychologism existentialising—framing/imprinting-{as-
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 the overrated
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of
meaningfulness-and-teleology arising when 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 overlooked and supposedly
superseded by human-subpotency). In many ways, such pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation as it fails to address human prospective
aporeticism overcoming/unovercoming fails to appreciate the implications of the
nonpresencing—<perspective–ontological-normalcy/postconvergence> nature of existence as to
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\textless perspective\textgreater -\textless ontological-normalcy/postconvergence\textgreater -epistemic-projection insight in relative-ontological-completeness that points out the veracity of the ontological-deficiency of all registry-worldviews/dimensions destructuring-threshold-\textless uninstitutionalised-threshold\textgreater \textless presublimating\textgreater -\textless desublimating\textgreater -\textless decisionality\textgreater \textless of-ontological-performance\textless \textless including-virtue-as-ontology\textgreater , 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-\textless amplituding\textless formative\textless epistemicity\textgreater 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\textless perspective\textgreater -\textless ontological-normalcy/postconvergence\textgreater ) respectively are rather conspiratorial; given the fact that such a notion of prospective destructuring-threshold-\textless uninstitutionalised-threshold\textgreater \textless presublimating\textgreater -\textless desublimating\textgreater -\textless decisionality\textgreater \textless of-ontological-performance\textless \textless including-virtue-as-ontology\textgreater is ‘conceptually a nondescript/ignoreable–void of meaningfulness-and-teleology’ in the contemplation of ‘punctual \textless amplituding\textless formative\textless epistemicity\textgreater 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-\textless as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textgreater ’, thus in many
ways undermining/distracting from the direct addressing of prospective social-stake-contention-or-confliction aporeticism overcoming/unovercoming. Critically, such pedantism today in the face of the increasing subontologising/subpotentiation (associated with the modern day underpinning–suprasocial-construct as to its underlying socio-econo-political subontologisation/ideology-over-ontology and as to technocratic and capitalistic motives and as relayed mediatically) across the decades comes up punctually during election cycles with vague disenfranchising/desublimation notions of no critical relevance to prospective social re-ontologisation as-associated with the strategic, inconsistent and skewed-peddling of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. as ‘strategically made-up imaginary threats and/or falsely construed as of the most-vital-and-preeminent-political-stakes to then falsely project such narratives as to a skewed and ontologically-flawed bothsidesism landscape of socio-econo-political social-stake-contention-or-confliction’ (critically meant to foil the ontological-veracity of the manifest existential-reality of a ‘desublimatingly/unemancipatingly skewed/masked/avoided/ignored/deflated socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming engagement’ as-so particularly associated with massive opportunity-and-income-inequality and public governance of shallow-supererogation 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-suprerogating—'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-suprerogatory 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 aversed 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—
<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism'>)
ordered human firstnatureness—deferentialism-imbuing and secondnaturedness—deferentialism-
deriving as of underlying human ontological-commitment as to existence—as-sublimating-
withdrawal,—eliciting-of-prospective-suprerogation’ and not ‘of discrete isolated individuals
sublimating/emancipative intellection’ as so-falsely implied pedantically as so-effectively exposing the human sovereign–function/posture to surreptitious/underhanded disenfranchisement/swindling/corruption/dispossession), and it is counternatural to falsely imply that it is such an aversed reflex that will naturally deal with the instigation of prospective human sublimation/emancipation without the accompanying genuine social intellectual–function/posture (whose existentialising—frame is the social harbinger of ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as of its perpetuation of ‘nonpresencing<-perspective–ontological-normalcy/postconvergence> projection) articulated prospective ‘relative-ontological-incompleteness /relative-ontological-completeness -(sublimating–referencing/registering/decisioning,–as-self-becoming/self-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  \textsuperscript{13} 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—\textsuperscript{1} 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\textsuperscript{99} 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\textsuperscript{96} as warranted for prospective sublimation/emancipation (even as human social-and-institutional-frameworks-of—referencing/registering/decisioning of existentialising–decisionality by reflex tend to absolutise human discursivity as to presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity-
wooden-language-{imbued—temporal—mere-form/virtualities/dereification\textsuperscript{*}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{**}—narratives—of-the-\textsuperscript{*}reference-of-thought—\textsuperscript{**}categorical-imperatives/axioms/registry-teleology\textsuperscript{*}) and sovereign—function/posture critically underlied by positive-opportunism\textsuperscript{†} ‘ad-hocly tied to punctual/immediacy social-stake-contention-or-confliction interests in in-effect absolute terms of existentialising—enframing/imprintedness-(as-to-\textsuperscript{*} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition). In this regards and counterintuitively to what avails with the secondnatured perception of registry-worldviews/dimensions as to their resultant secondnatured institutionalisation habituated existentialising—enframing/imprintedness-(as-to-\textsuperscript{*} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), their prior ‘firstnatured enabling transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of the genuine social intellectual—function/posture’ are ever always ‘re-originary—as-unenframed/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness’/‘of-notional—deprocrypticism-prospective-sublimation)\textsuperscript{†} in perspective ontological-normalcy/postconvergence beyond normativities’ but when secondnaturedly habituated as to positive-opportunism\textsuperscript{†} for institutionalisation become normativities such that ‘what is then ever always lost’ prospectively to all secondnatured institutionalisation is this ‘ungraspable/conflating perspective ontological-normalcy/postconvergence underlying firstnaturedness re-ontologisation/omnipotentiality’ to which ‘habituated secondnaturedness institutionalisation ever always prospectively presents ‘presencing—absolutising-identitive-constitutedness\textsuperscript{†} social-vestedness/normativity in distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{†}’. In the bigger scheme of things notional—self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiatiion of contemplative existentialising–frame as to transversality–of-
just as the same can be said of budding-positivists science with medieval scholasticism or Socratic philosophers universalising-idealisation with non-universalising sophists or all such human emancipation of profound-supererogation. In this regards, distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing ever always involves a false elevation of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation to falsely imply a constrastive equivalence with veridical intellectual re-ontologisation/omnipotentiality (as to imply a common framework of contemplation) in order to then drag-down such veridical intellectual re-ontologisation/omnipotentiality to the immediacy/punctual framework of human social-stake-contention-or-confliction underlied by human limited-mentation-capacity manifest temporality (as of the underpinning-suprasocial-construct existentialising—enframing/imprintedness—as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with its manifest pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and amplituding/formative wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology), and thus strive to undermine the prospective intellectually projected human limited-mentation-capacity-deepening as to human self-surpassing so-reflected as of notional—self-distantiation—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; wherein the habituatedness/mental-colonisation of the sovereign—function/posture to the presencing—absolutising-identitive-constitutedness social-vestedness/normativity is cynically construed as enabling the distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing.

‘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— inhibited- mental- aestheticising) or their contrastive comparisons like capitalism/ communism falling prospective aporeticism overcoming/unovercoming, in the sense that any such underpinning– suprasocial- construct pretense- of- arrogation of human profound- supererogation (as to their implied beholdening- becoming— distortive- originariness/ distortive- origination– as to– ‘historicity- tracing— inhibited- mental- aestheticising) are not the absolution/ absolute- possibility of human profound- supererogation which is ever always subjectable to re- originary– as- unenframed/ unbephaling/ outlier- conceptualisation- (imbued- postconverging/ dialectical- thinking— ‘projective- insights’/ ‘epistemic- projection- in- conflatedness’ of- notional– deprocrypticism- prospective- sublimation) (as the very manifest rule reflecting holographically-< conjugatively- and- transfusively> the ontological- contiguity— of- the- human- institutionalisation- process). Critically in this regards, knowledge
itself as to organic-knowledge is inherently and truly as of an existential-contextualising-contiguity\(^{18}\) hermeneutic/reprojective dynamics of notional-self-distantiatiation-\(<\text{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing}\)/‘distantiatiation of contemplative existentialising-frame as to transversality-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\(^{17}\) (with regards to living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\(^{99}\) ) 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-distantiatiation-\(<\text{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing}\)/‘distantiatiation of contemplative existentialising-frame as to transversality-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\(^{16}\) 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-\(<\text{of-apriorising/axiomatising/referencing}\)\(^{14}\) beyond such palpable examples, in blurry domains of social-stake-contention-or-confliction undermines the true existential-contextualising-contiguity\(^{18}\) hermeneutic/reprojective dynamics of
notional-self-distantiati<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/distantiation of contemplative existentialising-frame as to transversal~ality-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’ desublating—existentialising—decisionality with ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ sublimating—existentialising—decisionality as to social-stake-contention-or-confliction associated with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality (as reflected in inducing an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.). notional—self-distantiati<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/distantiation of contemplative existentialising-frame as to transversal~ality-of-affirmative-and-unaffirmative-disambiguated—motif-and-apriorising/axiomatising/referencing’ is effectively at the very core of human psychoanalytic—unshackling/memetic-reordering/institutional-recomposing induced self-becoming/self-conflatedness /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-distantiati<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/distantiation of contemplative existentialising-frame as to transversal~ality-of-affirmative-and-unaffirmative-disambiguated—motif-and-apriorising/axiomatising/referencing’ (involving appropriate ‘metaphoricity’ as of
hermeneutic/reprojective <amplituding/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness ”)   and
appropriate deferential-formalisation-transference sense of distantiation over distractive-
alignment-to-”reference-of-thought-<of-apriorising/axiomatising/referencing>”. With regards
to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology”, ‘distractive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing>” 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>” in posturing for limiting human re-
ontologisation/omnipotentiality with regards to nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness–
reference-of-thought–devolving> existentialising–decisionality that can so-arise as
constrained to human temporal-and-immediate advantageously perceived positive-
opportunism”, whereas on the other hand pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing>” is rather elevated when it comes to social-and-
institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality
as to social-stake-contention-or-confliction). Critically in this regards, notional–self-
distantiation-<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 merely the translation of the perspective ontological-
normalcy/postconvergence of inherent existence as to an impasse/break between relative-ontological-incompleteness\(^{87}\) and relative-ontological-completeness\(^{87}\) (with regards to their varying projection of \(<\text{amplituding/formative}}\) disposedness-{as-to-orientation/value-construct/valuation—and—derived-parameterising} and \(<\text{amplituding/formative}}\) entailment-{as-to-totalising-contiguous/coherent—factuality-of-variability}) as to foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^{89}\)). 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 wherein for instance the notion of God-of-plane in an animistic social-setup speaks of a fundamental redefining/restructurig/reparadigming 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 to the fact that the positivistic/rational-empiricist meaninglessness-and-teleology\(^{99}\) 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 meaninglessness-and-teleology\(^{99}\) as to its prospective uninstitutionalised-threshold\(^{99}\) for inducing the appropriate perspective onto logical-normalcy/postconvergence (to enable the eventual epistemicity growth/conflatedness\(^{12}\) of the animistic social-setup into a positivistic/rational-empiricist conceptivity/epistemic-reflexivity); and this is effectively the critical posture of the genuine social intellectual—function/posture as to its prospective registry-worldview/dimension opening-up function as to perspective ontological-normalcy/postconvergence not constrained to the immediacy/punctual human social-stake-
contention-or-conflicion-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—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—reference-of-thought—devolving> renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-constitutedness—in-perspective—epistemic-abnormalcy/preconvergence> of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality prone to presencing—absolutising-identitive-constitutedness). Thus the genuine social intellectual—function/posture is ever always about emphasising the ontological-veracity of human knowledge rather constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for prospective human re-ontologisation/omnipotentiality
(however the remoteness to immediacy/punctual human social-stake-contention-or-confliction-presencing—absolutising-identitive-constitutedness\textsuperscript{13} existentialising—enframing/imprintedness—(as-to—\textsuperscript{14} 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\textsuperscript{75} of presencing—absolutising-identitive-constitutedness\textsuperscript{13} 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\textsuperscript{99} and the positive-opportunism\textsuperscript{75} then arising with the corresponding living-development—as-to-personality-development and institutional-development—as-to-social-function-development. In this regards, the notion of dimensionality-of-sublimating—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluable-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’\textsuperscript{101} implies that the very same instigative firstnaturedness intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation ‘that is ever always lost prospectively to all habituated secondnatured institutionalisation as to their ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity—<discretely-implied-functionalism>’, is the very same intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation
more candidly with the truly cumulative nature of the natural sciences as to 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>de-mentativeness/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—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 historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism> 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-ver-
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal warrant for
human limited-mentation-capacity-deepening’); so-underlying the contrast that
historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism> implications of nascent-
particular/incipient-and-material/technical-sublimations/<blinded-to-their-relative-ontological-
completeness → reference-of-thought-<devolving> are relatively readily appraised as to their
relative-ontological-completeness while historiality/ontological-eventfulness/ontological-
aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-
relativism> implications of human social-and-institutional-frameworks-of—
referencing/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-
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 unbeholdening to human limited-mentation-capacity (as to its <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’)) 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-supererogatory—epistemic-confiliatedness\(^2\). 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\(^7\)/ontological-aesthetic-tracing<-perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’ 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<-of-apriorising/axiomatising/referencing>\(^9\) as to ‘submission and making up in contrastive equivalence to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness\(^8\), 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\(^8\)—presublimation-construct—of—meaningfulness-and-teleology \(^9\) eliciting ontologically-flawed distractive-alignment-to- reference-of-thought<-of-apriorising/axiomatising/referencing>\(^9\) as to ‘submission and making up in contrastive equivalence to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-
ontological-incompleteness) 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 (reference-of-thought aporeticism overcoming/unovercoming. Supererogation 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—as affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’=) is actually the very essential epistemicity attribute of the full-potency of existence, and it is so underlined by the perspective ontological-normalcy/postconvergence veracity of existence as to phenomenal/manifest—subpotencies=in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> supervening manifestations in notional-conflatedness (as to ontological-primemovers-totalitative-framework), so-reflected in the fact that while physics principles explain physical phenomena, their reflection in chemical processes speaks to the overall chemistry supervening determination (explaining why chemistry is effectively practiced in its phenomenal supervening conflation and not as to constitutive physics even as physics relevant insights are then reconstrued in epiphenomenal terms as to chemistry supervening), just as the reflection of chemical processes in biological phenomena speaks to the overall biological supervening determination (explaining why biology is effectively practiced in its phenomenal supervening conflation and not as to constitutive chemistry even as chemistry relevant insights are then reconstrued in epiphenomenal terms as to biology supervening) 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 phenomenal supervening conflation and not as to constitutive biology and neurology even as biology and neurology relevant
insights are then reconstrued in epiphenomenal terms as to human and social sciences supervening), and such secondary epiphenomenalities as of various levels of phenomenal/manifest-subpotencies<in-transitive-conflatedness~reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> critically explains existence’s ‘phenomenality–by–epiphenomenalities supervening-as-supererogating imbued superseding–oneness-of-ontology’ (as so-epistemically underlying supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~for–conceptualisation as to de-mentating/structuring/paradigming effective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity). For that matter in-effect all such subject-matters are actually for-human-studies/for-human-constructs of conceptivity/epistemic-reflexivity as to ‘human consciousness point-of-departure for their knowledge-reification and appraisal’), and so as the more ‘empirically exact’ supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness conception of overall science reflection of the full-potency of existence (with the implication here that it is human genuine social intellectual–function/posture as to human consciousness supervening-as-supererogating determination that hold the sublimating-over-desublimating key for prospective re-ontologisation/omnipotentiality as of human conceptivity/epistemic-reflexivity); as to the fact that the enlightening ushered as of intemporal firstnaturedness across the successive registry-worldviews/dimensions and reflected sparingly/thinly with the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. as to their existentialising—framing/imprinting–(as-to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’) (but more expansively translated as to human intemporal-individuation dynamics of Being-development/ontological-
construed as from perspective ontological-normalcy/postconvergence epistemic-projection), as herein notionally reflected ‘as to constitutedness (effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology’) and conflatedness (effecting-wholeness-as-of-profundness-and-completeness-to—meaningfulness-and-teleology’). The undergirding notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> derivation involved in supererogation can be appreciated from a transcendence-and-sublimity/sublimation/supererogatory–de-mentativity insight, wherein for instance individuals notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> (beyond-the-consciousness-awareness-teleology’–<in-existential-extrication-as-of-existential-unthought>) say in a non-positivistic like an animistic social-setup notionally implies a <supererogatory–human-subpotency>–effecting ‘psychosomatic reactivity as to the animistic relation-to-the-world conceptivity/epistemic-reflexivity’ (which will define such an animistic social-setup conception of ‘psychological placeboic-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 placeboic-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 placeboic-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’), and so just as 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-
syneretising/circularity/interiorising/akrasiatic-drag (reflecting the ‘psychological placeboic-
palliation practice as of an occlusive-consciousness mental-aestheticisation—architectonically-
consigning–aestheticised-perceptibility-and-disposition relation-to-the-world’) defining our
positivism–procrypticism prospective uninstitutionalised-threshold in procrypticism–or–
disjointedness-as-of- reference-of-thought as to its social-setup motif-and-
apriorising/axiomatising/referencing—psychologism imbued preconverging/dementing—qualia-
schema’ (as so-construed rather as from prospective deprocrypticism–or–preempting—
disjointedness-as-of- reference-of-thought protensive-consciousness motif-and-
apriorising/axiomatising/referencing—psychologism imbued postconverging/dialectical-
thinking –qualia-schema’). In this regards, an elaborate grasp/understanding of our positivism–
procrypticism modern day ‘psychological science’ in its various institutional setups of
presencing—absolutising-identitive-constitutedness purposes as to social-functioning-and-
accordance—as-of-social-stake-contention-or-confliction like administrative, educational,
marketing, psychoanalysis or even statal dark-arts/ploys/gimmicks points out that in-the-bigger-
psychological practices ‘apparently sublimating depth’; such that in both cases, their fundamental ‘uninstitutionalised-threshold’ of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception’ (wherein arises ‘the 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>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation enabling re-ontologisation/omnipotentiality as to prospective percolation-channelling—in-deferential-formalisation-transference>). Thus in both instances inherent existence exudes of a deterministic constraining that is not beholdening to any given human registry-worldview/dimension presencing—absolutising-identitive-constitutedness
existence—enframing/imprintedness—(as-to— historicity—tracing—in-presencing— hyperrealisation/hyperreal-transposition), with this constraining 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 implying that it is the human placeholder—setup/mental—devising—representation/mentation/consciousness—awareness—teleology that adapts/adjusts to existence (and not the other way round as flawedly projected with ‘normalised/stereotyped/selfhelping/feel—good—knowledge being brought at the sovereign’s service’) explaining fundamentally the conceptualisation herein of de—mentation— (supererogatory—ontological—de—mentation—or—dialectical—de—mentation—stranding—or— attributive—dialectics) of human placeholder—setup/mental—devising— representation/mentation/consciousness—awareness—teleology as to relation—to—the—world in reflecting holographically—<conjugatively—and—transfusively> the ontological—contiguity—of—the—human—institutionalisation—process. This reality is underlined by the fact that even budding practitioners of science like Newton were caught up de—mentatively/structurally/paradigmatically in—between/in—transition—with a medieval alchemy and occultism relation—to—the—world and the prospective budding positivism/rational—empiricism science relation—to—the—world. The critical point here being about understanding the more profound veracity of a human psychology as to ‘<supererogatory—human—subpotency>—effecting self—becoming/self—conflatedness/<formative—supererogating—<projective/reprojective—aestheticising—re—motif—and—re—apriorising/re— axiomatising/re—referencing,—in—perspective—ontological—normalcy/postconvergence> of human notional—self—distantiation—<imbued—re—motif—and—re—apriorising/re—axiomatising/re—referencing> incipience of metaphoricity and then meaningfulness—and—teleology”; in reflection of the fact that human ‘social and individual consciousness is at the very driving seat of human psychology’

The overall insight here is that ‘the more profound relation-to-the-world conceptivity/epistemic-reflexivity of human notional~self-distanciation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as to <supererogatory–human-subpotency>–effecting across the successive registry-worldviews/dimensions (as from nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective) is what veridically underlies human psychology as ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ (as superseding by such an underlying ‘psychological historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of notional~self-distanciation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ all the successive overarching registry-worldviews/dimensions uninstitutionalised-threshold notional~disjointedness of motif-and-apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing –qualia-schema’ naively of their given <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ in their presencing—absolutising-
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 <supererogatory~human-subpotency>–effecting. This poor appreciation of profundity/technicity in public arises as of a poor projection of existence’s sublimating–nascence to wrongly imply that the individual ‘is perfect as they are’ with supposed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the sovereign’s 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-<imbued—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 and disinterest with regards to public outcomes of social-stake-contention-or-confliction). 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/deciding 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 \(<\text{supererogatory–human-subpotency}>–\text{effecting}\) as to the formative-and-enabling formulative backdrop for sovereignly appraising meaningfulness-and-teleology\(^{99}\) 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 \(<\text{supererogatory–human-subpotency}>–\text{effecting}\) 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\(^{99}\) 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 public spaces by such a capacity for notional–self-distantiation–<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/stereotyped/selfhelping/feel-good 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 and disinterest with regards to public outcomes of social-stake-contention-or-confliction (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 educing layers of deferential-formalisation-transference as of percolation-channelling–<in-deferential-formalisation-transference> enabling the sovereign–function/posture ontologising-aptness (so-undergirded by ‘the overall 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>’ and not enter into falsehoods of ‘contrastive equivalence’ implied distractive-alignment-to–reference-of-thought–<of-apriorising/axiomatising/referencing>” manifested with ontologically-flawed bothsidesism formulations and recipes along the lines of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.’, wherein effective public and institutional intellectual contestation of aptitudinal substantive pertinence is not subverted by
monopolising/quasi-monopolising/networking existentialising–frame of public and institutional
discursivity as of mere entitlement-and-access and ratings-drivenness. Likewise, the ‘genuine
social intellectual–function/posture strives for a protracted continuum with the sovereign–
function/posture for its ontologising-aptness’ but not in wrongly validating the existentialising–
frame of discursivity as to a conception of ‘normalised/stereotyped/selfhelping/feel-good
knowledge being brought at the sovereign’s service without any underlying conception of
epistemic-growth/discomfort/disquiet’ (that ultimately undermines technicity/profundity which
is inescapable for achieving sublimating–nascence whether as more readily appreciated with
nascent-particular/incipient-and-material/technical-sublimations-&lt;blinded-to-their-relative-
ontological-completeness – reference-of-thought-&lt;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’ (even as in reality it is herein contended this disconnect in the appraisal
of the veridical relationship between sovereignty and technicity/profundity is mostly enabled
with social-and-media induced numbing-traction—of-desublimating—‘meaningfulness-and-
teleology –&lt;as-perspective-lost-of-
‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking –of–notional–deprocrypticism—(in-dimensionality-of-
sublimating”——a&lt;amplituding/formative–epistemicity&gt;growth-or-conflatedness”/scalarisation-
as-to-rescalarisation-as–re-ontologisation).’ wherein ‘an elicited
conformity/trending/voguing/fashionability/resonance relation to ‘meaningfulness-and-
teleology” undermines the individual’s and social ‘conscious-and-active epistemic-totalising
re-procession of the existentialising–frame re-apriorising/re-axiomatising/re-referencing of
‘meaningfulness-and-teleology” while overemphasising rather a ‘subconscious-and-passive

epistemic-totalising re-automatism relation with the existentialising-frame re-apriorising/re-axiomatising/re-referencing of meaningfulness-and-teleology as elicited with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with the consequent contemplative disorientation, estrangement and lip-servicing/trivialising-relation to veridical social-stake-contention-or-confliction evaluation’). This eventually means that the genuine social intellectual-function/posture (adduced knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications) should be able to saliently articulate/impress-upon the ‘overall social intellection-aptitude body’ with ‘appropriately sublimating technicity/profundity capable of veridically responding to social and institutional aporeticism overcoming/unovercoming’ as to social dynamics of percolation-channelling—<in-deferential-formalisation-transference> (rather than the manifested mediatic silliness wherein ‘re-processive technicity/profundity’ is widely scorned upon ‘in favour of vague normalised/stereotyped/selfhelping/feel-good narratives’ as to mere entitlement-and-access and ratings-drivenness eliciting pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and so-inducing ‘individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction’, and as so-cynically-and-surreptitiously cajoled by dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism> rendering the ‘overall social intellection-aptitude body’ relatively irrelevant towards upholding the sovereign–function/posture). Thus, the sovereign–function/posture is effectively disempowered as to its relevance to public outcomes of social-stake-contention-or-confliction when the ‘overall social intellection-aptitude body’ assessment capacity is fundamentally undermined as to monopolising/quasi-monopolising/networking existentialising–frame of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on sideling salient and relevant narratives as to technicity/profundity (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> and so-undermining 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
deply eroding-and/or-corrupting their capacity for ‘neutral sovereign–function/posture
upholding’). In many ways, the ‘overall social intellection-aptitude body’ (as to its capacity for
‘neutral sovereign–function/posture upholding’ whether as so-reflected by the public university
or the press body or the ‘overall backdrop of the professional class intellectualism’) has often
failed to appreciate the implications of the fact that (given 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’), ‘human <meaningfulness-and-teleology> is
effectively of epistemic-totalising consequence (thus implying its profoundness/ontologising-
depth is of non-disjointedness/contiguity/coherence as 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’ underlined as to its prospective
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 the veracity/efficiency of social intellection is rather in terms of ‘the consequent sovereign–function/posture contemplative pertinence/capacity in epistemic-totalising’ conflatedness/postconvergence allowing for appropriate coherence between concrete social reality and overall public perception of concrete social reality with respect to public outcomes of social-stake-contention-or-confliction’ and so rather than the naive counterintuition of mere ‘shallow process/processive conception as so-often reflected with a bothsidesism mental-reflex in-constitutedness/preconvergence in an atmosphere of incoherence between concrete social reality and overall public perception of concrete social reality’ (and so as to the fact that ‘existence as to ontological-veracity consequence of the social reality’ should in-conflatedness/postconvergence instigatively drive public debates rather than ‘the naivety that the equilibrating of human-subpotencies as of vague bothsidesism mental-reflex in-constitutedness/preconvergence will then reflect social ontological-veracity’ as the latter just makes room for desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation induced distractive-alignment-to-reference-of-thought—in-apriorising/axiomatising/referencing and wherein issues of minor or irrelevant social-stake-contention-or-confliction are used to disorientate and estrange the sovereign–function/posture while trivialising-and-enframing issues of central public interests). The consequence being that a ‘shallow process/processive conception as so-often reflected with a bothsidesism mental-reflex in-constitutedness/preconvergence in an atmosphere of incoherence between concrete social reality and overall public perception of concrete social reality’ is critically inadequate for ‘neutral sovereign–function/posture upholding’ and particularly so when elicited distractive-
social-stake-contention-or-confliction as reflected above is so-critically at the very core of
‘human social-and-institutional-frameworks-of—referencing/registering/decisioning
existentialising–decisionality’ intellectual theorising as to a human social-and-institutional-
frameworks-of—referencing/registering/decisioning existentialising–decisionality characterised
by blurriness allowing for the relative pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation de-mentated/structured/paradigmed undermining of
prospective genuine social intellectual–function/posture as to its projected re-
onologisation/omnipotentiality drive; as so-critically reflected with a
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation that in
many ways openly-assert having nothing to do with present human and social aporeticism
overcoming/unovercoming or superficially gloss over such human and social aporeticism
overcoming/unovercoming in a confusion between advocacy/ministration/sermonising and
intellection going on to trivialise and undermine the profound enlightening implications of true
intellection (as to a fundamental dearth of knowledge-reification gesturing however crude as
knowledge becomes an issue of ‘personalised and free-floating mentioning’ incapable of true
objectifying knowledge-reification gesturing as to ‘knowledge-reifying-and-empowering
conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ enabling
the conceptualisation of momentous historiality/ontological-eventfulness/ontological-
aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-
relativism’>, and further contriving to undermine anti-intellectually (as to confusion between
intellectual engagement and bland media-driven influence) a genuine social intellectual–
function/posture projective resolutioning of such prospective human and social aporeticism
overcoming/unovercoming as so-fraudulently directed against the prospective
sublimating–existentialising–decisionality of many a postmodern thought and other critical
thinkers. Such a disontologising pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation is one that ‘increasingly runs away from and thrive outside the very central notion defining intellectualism’ (herein implied as ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’) as to its dereification gesturing cultivating the decadent notion that ‘mere sovereignty equates with technicity/profundity’ (as the ‘critical cancer’ of our modern day democratic process as it ‘shuts-off requisite sovereign epistemic-growth/disquiet/discomfort as to construction-of-the-Self’ in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension so-associated with ‘individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction’); as to when such pedantism openly affirming ignorance or demonstrates ignorance go on to ‘supposedly articulate sublimating knowledge’ with such normalised/stereotyped/selfhelping/feel-good conception of knowledge ‘mediatically and socially popularised’ inducing (given direct-and-indirect epistemic-totalising consequence of human meaningfulness-and-teleology) ‘incoherence between concrete social reality and overall public perception of concrete social reality’. The implications of such dereification gesturing (as to its reflection of human self-referencing-syncretising relation with ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’) speaks to a degenerate conception of human self-referencing-syncretising that seem to imply surreptitiously that no relative-ontological-completeness is pertinent (which it rather cynically qualifies as relativism) as to a cynical self-presence/self-constitutedness-in-perspective–epistemic-abnormalcy/preconvergence of presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ and very much explains why it fails to appreciate that without ‘relativism’ there is no progress since progress is relative to lack-of-progress with
regards to human limited-mentation-capacity-deepening\(^2\). Critically in this regards, human civilisation is only possible as to the genuine social intellectual–function/posture rather eliciting and fulfilling human ontological-commitment\(^2\) implied self-assuredness-of-ontological-good-faith/authenticity\(^3\)–as-being-as-of-existential-reality and so in a cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame allowing for human and humanity’s epistemic-growth/disquiet/discomfort as to construction-of-the-Self (and not flawed normalised/stereotyped/selfhelping/feel-good conception of knowledge). We can appreciate in this regards that the specialist whether astronomer, technician, electronician, etc. is more critically sublimating/emancipating as to a ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ acting upon the breadth of socially cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame involving first-level technicity/profundity elucidation (as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-superegotary–epistemic-conflatedness\(^3\)) with fellow specialists and then of derived-knowledge implications percolating to the appraisal of ‘overall social intellection-aptitude body’, and not a directly normalised/stereotyped/selfhelping/feel-good conception of knowledge relation with the general public in distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing> (undermining such a sublimating/emancipating cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame imbued notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> conception which is exactly what best defines and upholds human sovereign–function/posture as to appropriate coherence between concrete social reality and overall public perception of concrete social reality with respect to public outcomes of social-stake-contention-or-confliction). In this regards, a prevailing and counterintuitive naivety as to
human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality is that the mere communication of knowledge (without appropriate eliciting of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification /contemplative-distension as an exercise that is behind knowledge-production in-the-very-first-place and is required for knowledge-transference) suffices without factoring that this is exactly what allows for pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimation; as knowledge effectively requires a sound grasp-of and referencing-to its sublimating/emancipating cogent percolation-channelling—<indeferential-formalisation-transference> existentialising–frame given human limited-mentation-capacity (as to the fact that the ordinary citizen doesn’t need to be a physicists or astronomer or engineer but rather have the appropriate fundamentals-and-distance to be able to sovereignly relate-to and reference-to the implications of such knowledge-reification and so rather than vague conceptualisation inducing disorientation, estrangement and trivialisation of the veridical public outcomes of social-stake-contention-or-confliction aporeticism overcoming/unovercoming). Critically, it is herein contended that in many ways despite the blurriness of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality, there are just as well subject to appropriate constraining deblurring analysis with respect to their aporeticism overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> sublimating–existentialising–decisionality; and critically-so as of a relation to momentous historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism>. Such a translating-insight (rather derived from the more potent ‘human
knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications 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’ of nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness—
reference-of-thought-’ devolving> as devolved axiomatic-constructs of the reference-of-
thought rather in their ‘excogitative-blanking of prospective institutionalisation existential-
contextualising-contiguity “-in-reification”’), implying translating the ‘imbued counterintuitive
nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection’ as
from such incipient ‘sublimating–nascence devolved axiomatic-constructs’ into ‘straightened-
out/rede-mentated/restructured/reparadigmed reference-of-thought sublimating–nascence so-
instantiated as to overall reference-of-thought-devolving sublimating–nascence (and so-
reflected in prospective human social-and-institutional- frameworks-of—
referencing/registering/decisioning sublimating–existentialising–decisionality)’. Again, the
relevant issue for such an aporeticism overcoming/unovercoming (in the face of constraining
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”) has to do
with human epistemic-growth/disquiet/discomfort as to construction-of-the-Self in 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” 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/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism/>. It is important here to appreciate that such a translating-insight prompted as from nascent-particular/incipient-and-material/technical-sublimations/<blinded-to-their-relative-ontological-completeness—reference-of-thought–devolving> sublimating–existentialising–decisionality for a deblurring and enabling perspective for prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality (as to nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic-projection), effectively speaks to their ‘dynamically reinforcing sublimating–nascence relationship’ wherein we can appreciate that ‘budding positivism/rational-empiricism nascent-particular/incipient-and-material/technical-sublimations/<blinded-to-their-relative-ontological-completeness—reference-of-thought–devolving> sublimating–existentialising–decisionality’ involved a claim for a ‘corresponding budding positivistic social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality’ as manifested socially by the Copernicuses, Galileos, Descartes, etc. inducing a social environment further reinforcing the possibility for the furthering of positivistic natural science and eventually bringing about positivistic social emancipation/enlightenment and social science. This ‘dynamically reinforcing sublimating–nascence relationship’ as reflective of the ever relevant constraining dynamics of presencing–absolutising-identitive-constitutedness and nonpresencing–<perspective–ontological-normalcy/postconvergence>, points to the requisite knowledge-notionalisation (as herein reflected with the fact that profound knowledge must ‘understanding the dynamics of both human temporal and intemporal ontological-performance’—<including-virtue-as-ontology>’) for such a translating-insight; herein construed as to prospective re-originariness/re-origination ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ (in conflatedness) epistemic-projection perspective reflection upon a
preconverging-or-dementing\textsuperscript{13}–apriorising-psychologism (in constitutedness), as recurrently manifested across the succession of registry-worldviews/dimensions. Critically, human \textsuperscript{amplituding/formative–epistemicity}\textsuperscript{totalising–thrownness-in-existence}\textsuperscript{4} educing intelligibility, as of ‘full incipient supererogating breadth of human intelligibility transmutation’ (‘\textsuperscript{supererogatory–human-subpotency}–effecting imbued epistemic-totalising\textsuperscript{2} preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity\textsuperscript{6} and then \textsuperscript{meaningfulness-and-teleology} as to existentialising—frame), and so as to underlying human notional–self-distantiation-\textsuperscript{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’\textsuperscript{14}, is effectively the backdrop of human sublimating–existentialising–decisionality and desublimating–existentialising–decisionality (as to ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} imbuing human ontological-commitment\textsuperscript{5} implied self-assuredness-of-ontological-good-faith/authenticity –as-being-as-of-existential-reality’ and ‘\textsuperscript{universal-transparency}{(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{amplituding/formative–epistemicity}\textsuperscript{totalising–in-relative-ontological-completeness }) available-to/elicitable-to the social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception of the given registry-worldview/dimension existentialising—enframing/imprintedness-(as-to-\textsuperscript{historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}')). It is within this ambits, that ‘prospective possibilities of sublimating–existentialising–decisionality’ can be contemplated as from the very depth of human ‘\textsuperscript{supererogatory–human-subpotency}–effecting imbued epistemic-totalising\textsuperscript{32} preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–spontaneity-of-aestheticisation’ for requisite epistemic-
irrelevant for prospective firstnatured knowledge-reification\textsuperscript{86} renewed logical-basis/logic-\textasciitilde\textasciitilde transversality of affirmitive-and-unaffirmative disambiguated motif-and-apriorising/axiomatising/referencing\textsuperscript{101}, and so as to the ‘fundamental ontologising/disontologising confliction’ re-arising across successive registry-worldviews/dimensions but rather so-re-arising as to the successive/changing reference-of-thought\textsuperscript{8}—categorical-imperatives/axioms/registry-teleology\textsuperscript{9} (underlying the ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{67} as to human notional–self-distantiation-\textasciitilde imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\textsuperscript{>}/\textasciitilde distantiation of contemplative existentialising–frame as to transversality of affirmative-and-unaffirmative disambiguated motif-and-apriorising/axiomatising/referencing\textsuperscript{101} imbuing\textsuperscript{4} historiality/ontological-eventfulness\textsuperscript{7} ontological-aesthetic-tracing\textsuperscript{-perspective–ontological-normalcy/postconvergence-reflected epistemicity-relativism\textsuperscript{>}), and so as to this ‘fundamental ontologising/disontologising confliction’ reflection (between ‘empowering self-reflexive’-willed–thought in the enhancing availability/elicitation-and-reassurance/reinforcement/corroboration/constraining-as-to’ as bound to ‘supplanting–conviction-as-to-profound-suprerogation—postconverging/dialectical-thinking\textsuperscript{10}–apriorising-teleology\textsuperscript{9} as of existential-contextualising-contiguity\textsuperscript{4} knowledge-reification’ and ‘empowering self-reflexive’-willed–will in the disenhancing unavailability/unelicitation-and-unnerving/undermining/contradiction/unconstraining-as-to-lack-of’ as bound to ‘uninstitutionalised-threshold\textsuperscript{12} dereification\textsuperscript{8} threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation — preconverging/dementing\textsuperscript{11}–apriorising-psychologism mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity\textsuperscript{3}}
dimensionality-of-sublimating \langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} / \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equationisation} \text{ and dimensionality-of-desublimating-lack-of} \langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} / \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equationisation} \rangle \text{ de-mentatively/structurally/paradigmatically arises/re-arises at prospective destructuring-threshold-(uninstitutionalised-threshold)\langle \text{presublimating–desublimating-decisionality}\text{–of-ontological-performance}\rangle \langle \text{including-virtue-as-ontology} \rangle \text{ as to:} \\
- \text{human lack of visibility of prospective ontologising-depth and epistemic-totalising-implications as so-undermining prospective ontologisation (as from the \langle \text{self-reflexive} \rangle-willed–thought of the genuine social intellectual–function/posture projection of prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) and so-eliciting prospective disontologisation (as from the \langle \text{self-reflexive} \rangle-willed–will of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-\langle \text{discretely-implied-functionalism} \rangle \text{ and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation),} \\
- \text{institutionalising percolation-channelling-} \langle \text{in-deferential-formalisation-transference} \rangle \text{ defaulting into a ‘subconscious-and-passive epistemic-totalising\textsuperscript{12} re-automatism relation with the existentialising–frame re-apriorising/re-axiomatising/re-referencing of }^{5} \text{meaningfulness-and-teleology} \text{’ (in shallow supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness) and so over ‘conscious-and-active epistemic-totalising\textsuperscript{12} re-process of the existentialising–frame re-apriorising/re-axiomatising/re-referencing of }^{5} \text{meaningfulness-and-teleology} \text{’ (as so-reflecting ‘the requisite dynamic sublimating grasp/mastery hermeneutically/reprojectively of the-very-same-}
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ in-accounting-
for prospective human limited-mentation-capacity-deepening’ with regards to ‘human relative
epistemic-abnormalcy/preconvergence relation with the already given ontological-
normalcy/postconvergence nature of existence’ with the profoundness of existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation speaking of more than just
mere-formulaic methodologising/mutualising/organising/institutionalising as to ‘the precedence
of profound supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness in generating-
and-regenerating/maintaining-oversight-of
methodologising/mutualising/organising/institutionalising and so in <amplituding/formative–
epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-
supererogatory—epistemic-confoundedness’), as to the fact that the veracity of knowledge is
much more than ‘a conception as of the self-presence/self-constitutedness—<in-perspective–
epistemic-abnormalcy/preconvergence> of presencing—absolutising-identititive-
constitutedness—existentialising—enframing/imprintedness—(as-to— historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition)’ but rather as of prospective ‘relative-
ontological-incompleteness/re/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 (and as so-
implied with the ‘knowledge-notionalisation backdrop of entailing—<amplituding/formative–
epistemicity>totalising—in-relative-ontological-completeness of knowledge-reification in
reflecting historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–
ontological-normalcy/postconvergence-reflect-epistemicity-relativism’ whether as of a
Derridean différance knowledge-reification gesturing or Foucauldian genealogy/archaeology
knowledge-reification gesturing or as herein in reflecting holographically-conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as to an
explicit ontological-normalcy/postconvergence epistemic-projection knowledge-reification gesturing or for that matter natural science and true scientific knowledge-reification gesturing, wherein the knowledge-reification gesturing is totalising-entailingly explicative of everything within its epistemic bounds as to reification and dereification in the sense for instance that a physics/chemistry/biology principle is not disentailing as it explains both effectiveness and/or ineffectiveness as to the fact that the same law of gravity can explain why a mechanical setup functions well or doesn’t function well as to the underlying knowledge-notionalisation
- epistemic-projection perspective lost of instigative/incipient
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of
so-critically eliciting <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 the bigger picture and more starkly we can appreciate ‘the enlightenment struggle against feudalism and slavery as advocated say with such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to relative-ontological-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness –presublimation-construct-of– meaningfulness-and-teleology value-construct and shallow-supererogating 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 and just as well such scientists like Einstein realised implicitly/intuitively that their scientific breakthroughs with regards to say nuclear science effectively called for a renewed conceptualisation of humanity beyond a mentality of immediate immaterial/social dimension expediency that could arise with respect to nuclear weapons, with this fundamental translating insight about ‘nascent-particular/incipient-and-material/technical-sublimations=<blinded-to-their-relative-ontological-completeness—reference-of-thought–devolving> sublimating–existentialising–decisionality’ critically warranted not just with such starked cases but with respect to the comprehensive and more subtle overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as it can be appreciated for instance that the business driven and mere defaulting utilisation of say media technologies has hardly elicited ‘a comprehensive social self-reflexive questioning-and-contemplation’ of their appropriate
sublimating–existentialising–decisionality conception but for ad-hoc insights and approaches poorly appreciative of their requisite aporeticism overcoming/unovercoming and particularly-so with creatively effective public communication and democratic enhancement as to sovereign knowledge/enlightenment, insight/acumen and participation/interest thus inducing in many ways inducing the present hyperreality–as-to-its-simulacrum implications pointed out by Baudrillard)


- the existential-contextualising-contiguity of human meaningfulness-and-teleology implies that prospective knowledge-reification as to organic-knowledge is necessarily in an ‘existentialising–frame reflecting its existentialising—framing/imprinting–(as-to-prospective–
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ but which is not immuned from estranged-interpreting-and-purposes and contextual-misanalysis (as can be so-appreciated with respect with many a critical and postmodern thought) inducing disontologisation, and just as well institutional pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation project such supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness that contorts ontological-veracity while undermining veridical issues of aporeticism overcoming/unovercoming (as can be fairly appreciated with the skewed outcomes associated with decades-long theorising and politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.) - a fundamental ‘deficiency of magnanimity’ of the genuine social intellectual–function/posture throughout-and-all-along the ontological-contiguity/of-the-human-institutionalisation-process that seem to merely imply that ‘its social sublimating pertinence is only as to the positive-opportunism that enables prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ while ‘wrongly overlooking/ignoring relatively its so-enabling threshold-of–<self-reflexive>–willed–thought as to self-reflexive–instigative-eventuating–(as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,—preceding-existence’s-eventuating-validation/invalidation) epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification /contemplative-distension’ as central to the existential-contextualising-contiguity of such meaningfulness-and-teleology implied prospective knowledge-reification as to organic-knowledge, with the consequence that a ‘flatmindedness’/banality/flimsiness relation with the same knowledge construed as of mere
reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation
uninsightful about originariness-parrhesia—as—spontaneity-of-aestheticisation ‘is bound as of
threshold-of—<self-reflexive>-willed—will to be developed into desublimating beholdening-
becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-
mental-aestheticising of presencing—absolutising-identitive-constitutedness
existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)’ as can arise with associated ‘generalised social
<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 ‘more ruthlessly’ with associated dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism> and
pedantising/muddling/formulaic-hollowing-out— in-subontologisation/subpotentiation (such
that the prospective deprocrypticism—or—preempting—disjointedness-as-of— reference-of-
thought registry-worldview/dimension projection is of a ‘nonpresencing—<perspective—
ontological-normalcy/postconvergence> sublimating relation-to-the-world implying a human
<self-reflexive>-willed—thought awareness of ‘originariness-parrhesia—as—spontaneity-of-
aestheticisation as to profoundness of
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation in reflection of human dimensionality-of-sublimating —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation’ and so over ‘mere-formulaic
methodologising/mutualising/organising/institutionalising as of human-subpotency non-
scalarity/beholdening—<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> in
presencing—absolutising-identitive-constitutedness\(^1\) <amplituding/formative-
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag‘\(^2\)–')
- a human \(^7\) presencing—absolutising-identitive-constitutedness\(^3\) 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)’ of ‘punctual <amplituding/formative-
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
rather measuring-up success/accomplishment/aspiration in shallow-supererogation\(^8\) of in-effect
absolution as to the given registry-worldview/dimension existentialising—
enframing/imprintedness—(as-to—historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition)’ and so effectively oblivious and ‘lacking in conscious
protensivity as of \(^6\) nonpresencing—<perspective–ontological-normalcy/postconvergence>
imPLICATIONS’ explaining the veracity of the manifest
subontologisation/subpotentiation/suboptimisation of all human societies as to their shallow-
supererogation relative to ‘their abstractly conceivable profound-supererogation potential for
re-ontologisation’ (so-implied as to successive human re-ontologisation/omnipotentiality
possibilities) but for the genuine social intellectual–function/posture cyclically induced
prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity for such
re-ontologisation overriding of such ‘measuring-up success/accomplishment/aspiration in
shallow-supererogation\(^9\) of in-effect absolution’ conception of the social-construct, with such a
conception of the social-construct arising as to the fact that however counterintuitive it may
seem ‘ordinarily/generally a social-construct is not consciously-and-subconsciously self-
reflexive of itself as about its optimisable ontologising-depth (as of a prospective overriding re-
stake-contention-or-confliction’ and the potential manifestation of social self-reflexivity as to ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth as of the full-potency of existence’); and it is critically the genuine social intellectual–function/posture imbuing knowledge-reification gesturing as to aporeticism overcoming/unovercoming conceptivity/epistemic-reflexivity that carries the potential for pushing and making-available/eliciting such a prospect for re-ontologisation (and as so effectively manifested historically as to the relatively low emotional-involvement with non-socially implied sublimation/emancipation and the relatively high emotional-involvement with socially implied sublimation/emancipation, and in the latter instance particularly when the threshold-of-<-self-reflexive>-willed–will of defaulting dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation overplays the card of ‘a minimum-and-balancing expectation/anticipation of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ and in so-doing eliciting overall social self-reflexivity as of the breadth of socially cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame including the appraisal of ‘overall social intellection-aptitude body’ in contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth as of the full-potency of existence’), and as so-underlying overall not only Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as elaborately articulated above but equally living-development–as-to-personality-development and institutional-development–as-to-social-function-development (so-reflected as to overall de-mentative/structural/paradigmatic ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ superseding with ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’
implications for prospective re-ontologisation’ underlying prospective human epistemic-
growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-
relative-ontological-completeness\(^{-1}\)-by-reification /contemplative-distension\(^{-3}\). 
Ultimately, our human presencing—absolutising-identitive-constitutedness\(^{-2}\) 
existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) (as to the high emotional-involvement associated with 
social ontological-performance='<including-virtue-as-ontology>' and low emotional-
involvement associated with non-social ontological-performance='<including-virtue-as-
ontology>' elicited prospective transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity) seem to take the easy-way-out/contrivance to imply that ‘we are just as perfect as 
we are (implying the impertinence/non-veracity for prospective human epistemic-
growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-
relative-ontological-completeness\(^{-1}\)-by-reification /contemplative-distension\(^{-3}\)’ and that the 
notion of prospective sublimation is just about technical and natural science sublimation (and as 
so-advanced implicitly or explicitly in a self-serving lethargy of institutional 
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation) and so 
as to a human social environment where dominance/vested-interest-subontologising-skewed-
influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and 
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in many 
ways seem to be wary of prospective human re-ontologisation/omnipotentiality implications as 
if our very presence isn’t the outcome of successive prior re-ontologising. It is thus critical for 
humanity as a whole and as of social science practice to inculcate the attitude that despite the 
blurriness\(^{-1}\) of human social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality, that doesn’t mean this gives 
leeway for political and other dominance/vested-interest-subontologising-skewed-influence-as-
to-social-vestedness/normativity-<discretely-implied-functionalism>; as to the fact that the pretense of a social science/ontology dies (with respect to the emancipation/sublimation possibilities for the 8.5 billion humans on Earth) when such an illegitimate pretense is not bluntly challenged notwithstanding any browbeating as ‘supposed intellectuals’ lose their intellectual soul when they acquiesce to the <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification\^/*/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—
’categorical-imperatives/axioms/registry-teleology\^") of any such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> that thrive as to temporal advantageousness on eliciting the lowliness of human contemplation in inducing consciously or unconsciously prospective human desublimation/disempowerment. In many ways, what is central to both such a dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation undermining of genuine knowledge-reification is their poor appreciation and deriding of any such notion of the de-mentating/structuring/paradigming possibility that makes-available worldview conceptualisation as herein implied as to ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ (so-construed as of 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-
normaley/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism")}; as to a
decadent immediate materialism that will not recognise that the ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ of the physicists or chemists or biologists for instance is what allows for the expectations/anticipations underlying physical engineering/application or chemical engineering/application or biological engineer/application as to generated material productions (as without abstract science contemplation the very imagination of derived technologies will not arise) and along the same lines it can only be of the utmost disappointment to realise that at the very core of academic institutionalised social and philosophical contemplation is the manifestation of a pedantry that doesn’t have or project the lack of the least insight about the ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism’ of social and philosophical ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ as underlying the effective sublimating human and social expectations/anticipations that sublimatingly beget societies up to our age and as of relevance for prospective human and social construction. For such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—discretely-implied-functionalism—and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, the punctual/immediate temporal advantageousness for eliciting the lowliness of human contemplation consciously or unconsciously prospective human desublimation/disempowerment as inherently validatory of a decadent conception of human self-referencing-syncretising in terms of self-presence/self-constitutedness—in-perspective—epistemic-abnormalcy/preconvergence of presencing—absolutising-identitive-constitutedness—existentialising—enframing/imprintedness—(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition); but then in reality it is herein contended that in the middle to long run such posturing falsehoods are untenable notwithstanding their
apparent punctual/immediate impression for the simple reason that veridical knowledge is not
built on eliciting human sovereignising beholdening but rather eliciting human ontological-commitment as to ontologising-depth in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (and it is in this regards that human history speaks of re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’)-of-notional-deprocripticism-prospective-sublation) as to human-subpotency ‘fatedness-of-sublation-over-desublation to existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of<-amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness in reflecting holographically<-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process’). At the ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ such a conceptualisation may seem frivolous but then the work/job of doing philosophy and thinking is not for those of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’; that is why such pettiness-of-minds cannot recognise true work/job when they see it and it is herein contended are better off elsewhere rather than ‘merely hanging to the thread of institutional prescience’ devoid of ‘aptitudinal substantive pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought’ that fails prospective human re-ontologisation/omnipotentiality. 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-
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’ 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>’ when ‘merely hanging to the thread of institutional prescience’ devoid of
‘aptitudinal substantive pertinence reflected in a predisposition for totalisingly-disentailing—
discretion/whim-of-thought rather with regards to a conception of intersubjectivity—of—
meaningfulness-and-teleology as beholding to presencing—absolutising-identitive-
constitutedness as to the fact that ‘supposed knowledge-reification’ is construed as not in
epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as underlied with
notional—self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing> implied formativeness—as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–
meaningfulness-and-teleology (in nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic-projection’.
Such institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
desublimation manifestation devoid of ‘aptitudinal substantive pertinence reflected in a
predisposition for totalisingly-disentailing—discretion/whim-of-thought’ nowadays is
associated with a normalised/stereotyped/selfhelping/feel-good conception of knowledge that
by distractive-alignment-to—reference-of-thought-<of-apriorising/axiomatising/referencing>
‘falsely cultivate the notion that it is engage in-the-very-first-place at the same contemplative
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/ratiocitation-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’ with notional–deprocrypticism as herein articulated accounting for overall human historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. Critically thus, the ‘knowledge-notionalisation backdrop of entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness of knowledge-reification in reflecting historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ as implied both scientifically and by many a postmodern thinker doesn’t need to ‘take a page into any ideological unknown’ to effectively contemplate the practical implications for prospective re-ontologisation; and as herein contended with regards to anarchic-growth/anarchisation for re-ontologisation the fundamental idea for such prospective social re-ontologisation lies with ‘appropriate constraining deblurring analysis of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality aporeticism overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness—reference-of-thought–devolving> sublimating–existentialising–decisionality’ (given the very ontological-normalcy/postconvergence nature of existence reflected as existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ). We can appreciate in this regards the role of constraining existence in the ‘anarchic-growth/anarchisation for re-ontologisation’ driving the sciences as to the ‘transversal and cross-subjecting selectivity-and-deselectivity as to manifest sublimation of scientific ideas’ effectively building up the various
fields in perpetual re-ontologisation. However, because of the high emotional-involvement in
the social, the default posturing one way or the other is ever always to adopt a <self-reflexive>-willed–will ideological stance (integrating <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”) explaining the discomfort induced when
such conscious or unconscious ideological stances are subject to deconstruction) and so over an
existence-driven <self-reflexive>-willed–thought; in a flawed knowledge-reification” gesturing
that poorly appreciates the two-sided reality of human self-reflexive–instigative-eventuating-
(as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-validation/invalidation) as to the ‘willing side’ and the
‘existence validation/invalidation side’ for sound intelligibility to arise. Such a postmodern
philosophical anti-ideological stance of ‘anarchic-growth/anarchisation for re-ontologisation’
(just as is the case relatively with the natural sciences) is all about human candidity/candour-
capacity for effectively tackling prospective aporeticism overcoming/unovercoming as to
profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness eliciting of
epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness” -by-reification”/contemplative-distension” and
doesn’t carry false promises of shallow supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as to mere-formulaic
methodologising/mutualising/organising/institutionalising; and so critically because the more
salient point for aporeticism overcoming/unovercoming though it may seem counterintuitive is
not ideological solutions of ”presencing—absolutising-identitive-constitutedness” but rather
appropriate human development as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring as to non-presencing-<perspective-ontological-normalcy/postconvergence> as a prerequisite speaking of a change in human relation-to-the-world than mere-formulaicity as of an already prospectively poor relation-to-the-world and as we can appreciate that budding-positivists critical philosophical insight was more than just their effectively instigative/incipient budding science but a critical appreciation that the medieval-scholasticism non-positivism relation-to-the-world wouldn’t countenance-and-cultivate the true prospect of scientific knowledge. It is only thereafter that a prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought imaginary (just as the presently developed positivism/rational-empiricism imaginary over the prior non-positivist imaginary) will drive a veridical ‘deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought specific human conceptivity/epistemic-reflexivity-(<amplituding/formative–epistemicity>totalising-<so-’hermeneutically/reprojectively-educing’-from– ‘(supererogatory–de-mentative–amplituding-<mental-aestheticising-attuning/amplituding>)-interlay/organicalism/aestheticising-handle’,-as-to-supererogatory–projective–arbitrariness/waywardness-of-transversalisation/tandemisation/abstractive–conjugation/perspectivation/depthing>)’ making-available future human re-ontologisation/potentiation/optimisation potential and so beyond our occlusive presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism> ‘minimum-and-balancing expectation/anticipation of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ (as just inducing more and more a complexification of our procrypticism—or—disjointedness-as-of-reference-of-thought that is increasingly being marked by a very dynamic, sophisticated and networked institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation threatening the future possibility for genuine intellectualism and genuine social intellectual—function/posture). This ‘human existentialising–decisionality dual psychological-dispositions
continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ effectively underlies the inherent existentialising–decisionality of underpinning–suprasocial-construct as to underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist; as to the fact that in many ways ‘the very existentialising–realness of such abstract notions as to their nondisjointing tends to be <amplituding/formative–epistemicity>totalisingly–absent/vague, relative/qualified and ephemeral/fleeting’ with the underpinning–suprasocial-construct more fruitfully identifiable/construable as to its ‘underlying social dynamics of /presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity-<discretely-implied-functionalism>’ that-drives/is-behind such subontologisation/ideology-over-ontology disjointing abstract notions as technocratic, capitalistic or communist which are rather ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as can be more vividly be observed in moments of crisis when such ‘underlying social dynamics of /presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity-<discretely-implied-functionalism>’ manifest themselves as superseding any such abstract ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ but also persistently across time in more subtle ways). Such ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ are geared on collectively inducing defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness\textsuperscript{18}—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–involuting-or-guilding-or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation >) is de-mentatively/structurally/paradigmatically closed-off, and there is ‘supposedly no sublimating/emancipating existentialising–decisionality ‘meaningfulness-and-teleology’ that can arise outside the underpinning–suprasocial-construct existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as putting into question the very ontological-veracity of the subontologisation/ideology-over-ontology ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as the underpinning–suprasocial-construct becomes an enclosing/hemming-in religiosity inculcated as defining the very notional/epistemic framework of human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and so consciously/unconsciously as supposedly superseding pure-ontology) as we can appreciate that the very supposedly abstract notions of say social-science or economics-science or political-science do not actually socially exist in their ‘abstract semantic sense’ but are ‘already pragmatically deferring into the religiosity of the underpinning–suprasocial-construct catchmenting-by-rejection of value and value-possibilities’, such that in effect all thought gravitates around the religiosity whether critical or praising as to
artifice-of-human-imaginary/metaphysical-conceptualisation beneath which in effect
supererogatory–progressivity (however the ‘shallow-supererogation\(^{96}\) of supererogatory–
progressivity’) ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of
existence’ existentialising–decisionality is notionally operating but rather operating as to the
enframing of that underpinning–suprasocial-construct ‘beholding as sovereignising–imbued-
subontologisation/subpotentiation’ (as reflecting the reality of human ‘shallow-supererogation\(^{96}\)
of supererogatory–progressivity’). Thus beneath any supposedly underpinning–suprasocial-
construct (reflected in the modern-day underlying socio-econo-political
subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist), is a
more fundamental ‘nonpresencing-<perspective–ontological-normalcy/postconvergence>
notion of supererogatory–progressivity’ (however the ‘shallow-supererogation\(^{96}\) of
supererogatory–progressivity’) accounting for the possibility for prospective human social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimation/desublimation as
in effect creatively permeating all such ‘underpinning–suprasocial-construct of ‘presencing—
absolutising-identitive-constitutedness\(^{13}\) existentialising–entailing’; and so (especially potent
when such ‘nonpresencing-<perspective–ontological-normalcy/postconvergence>
notion of supererogatory–progressivity’ is manifested as of profound-supererogation\(^{6}\) entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^{67}\) as to
dimensionality-of-sublimating —<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness\(^{17}\)/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation over
‘shallow-supererogation\(^{96}\) of supererogatory–progressivity’), as more critically superseding
human delusions as to desublimating beholding-becoming—distortive-originariness/distortive-origination–as-to-\(^{46}\) 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-<perspective–ontological-normalcy/postconvergence-reflected ‘epistemicity-relativism’>—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-recomposing—for-relative-ontological-completeness—unenframed-conceptualisation>). In this respect we can appreciate with regards to the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ that its most critical/grave moments are moments at which it is hardly/poorly present/existent as to its ‘given implied totalising-entailing meaningfulness-and-teleology’ wherein for instance the social atrophying associated with the Great Depression rather elicited statal supererogatory—progressivity extending into the postwar era of sociopolitical and socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the pure sense of the word and in many ways the technocracy developed and resourced in the postwar years and the associated scientific and technical advancement especially in the face of the Cold War in many ways speak to an underlying supererogatory—progressivity on which waves the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential sycophantic exploitation of such overall national supererogatory—progressivity and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resources and means for ‘a poorly self-sustaining
capitalistic model of social ascendency with respect to public externalities, taxation and public
debt’ as such a capitalistic model increasingly developed in later years into a de-
mentative/structural/paradigmatic parasitising renting economic model associated with the
explosion of financialisation especially as it substitutes/arrogates the social capacity to instigate
formative supererogatory–progressivity initiatives (as it can now be appreciated that in many
ways much of the postwar economy arose as of strong public and local governance directed
investment in public infrastructure, housing and property which supererogatory–progressivity
in many ways is now capitalistically substituted/arrogated rather as of a short-term renting-
model that thrives upon creating winners and losers as to asset inflation strategy for skewed
value-extraction). In a critical respect all the creative social supererogatory–progressivity after
the postwar years is now reduced in terms of public mitigation of the deleterious fallouts from
the capitalistic model all other social supererogatory–progressivity possibilities are now
effectively assumed to lie with propping up a poorly self-sustaining capitalistic model (with
respect to public subventions, bailouts, taxbreaks) and so notwithstanding the massive financial
gains and transfers to tax havens as to a global economy of contrasting rising wealth disparity
with the supererogatory–progressivity for individual and social creative initiatives construed as
lying in a labour subsistence surrendering to whatever modest possibilities such capitalistic
model makes available as supposedly an absolutely determining construct of human
supererogatory–progressivity possibilities (while overlooking the reality of its manifest renting
parasitising of social value and value possibilities). This in effect speaks to ‘a renting and
skewed value-extraction capitalistic colonising of the social capacity for supererogatory–
progressivity’ as to imply that the social capacity for initiative can only be logged/cultured into
the expropriating/estranging/constraining/limiting capitalistic model and so-reflected as of a
globalised framework of totalising-entailing interlocking corporate interests and corporate
welfaring that in effect critically and implicitly dictates to states (as of the subtle threat of
runaway financial and economic disaster and/or state political-economy retrogradation for non-compliance) the very possibility for their full-capacity for supererogatory-progressivity while being well aloof of the public accounting that political actors running states have to fulfill thus speaking to a most fundamental globalised capitalistic induced democratic-deficit while relatively disempowered governments are left to pick-up-the-pieces (while de-mentatively/structurally/paradigmatically hemmed-in by the clerical counsels championing the capitalistic model) as to the blindness/sightlessness of a general public backlash (directed to media-driven impressionable narratives rather than to the protracted implications of the roguish capitalistic model), and so as to the more critical de-mentative/structural/paradigmatic international capitalistic system usurpation and undermining of the possibility for social supererogatory-progressivity and rendering democratic processes circularly unsatisfactory with the electorate increasingly resorting to protest and anti-incumbent votes. In many ways thus the supererogatory-progressivity potential of the global economy presents more opportunities than the capitalistic model arrogatingly seem to imply as in many ways it can be argued that as of individual and social supererogatory-progressivity much of ‘vocational rationale’, ‘vocational skills’, ‘vocational economic models’ and ‘vocational creativity’ underlying the capitalistic model can perfectly thrive without capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’; and so as to the fact that the very notion of capitalistic enterprising across the world takes various shapes and forms wherein ‘the more doctrinaire skewed value-extraction and market distorting models’ ride-the-wave of profound value creation activities (often of poorly compensated supererogatory-progressivity) and in many ways undermining the inclination for profound value creation as to the shortcut for short-term returns. This capitalistic model of skewed value-extraction undermines the possibility of overall human supererogatory-progressivity as to when in the contest between optimal-resource-allocation for value-creation as to the requisite creativity for individuals and social
supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting the externalities investments in education and infrastructure of second and third world countries) but still posing the question as to how skewed value-extraction can de-mentatively/structurally/paradigmatically address in the long-run issues of requisite social and public investment as a requisite for a theoretically self-sustaining economic model (not critically driven and supported by the supererogatory–progressivity prioritisation of local or foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit manifestation of supererogatory–progressivity as underlying any given underpinning–suprasocial-construct is most obvious today with the Chinese economic revolution as to the creative impetus driving its overall socioeconomic transformation. Here again it is fair to say just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to ‘country supererogatory–progressivity directed whole socioeconomic transformation project’, and in many ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term skewed value-extraction poorly capable of fulfilling the necessary externalities investment to thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history of all modern developed governments was hardly about their naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–
progressivity national development programmes (especially as in the middle of the 20th century international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in many ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic ‘shallow-supererogation© of supererogatory–progressivity’ as so-associated with debt servitude and de-mentative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in many ways third world countries of limited human and natural resources to be capable of instigating national supererogatory–progressivity with respect to their incipiently disadvantageous circumstances (especially compounded by their limited nation-building human resources) and this in many ways accounts for their high and relatively inefficient and subsistence informal sectors as to the relative inability of state resources to construct profound and sustainable projects of socioeconomic development (and even then when given the chance with the little means available as of a natural intuition they recoursed essentially to supererogatory–progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a
true profit-driven and value-extraction capitalistic model), and more critically so as to their more profound interests in social stability in the very first place which can only arise as from a basic level of social wellbeing of their populations before even practically utterly appropriating any such abstract capitalistic model rationale (which in many ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed countries exploit third world natural resources on unfair shallow-supererogation economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation’ omni-potential commensurability with inherent immanent-existence’s sublimation-structure/omnipotentiality) is to reflect the reality today of underlying human supererogatory-progressivity as to the incipient reality that human family, communal, clanic and national communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many Third world countries) with such a purist conception rather reflected as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ in a rather comprehensively developed framework/mecchanism of value-allocation and value-extraction necessarily underlied notionally by a basic level of supererogatory-progressivity allow for the ‘delusion/sleight projected about a purist conception of capitalism’ (serving rather the more veridical and underlying self-serving ‘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 social-vestedness/normativity-<discretely-implied-functionalism>). 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<br>presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism>). The relative veracity of supererogatory–progressivity is strongly seen with the state-driven Asian and European supererogatory–progressivity economies (with the Germans, Japanese and Chinese out-competing the U.S. with respect to trade balance and so without all the ‘grandiose capitalistic economic theorising’ but on the more veridical realism of policy-driven supererogatory–progressivity) and as even in the U.S. there is atleast a critical level of strategic supererogatory–progressivity with local states definitely adopting incentives-driven approaches of supererogatory–progressivity; all this speaking from an totalising-entailing perspective analysis of the purist capitalistic model as
poorly self-sustaining of its socioeconomic framework (especially its relative irresponsibility with regards to foundational externalities like education, infrastructure, well thought-out policies, collective social advancement, etc.). The bigger question that then arises has to do with the possibility for optimal human supererogatory–progressivity ‘beyond just the statism and geostrategy/states-competition muddled framework’ that is dementated/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 dementatively/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 ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality). the so-construed notional–deprocrypticism epistemicity conception of predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment} as to the overall ontological-contiguity—of-the-human-institutionalisation-process provides
the requisite basis for prospective human ontological-performance\textsuperscript{7}-\textsuperscript{10}-\textsuperscript{11} convergence towards ‘scality/immanency of existence’s ontological-normalcy/postconvergence’, and so as to the fact that prospective notional–deprocrypticism registry-worldview/dimension as of its superseding/transcending conception (beyond ‘social-construct\textsuperscript{12}’-\textsuperscript{13} \textit{amplituding/formative–epistemicity} totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold\textsuperscript{14} imbued secondnaturings) technically equates to ‘supposed human-subpotency abstract self-determinative ontological-performance\textsuperscript{15}-\textsuperscript{16}’ capacity as to the full-potency of existence’ so-implied with the protensive-consciousness ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness\textsuperscript{17} of notional–deprocrypticism deneuterising\textsuperscript{18}—referentialism’; and so as to the effective construal of the possibilities of human \textsuperscript{19} meaningfullness-and-teleology\textsuperscript{20} beyond ‘mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency non-scalarity/beholdening\textsuperscript{21}–as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation\textsuperscript{22} in \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’.

However, in effect despite the reality of ‘human-subpotency non-scalarity/beholdening\textsuperscript{23}–as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation\textsuperscript{24}’, the human psychology in any of its registry-worldview/dimension \textsuperscript{17} presencing—absolutising-identitive-constitutedness\textsuperscript{25} paradoxically projects a notional-contiguity/epistemic-contiguity\textsuperscript{26}–\textsuperscript{27} profound-supererogation\textsuperscript{28} of-mentally-aestheticised–postconverging/dialectical-thinking—qualia-schema wrongly implying it is actually as of ‘scality/immanency of existence’s ontological-normalcy/postconvergence’, as to its ontological-performance\textsuperscript{7}–\textsuperscript{10}-\textsuperscript{11}; and so as the very manifest
human living-development–as-to-personality-development, institutional-development–as-to-
social-function-development and Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’); so-
reflected in 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—perspective–ontological-normalcy/postconvergence-reflected—’epistemicity-
relativism’—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 — unenframed-conceptualisation). Critically, ‘incrementalism-in-relative-
ontological-incompleteness’—enframed-conceptualisation and ‘maximalising-recomposuring-
for-relative-ontological-completeness — unenframed-conceptualisation possibilities as so
articulated rather speak to human limited-mentation-capacity idiosyncratically imbued
paradoxical social behavioural characterisations arising from ‘human-subpotency non-
scalarity/beholdening—as-to—what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’
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
meaningfulness-and-teleology’ as to ontological-normalcy/postconvergence analysis of
‘human living-development–as-to-personality-development, institutional-development–as-to-
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—asse-
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-
mentatively/structurally/paradigmatically explain the possibility for the succession of registry-
worldviews/dimensions as to prospectively induced living-development—as-to-personality—
ontological-incompleteness\(^\text{13}\) descalarisation in inducing the requisite positive-opportunism\(^\text{\textsuperscript{75}}\) for prospective sublimation of the underpinning-suprasocial-construct since the prior underpinning-suprasocial-construct appreciation of prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology 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\(^\text{103}\) universalising-idealisation and positivism/rational-empiricism respectively (explaining their persecution at that instigative stage) but only took hold respectively as to the positive-opportunism\(^\text{\textsuperscript{75}}\) respectively of a universalising-idealisation backdrop and positivism/rational-empiricism backdrop for the subsequent induced living-development-as-to-personality-development and institutional-development-as-to-social-function-development social-stake-contention-or-confliction implications these ushered at which point the need to draw from their respective meaningfulness-and-teleology\(^\text{99}\) 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, universalisation, positivism/rational-empiricism and prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought over the respective subontologisation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of-reference-of-thought construed as descalarising, rather speak of a ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturing that goes well beyond the sophistic/pedantic
reference-of-thought that can’t truly contemplate of prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought which is a notion beyond just the possibility for secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for originariness-parresia,—as—spontaneity-of-aestheticisation

epistemicity>totalising~in-relative-ontological-completeness\(^*\) of positivism/rational-empiricism as ontological-good-faith/authenticity\(^8\) over non-positivism/medievalism scholasticism as ontological-bad-faith/inauthenticity\(^13\), and in both cases respectively projected the universal-transparency\(^7\) {transparency-of-totalising-entailing,-as-to-entailing-
dentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ speaks to a mental-disposition that reflexively assumes incrementalism-in-relative-ontological-
of human sovereign and full prospective sublimation capacity, - 

presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) sophistic/pedantic 
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification

/kakrasiatic-drag/denatured/preconverging-or-dementing

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

‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications> as to preemtping prospectively subverting sublimation, - 

presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) 
dementatively/structurally/paradigmatically construing as calamitous the possibility for prospective re-ontologisation from its subontologisation; with ‘human superseding of so-articulated 

appreciated that human scalarisation potential (existentially manifestable as of successive rescalarisation as re-ontologisation as to human limited-mentation-capacity-deepening impliciations) 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>. But then inevitably human limited-mentation-capacity-deepening impliciations speaks to conceptivity/epistemic-reflexivity in the sense that (beyond naïve presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)) as from nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective, ‘human descalarisation is already caught up in the human aspiration for scalarisation re-originariness/re-origination’ as to the underlying sublimating-by-desublimating <amplituding/formative–epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation–and–aestheticisation-towards-ontology 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 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\(^2\) sublimation or epistemic constitutedness\(^3\)/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\(<\text{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence}>\) but is comprehensively and notionally/epistemically reflective of underlying de-mentative/structural/paradigmatic rescalarisation and descalarisation of human ontological-performance \(<\text{including-virtue-as-ontology}>\) as to human limited-mentation-capacity implications. This incipient descalarisation reflex is critically manifested by the fact that the human is de-mentatively/structurally/paradigmatically as of its \(<\text{amplituding/formative-epistemicity}>\) totalising–thrownness-in-existence\(^4\) (as so-attendant of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^5\)) \(<\text{imbued-and-}\) ‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> abstractly) imbued with human ‘formativeness\(<\text{as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}>\)–meaningfulness-and-teleology\(^6\) 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\(^7\) as so-defining the-social or human-social-potency’ (so-reflecting perpetually/continually human bechancing-becoming—originariness/origination–as-to–historiality/ontological-eventfulness\(^8\)/ontological-aesthetic-tracing–\(<\text{perspective–ontological-normalcy/postconvergence-reflected-}^9\)’ epistemicity–
virtue-as-ontology> (as to beholding-becoming—distortive-originariness/distortive-
origination—<as-to-^5> historicity-tracing—inhibited-mental-aestheticising descalarisation reflex) by
its inducing of ^1 presencing—absolutising-identitive-constitutedness13 existentialising—
enframing/imprintedness—<as-to-^5> historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition); as reflecting scalarisation-as-to-rescalarisation-as—re-
ontologisation/supererogatory—involuting-or-guilding-or-amplifying—scalarisation—<as-to-
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation > of human
formativeness—<as-to-intersolipsism—of—preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism>—of—meaningfulness-and-teleology for
superseding/overcoming ‘concreteness/concretism/existentialising—enframing/imprintedness—
(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-
human-ontological-performance ‘<including—virtue—as—ontology> descalarisation reflex’ (with
scalarisation projection implied originariness/origination—<so—construed—as—to—ontological-
normalcy/postconvergence—perspective—scalarising-construal—of—existence> ever always about
‘formativeness—<as—to-intersolipsism—of—preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism>—of—meaningfulness-and-teleology construed scalarisation-
as-to—rescalarisation—as—re—ontologisation/supererogatory—involuting-or-guilding-or-
amplifying—scalarisation—<as—to—existence—as—sublimating-withdrawal,—eliciting-of-
prospective-supererogation’> with respect to human limited—mentation—capacity—deepening’,
and so preveniently/priorly to phenomenal/manifest concreteness/concretism/existentialising—
enframing/imprintedness—<as—to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)—of—human-ontological-performance ‘<including—
virtue—as—ontology> descalarisation reflex). This inherent ‘human limited—mentation—capacity
implied phenomena/manifest concreteness/concretism/existentialising—
enframing/imprintedness—<as—to— historicity-tracing—in-presencing—
ontological-performance\textsuperscript{\textdagger}<-\textless including-virtue-as-ontology\textgreater descalarisation reflex\textquotesingle as to the fact that human absolute scalarisation cannot be achieved as to any resultant reproducibility—mathesis/motif/thrownness-disposition,\textemdash as\textemdash reproducibility-of-aestheticisation of concreteness/concretism/existentialising\textemdash enframing/imprintedness\{-as-to\{ historicity-tracing\textemdash in-presencing\textemdash hyperrealisation/hyperreal-transposition\} of human-ontological-performance\textsuperscript{\textdagger}<-\textless including-virtue-as-ontology\textgreater, as human absolute scalarisation is always a potential held-up in originariness-parrhesia,\textemdash as\textemdash spontaneity-of-aestheticisation as to the capacity for \textquoteleft human gesturing of dispensing-with-immediacy-for-relative-ontological-completeness\textemdash by-reification\textemdash contemplative-distension\textsuperscript{\textdagger} for \textquoteleft maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{\textdagger} unenframed-conceptualisation\textsuperscript{\textdagger} (as can be so-appreciated with the notional\textemdash deprocrypticism or \textless amplituding/formative\textgreater notional\textemdash preempting\textemdash disjointedness-as-of- reference-of-thought underlying the ontological-contiguity\textsuperscript{\textdagger} of the human-institutionalisation-process\textsuperscript{\textdagger}); such that supererogatory\textemdash acuity/perspicacity/astuteness/edginess/incisiveness\textemdash of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{\textdagger} for conceptualisation rather speaks of \textquoteleft one long continuous whole of human originariness-parrhesia,\textemdash as\textemdash spontaneity-of-aestheticisation as of notional\textemdash deprocrypticism\textsuperscript{\textdagger} which guiding spirit no human prospective apriorising/axiomatising/referencing\textemdash conceptualisation can pretend to ignore-and-override without falling into perversion of \textquoteleft meaningfulness-and-teleology\textsuperscript{\textdagger} as to pedantising/muddling/formulaic-hollowing-out\textemdash in\-subontologisation/subpotentiation \textemdash and/or sophistry by mere-formulaic\textemdash methodologising/mutualising/organising/institutionalising human-subpotency existentialising\textemdash enframing/imprintedness\{-as-to\{ historicity-tracing\textemdash in-presencing\textemdash hyperrealisation/hyperreal-transposition\} in gimmickiness/desublimation. This insight about human \textquoteleft distending/dragged-out scalarisation\textsuperscript{\textdagger} points to the ontological-veracity of a necessary hermeneutic/reprojective \textless amplituding/formative\textgreater
presenting—absolutising-identitive-constitutedness shapes any such ontologically-flawed presence human psychology as to its given ‘aestheticisation of existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ with regards to prospectively addressing such ‘phenomenal/manifest concreteness/concretism/existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-performance—<including-virtue-as-ontology> descalarisation reflex’ concerns identified above (as to ‘presenting—absolutising-identitive-constitutedness’ existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with the subontologisation of ontology as to dominance/vested-interest—drivenness—<as-to-its-eliciting-by-or-exploiting-of-descalarising—sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social—desublimation>’); and so with regards to overall underlying human ‘social and institutional crises/suboptimisation as to subontologisation’ prospective need for re-ontologisation. This overall construal of the determinative structure of human ontological-performance—<including-virtue-as-ontology> (as it reflects the ontological-veracity of human formativeness—<as-to-intersolipsism—of—preformulating/preframing/premeaningfulness-imbued-mediativity—and-deferentialism>—of—meaningfulness-and-teleology) over any given conception of human of intersubjectivity—of—meaningfulness-and-teleology) rather undermines the ontological-pertinence as to the ontological-performance—<including-virtue-as-ontology> of the notion of human intersubjectivity—of—meaningfulness-and-teleology and so very much along the same lines of the Derridean criticism of intersubjectivity—of—meaningfulness-and-teleology going by his ‘heterogeneous genesis’ epistemic conception (even as the latter is more-or-less caught up in metaphysics-of-presence—(implicitied—’nondescript/ignorable—void—’as-to—’presencing—absolutising-identitive-constitutedness’) epistemic constitutedness as to its quasi—
transcendental implications since genesis is rather truly as of the ‘full-conflatedness’ in the
apriorising/referencing/axiomatising of ‘meaningfulness-and-teleology’ involved with human
limited-mentation-capacity-deepening and so-reflected rather as from
‘originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-
perspective-scalarising-construal-of-existence> implied scalarisation-as-to-rescalarisation-as–
re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying–scalarisation-<as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ inducing
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity), such that
intersubjectivity—of—meaningfulness-and-teleology is rather an ontologically-flawed
conceptualisation ‘poorly reflecting the ontological-veracity of the-social/human-social-potency
as to the full potential for human ontological-performance—<including-virtue-as-ontology>’
and so since intersubjectivity—of—meaningfulness-and-teleology is rather beholdening to
‘presencing—absolutising-identitive-constitutedness (as of ‘presencing—absolutising-
identitive-constitutedness existentialising—enframing/imprintedness—(as-to—historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition) with the subontologisation of
ontology as to dominance/vested-interest—drivenness—<as-to-its-eliciting-by-or-exploiting-of-
descalarising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-
institutional-and-social-desublimation>’) unlike is the case with human ‘formativeness—<as-to-
tiersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferentialism—of—meaningfulness-and-teleology construed scalarisation-as-to-
rescalarisation-as—re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying–
scalarisation—<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’ with respect to human limited-mentation-capacity-deepening’ which
perspective of ontological conceptualisation is not beholdening to any ‘presencing—
absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as-to—

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full potential for human-subpotency ontological-performance

meaningfulness-and-teleology

as to

presencing—absolutising-identitive-constitutedness


meaningfulness-and-teleology

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<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>-disinhibited-mental-aestheticising as to the scalarity/immanency of existence’s
presencing–hyperrealisation/hyperreal-transposition) de-
mentatively/structurally/paradigmatically encompasses: - human ‘germinative intensification—
amplituding of aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-of-
originariness,-imbued–sublimating-by-desublimating–amplituding as to the backdrop-of-
innert-immanent-existence’s–sublation-structure-
unrealistic-as-real’–ontological-
normalcy/postconvergence’ (in reflecting human formative notional–conflatedness of motif-
and-apriorising/axiomatising/referencing–psychologism) as generative-and-regenerative of
meaningfulness-and-teleology/aestheticisation–and–aestheticisation-towards-ontology (as
from inherently embodied–vitality/survival/subsistence in existential becoming inducing the
dynamics of living-development–as-to-personality-development, institutional-development–as-
to-social-function-development and Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology reflecting holographically–conjugatively-and-transfusively> the ontological-contiguity of
the-human-institutionalisation-process ) as scalarisingly rede-
mentating/restructuring/reparadigming descalarised concreteness/concretism/existentialising—
enframing/imprintedness-(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition)—of-human-ontological-performance—
including-virtue-as-ontology> so-existentially reflected as ‘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’, - human individual as solipsistic sovereign-
emergence of drivenness beyond just ‘socially induced emancipatory/non-emancipatory
drivenness’ as to the individual thrownness in any registry-worldview’s/dimension’s
institutionalisation-threshold-and-uninstitutionalised-threshold of ontological-performance
including-virtue-as-ontology>, - human formative convoluted developmental echeloning in
any registry-worldview/dimension as of socially translatable ontological-good-faith/authenticity~de-mentating/structuring/paradigming~seeding/incipient–profound~supererogation~, as-mentally-aestheticised~postconverging/dialectical-thinking~qualia-schema> and ontological-bad-faith/inauthenticity~de-mentating/structuring/paradigming~seeding/incipient–shallow~supererogation,-as-mentally-
constitutedness\textsuperscript{13} totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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{86} 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\textsuperscript{61}~<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\textsuperscript{99}
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity\textsuperscript{6} points to ‘a conception emphasising ontology as
defining virtue thus ultimately geared towards prospective notional-contiguity/epistemic-contiguity\textsuperscript{6}=<profound-supererogation\textsuperscript{9}–of-mentally-aestheticised–postconverging/dialectical-thinking –qua\textsuperscript{2}lia-s\textsuperscript{2}chema> as of the need for prospective relative-ontological-completeness\textsuperscript{12}–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\textsuperscript{99} 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\textsuperscript{10} universal notion construed
as ‘going beyond them-and-us logic’ as of the implications of\textsuperscript{101} 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)\textsuperscript{9}, and this
fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-
contiguity/epistemic-contiguity\textsuperscript{6}=<profound-supererogation–of-mentally-
aestheticised–postconverging/dialectical-thinking –qua\textsuperscript{2}lia-s\textsuperscript{2}chema> 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\textsuperscript{6} of our ‘modern take attitude/mental-disposition/care–and–episteme’ as of our
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag prior relative-ontological-
incompleteness\textsuperscript{9}–of–reference-of-thought leading to palliation as of selecting, triaging,
mutually-concurring-and-accommodating and power-relations driven palliating virtue
constructs, an altogether different drawback is decisively apparent as we know that since those troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the de-mentative/structural/paradigmatic consequence arising with such manifestations in ontological-contiguity of our ‘modern take attitude/mental-disposition/care–and–episteme ’; divulging that conceptualising virtue in ontological-contiguity is at best only of palliative consequence and not truly aetiologisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity—<profound-supererogation—of-mentally-aestheticised-postconverging/dialectical-thinking—qualia-schema> as of prospective relative-ontological-completeness—of- reference-of-thought. The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn’t substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity dynamics behind human action for appropriate aetiologisation/ontological-escalation that brings an end to the endemisation and enculturation of any given registry-worldview’s/dimension’s vices-and-impediments. This existential reality about ontological-primemovers-totalitative-framework is no more different between the social world and the natural world, and so as of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> inherent ontological coherence/contiguity. This insight about virtue as lying with ontology has been to varying degrees implicitly understood by many postmodern thinkers, beginning with Heidegger pointing to a sophistication of thought but for the poor development and poor conclusions of his analysis during the troubled years of ’30s; and rather poorly interpreted by virtue critiques adopting a ‘modern take attitude/mental-disposition/care–and–episteme ’ in ontological-

As a further elucidation, prospective notional-contiguity/epistemic-contiguity of reference-of-thought actually points out that the uninstitutionised-threshold is rather a point of de-mentation-
(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) which is what justifies the pre-eminence of the prospective institutionalisation attitude/mental-disposition/care–and–episteme over the uninstitutionalised-threshold attitude/mental-disposition/care–and–episteme. We can effectively grasp why Heidegger’s implicated insight as of notional-discontiguity/epistemic-discontiguity–<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 universal principle understanding of the transformation of traditions’ and thus how such universal principle understanding as of its universal implications informs about the ‘futural way of thinking’. In this regard, we can equally understand why Heidegger’s supposed criticism of Cartesianism was altogether a misplaced analysis given that ‘a universal principle understanding of the transformation of traditions’ as herein implied by this author in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, would have provided the insight that Descartes was actually ‘establishing a positivism tradition as of futural way of thinking’ breaking away from non-positivism/medievalism and so ‘as to the fact that dimensionality-of-sublimating—<amplitudizing/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 is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as–spontaneity-of-aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—
attributive-dialectics) construed herein as of prospective postmodern deprocripticism—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 attitude/mental-disposition/care—and—episteme in superseding/transcending non-positivism/medievalism. In effect it is herein contended that what is implicitly missed about the Cartesian proposition ‘I think therefore I am’ is not the idea that Descartes contemplates that he is the first person to be self-conscious about his thinking; rather his underlying reasoning is ‘more than just speculative doubting’ but ‘motivated doubting’ that is highly contextual-as-of-the-non-positivism/medieval-epoch and highly prefigurative-as-to-what-Descartes-wants-to-do-of-transformative-with-thinking-given-that-context aporeticism (underlying that Descartes’ dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation in then secondarily inducing his thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation). That is, Descartes seeks to affirm the ‘mereness of thought’ beyond any
existing habit-and-tradition-of-thought as of non-positivism/medievalism scholasticism pedantic dogmatism reasoning-from-results/afterthought, and so liberated rearticulate thought ‘out of thin air’ as of prospective reasoning-through/messianic-reasoning as reflected by his novel mathesis universalis metaphoricity rationalism schema/dissemination that permeates all of his works such that even with his ontological argument something subtle and more original is happening, in that unlike many medieval scholasticism dogmatic interpretations that construe of a supernatural permeation into the natural, in affirming the ontological argument Descartes blocks-out/passivises the supernatural from the natural with the metaphoricity implication that the natural can be thought of operationally and in sublimation on its own terms–as-of-axiomatic-construct. Thus Descartes ‘I think therefore I am’ is rather a statement of intent as of a ‘futural way of thinking and sublimation’ and its budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, that is unique as ‘consciously setting up the pre-eminence of thinking in eliciting-and-resolving systemic doubting and de-mentating/structuring/paradigming the possibility of elucidation of any subject on this thinking and sublimation basis’. In effect Descartes project is actually as to existence-potency~sublimating–nascence,~disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in-supererogatory–epistemic-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
meaningfulness-and-teleology\(^{19}\) as of human limited-mentation-capacity-deepening \(^{19}\) implications wherein ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is sublimatively rather about a ‘seeding promise of human-subpotency ontological-performance’\(^{19}\)-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’ that comes out short and which ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event\(^{19}\) reasoning-through/messianic-reasoning’ induces the successive prospective relative-ontological-completeness\(^{17}\)-of-reference-of-thought as to the ‘ontological-contiguity—of-the-human-institutionalisation-process’ 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 \(^{18}\) universalis schema/disseminative metaphoricity\(^{22}\) engendering our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme\(^{28}\) 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\(^{23}\)-<shallow-supererogation\(^{36}\)-of-mentally-aestheticised—preconverging/dementing —qualia-schema> analysis, implied as of prospective relative-ontological-completeness\(^{17}\)-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\(^\text{1}\)-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\(^\text{2}\)/circumscribing/delineating construct being the \(^\text{3}\)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 \(^\text{5}\)meaningfulness-and-teleology\(^\text{6}\) 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\(^\text{12}\); with such adjusting being construed as of prospective relative-ontological-completeness\(^\text{2}\). 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 \(^\text{1}\)-of-reference-of-thought/relative-ontological-completeness \(^\text{1}\)-of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification\(^\text{8}\), implied as of de-mentation\(^\text{7}\)-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with regards to the \(^\text{3}\)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 \(^\text{5}\)meaningfulness-and-teleology\(^\text{6}\) is an incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation to our already established psychoanalytic disposition rather than a \(^\text{5}\)maximalising-recomposuring-for-relative-ontological-completeness\(^\text{1}\)—unenframed-conceptualisation in resetting-our-psychoanalytic-disposition/prospective-grounding as of <amplituding/formative--epistemicity>totalising~renewing-realisation/re-perception/re-thought in conflatedness\(^\text{12}\), such
that this leads to constitutedness\textsuperscript{13} 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 \textsuperscript{8}reference-of-thought is transcended for prospective relative-ontological-completeness\textsuperscript{1}-of-reference-of-thought implied as of notional-discontiguity/epistemic-discontiguity\textsuperscript{9}-<shallow-supererogation\textsuperscript{10}-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{66}—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{11}-as-to-totalitative-reification\textsuperscript{68}-in-singularisation\textsuperscript{12}-as-veridical-epistemic-determinism\textsuperscript{21} \textsuperscript{44}<amplituding/formative-epistemicity>causality–as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\textsuperscript{69}’ as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{99} is essentially one of shifting attitude/mental-disposition/care–and–episteme by the successive institutionalisations \textsuperscript{8}reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring \textsuperscript{44}meaningfulness-and-teleology\textsuperscript{99}, even though beyond-the-consciousness-awareness-teleology \textsuperscript{13}<in-existential-extrication-as-of-existential-unthought>\textsuperscript{4}human induced bias leads to a wholly immersed-and-engrossed focussing only at its given present institutionalisation’s \textsuperscript{8}reference-of-thought ‘present attitude/mental-disposition/care–and–episteme’ as if other retrospective-and-prospective institutionalisations’ \textsuperscript{8}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 reference-of-thought. This phenomenological insight in recognising that there is ‘an underlying metaphority'-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’ as of prospective relative-ontological-completeness reference-of-thought; and so, as of retrospective and prospective ‘meaningfulness-and-teleology’ interpretation construed as ‘historiality/ontological-eventfulness'/ontological-aesthetic-tracing-/perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'. Such a conception that goes beyond our natural inclination of ‘referring to’ and ‘adhocly-and-scantily’ identify other retrospective and prospective registry-worldviews/dimensions apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme from our present attitude/mental-disposition/care–and–episteme, towards an ontologically-veridical transparent ‘to be or existing as wholly immersed-and-engrossed’ existential projection insight about all registry-worldviews/dimensions attitude/mental-disposition/care–and–episteme is what underlies the protensive-consciousness of deprocrypticism, from which standpoint as of its ontological-completeness-of reference-of-thought such an ontologically-veridical analysis of ‘human attitude/mental-disposition/care–and–episteme migration’ can be undertaken, for retrospective and prospective attitude/mental-disposition/care–and–episteme conception, and specifically as relevant for understanding

When so-construed prospectively, ‘postmodern exteriorisation attitude/mental-disposition/care–and–episteme’ is all about such a deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as implied by its human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation ‘originary postmodern-thought-process and other postmodern creative-processes avant-gardism’ that are not in a reasoning-from-results/afterthought ontological entanglement with our ‘modern take attitude/mental-disposition/care–and–episteme’. Consider in this regard the reasoning-through/messianic-reasoning prospective de-mentative/structural/paradigmatic disseminative implications as of Derridean différance/internal-dialectics/difference-deferral, Foucauldian genealogy-knowledge-and-power-discourse and Deleuzian immanence experimentation that can all be construed (and as equally implied by this author’s ontological-normalcy/postconvergence referentialism conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>), as of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity singularisation/epistemic-immanence/veridical-epistemic-determinism for perpetuated/disseminative preemption of conceptual disjointedness. Thus ultimately the notional—deprocrypticism registry-worldview/dimension is one that will be marked by sharper and sharper singularisation/epistemic-immanence/veridical-epistemic-determinism, construed
singularisation\textsuperscript{92}/epistemic-immanence/veridical-epistemic-determinism. That is singularisation\textsuperscript{92}/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 \textsuperscript{<amplituding/formative–epistemicity>totalising/circumscribing/delineating}\textsuperscript{83} reference-of-thought–devolving’ \textsuperscript{47}human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\textsuperscript{92}. In other words, meaning is always a human project to construe existence as of human limited-mentation-capacity-deepening\textsuperscript{52} of ‘axiomatic-constructs as of \textsuperscript{<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’}. singularisation\textsuperscript{92}/epistemic-immanence/veridical-epistemic-determinism, and as reflected by this author’s notion of ontological-normalcy/postconvergence referentialism conception of \textsuperscript{<historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–<epistemicity-relativism>}, points out that dissingularisation\textsuperscript{92}/epistemic-nonimmanence/flawed-epistemic-determinism as of human-subpotency ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is ontologically-flawed, and that prospective relative-ontological-completeness\textsuperscript{87} reflects that singularisation\textsuperscript{92}/epistemic-immanence/veridical-epistemic-determinism as of human-subpotency ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is what is rather ontologically-veridical. It is this prospective singularisation\textsuperscript{92}/epistemic-immanence/veridical-epistemic-determinism that reflects the effective possibility of a ‘seeding promise of human-subpotency ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> equivalence/correspondence with the full-
potency-of-existence’s-sublimating-nascence-as-of-its-coherence/contiguity’ as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; attainable as of human limited-mentation-capacity-deepening of ‘axiomatic-constructs as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-‘devolving’, and so reflected by the notion of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension '. This reality of the need 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 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 de-mentating/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 markly different from each other and all subjected rather to the implications of existential-contextualising-contiguity knowledge-reification of their purview/domain of existence/intrinsic-reality/ontological-veridicality. It is interesting as well to note for example that when equations didn’t work out in reflecting existential-contextualising-contiguity, Einstein rather rethought and subjected human assumptions to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’-<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 knowledge-reification that determines science practice, and so in existential conflatedness. 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/singularisation/epistemic-immanence/veridical-epistemic-determinism implications, as of ontologically-veridical singularisation/epistemic-immanence/veridical-epistemic-determinism of human-subpotency ontological-performance-including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation/epistemic-nonimmanence/flawed-epistemic-
subpotency ontological-performance\textsuperscript{1} & <including-virtue-as-ontology> & equivalence/correspondence with the full-potency-of-existence’s sublimating nascence as of its-coherence/contiguity’ for prospective institutionalisation as of difference-conflatedness\textsuperscript{1} as-to-totalitative-reification\textsuperscript{1} in-singularisation\textsuperscript{1} as-veridical-epistemic-determinism\textsuperscript{1} protracted teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{2} so-construed-as-singularisation\textsuperscript{2} /epistemic-immanence/veridical-epistemic-determinism’; since this potential for such singularisation\textsuperscript{2} /epistemic-immanence/veridical-epistemic-determinism is denaturing\textsuperscript{1} as of identitive-constitutedness as ‘epistemic-totality’ dereification in-dissingularisation as-flawed-epistemic-determinism as-cloistered-within-the-same-reference-of-thought at its uninstitutionalised-threshold\textsuperscript{2}. 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\textsuperscript{1} <including-virtue-as-ontology> of prior perceptivities as successive uninstitutionalised-threshold\textsuperscript{2} are rather in ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity in-reification’ (by their identitive-constitutedness as ‘epistemic-totality’ dereification in-dissingularisation as-flawed-epistemic-determinism as-cloistered-within-the-same-reference-of-thought), as overlooking their successively prospective perceptivities which are actually in prospective relative-ontological-completeness of reference-of-thought as enabling/cogent-with difference-conflatedness as-to-totalitative-reification in-singularisation as-veridical-epistemic-determinism protracted teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity —of-the-human-institutionalisation-process so-construed-as-singularisation /epistemic-immanence/veridical-epistemic-determinism’. The notion of human ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-
contiguity\textsuperscript{18}-in-reification can equally be elucidated with regards to a devolved axiomatic-construct of the reference-of-thought. For instance, we can grasp that with regards to ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the perceptivity of ‘traditional classical mechanics axiomatic-construct’ had rather been in ‘excogitative-blanking of the prospective construal of existential-contextualising-contiguity\textsuperscript{19}-in-reification\textsuperscript{10}’ reflected by the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as the latter’s prospective relative-ontological-completeness\textsuperscript{8} reflects the former’s prior relative-ontological-incompleteness\textsuperscript{8} as dialectically out-of-phase/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism. This insight about human ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity\textsuperscript{19}-in-reification\textsuperscript{10}’ at uninstitutionalised-threshold\textsuperscript{10} actually highlights that from a prospective perspective of prospective relative-ontological-completeness\textsuperscript{8}-of-reference-of-thought our positivism–procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>, as is the case with all other prior registry-worldviews/dimensions, ‘when we seem to perceive-and-think that our social world of meaningfulness-and-teleology\textsuperscript{99} is coherent, failing to factor in that it is preconverging-or-dementing –apriorising-psychologism at its uninstitutionalised-threshold\textsuperscript{10} as reflected as disjointedness-as-of-reference-of-thought preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} as of prospective “deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought”; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness\textsuperscript{8}-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
institutionalisation framework of a registry-worldview/dimension human construal of its existential-contextualising-contiguity\textsuperscript{19} knowledge-reification\textsuperscript{20} is only as effective as of the institutionalisation \textsuperscript{1} of reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{19}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{20} in universal-transparency\textsuperscript{22}—(transparency-of-totalising-entailing, as-to-entailing—amplitude/variable—epistemicity—totalising—in-relative-ontological-completeness\textsuperscript{10}) \textsuperscript{4}, thus providing a ‘perceptual perspective/framing/reference/horizon of’ meaningfulness-and-teleology\textsuperscript{19} about its existential-contextualising-contiguity\textsuperscript{20} knowledge-reification\textsuperscript{20}. But then at uninstitutionalised-threshold\textsuperscript{102} where meaningfulness-and-teleology\textsuperscript{19} is denaturing\textsuperscript{2}, this prior institutionalisation ‘perceptual perspective/framing/reference/horizon of’ meaningfulness-and-teleology\textsuperscript{19} about existential-contextualising-contiguity\textsuperscript{20} gives a false certainty/assurance, such that human-subpotency existentially-constrained temporal ontological-performance—(including-virtue-as-ontology)—as of form/virtualities/dereification\textsuperscript{2}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{2}—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology—\textsuperscript{10}, in usurpation of that ‘perceptual perspective/framing/reference/horizon of’ meaningfulness-and-teleology\textsuperscript{19} about its existential-contextualising-contiguity\textsuperscript{20} knowledge-reification\textsuperscript{20} tend to be overlooked as of mental-reflex since existentially the bulk of meaningfulness-and-teleology\textsuperscript{19} within the given registry-worldview/dimension as of its institutionalisation conforms-to/complies-with its ‘perceptual perspective/framing/reference/horizon of’ meaningfulness-and-teleology\textsuperscript{19} about existential-contextualising-contiguity\textsuperscript{20} knowledge-reification\textsuperscript{20}, but with a shadowy uninstitutionalised-threshold\textsuperscript{102} always eloping to such institutionalisation conforming/complying as of prior relative-ontological-incompleteness—of—reference-of-thought, and as lack of universal-transparency\textsuperscript{10}—(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 about existential-contextualising-contiguity ’; but then at its uninstitutionalised-threshold where its reference-of-thought de-mentative/structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness-of-reference-of-thought, it always systemically faces notional–procrypticism/notional–disjointedness as of vices-and-impediments arising from non-positivism/superstitious human-subpotency existentially
constrained temporal ontological-performance as \(<\text{amplituding}/\text{formative}>\) wooden-language-\(<\text{imbued—temporal—mere—form/virtualities/dereification}/\text{akrasiatic-drag/denatured/preconverging-or-dementing}—\) narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology \(\rangle\) in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology about existential-contextualising-contiguity’ now in false certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold manifestation, we can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology about existential-contextualising-contiguity’, as of the fact of the beyond-the-consciousness-awareness-teleology \(<\text{in-existential-extrication-as-of-existential-unthought}>\) preconverging-or-dementing –apriorising-psychologism human-subpotency existentially constrained temporal ontological-performance as \(<\text{amplituding}/\text{formative}>\) wooden-language-\(<\text{imbued—temporal—mere—form/virtualities/dereification}/\text{akrasiatic-drag/denatured/preconverging-or-dementing}—\) narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology \(\rangle\) 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— notional—firstnaturedness—temporal-to-intemporal-dispositions <so-construed-as-from-
perspective–ontological-normalcy/postconvergence–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–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’) 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/supercorrogatory–de-mentativity it is not about grounding as of the present but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective relative-ontological-completeness-of-reference-of-thought; and as highlighted elsewhere it is ontological-completeness-of-reference-of-thought (of human-subpotency as of
its limited-mentation-capacity-deepening) that can imply human-subpotency ontological-performance -<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' /epistemic-immanence/veridical-epistemic-determinism ontological-performance’ -<including-virtue-as-ontology> correspondence with the full-potency of existence is a notion of teleology’ in notional–conflatedness’ as of ontological-normalcy/postconvergence (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative> disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative> entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’ and so as to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’ -<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>), as utterly different from a traditional conception of teleology’ as of dissingularisation’ /epistemic-nonimmanence/flawed-epistemic-determinism that is rather in constitutedness as it reflects prior relative-ontological-incompleteness of reference-of-thought as of identitive-constitutedness’-as-‘epistemic-totality’-dereification’-indissingularisation-as-flawed-epistemic-determinism’ cloistered reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The operant insight here can be articulated as follows: singularisation /epistemic-immanence/veridical-epistemic-determinism speaks of ontologically-veridical difference-conflatedness-as-to-totalitative-reification’-in-singularisation’-as-veridical-epistemic-determinism’ as-of-the-trace-or-’historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–
reification\textsuperscript{86}-in-singularisation -as-veridical-epistemic-determinism\textsuperscript{71} as of singularisation\textsuperscript{7}/epistemic-immanence/veridical-epistemic-determinism. It is exactly because any given registry-worldview/dimension as of its given \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} is a cloistered-consciousness (as wholly set/focusing only on its \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} as of temporal-to-intemporal ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> failing to appreciate \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} as of the prospective \textsuperscript{4}<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{66} of prospective relative-ontological-completeness\textsuperscript{7}-of-\textsuperscript{83}reference-of-thought implied by the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{6}) that its postlogism\textsuperscript{7} slantedness manifestation as temporal manifestation, whether with regards to notions-and-accusations-of-sorcery in a non-positivism social-setup or psychopathy and social psychopathy in a positivism–procrypticism social-setup, arises as ontologically-flawed identive-constitutedness\textsuperscript{1}–as–‘epistemic-totality’\textsuperscript{8}–dereification\textsuperscript{6} meaningfulness-and-teleology\textsuperscript{3}, so because the given registry-worldview/dimension beyond-the-consciousness-awareness-teleology\textsuperscript{7}-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{8} isn’t cognisant in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{6} as of its prospective relative-ontological-completeness\textsuperscript{7}-of-\textsuperscript{83}reference-of-thought \textsuperscript{4}<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{6}, and hence ‘wholehearted identify meaningfulness-and-teleology\textsuperscript{9} as absolute as of the specific registry-worldview/dimension \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} with little or no sense of mental projection as to the
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-
supererogatory~epistemic-conflatedness⑦. This ‘ecstatic releasement of existence to human-
subpotency’ as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⑧<-as-to-perspective-
ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’> is what has ever always debunked human subpotent
dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as from the human
subpotent⑧-reference-of-thought—categorical-imperatives/axioms/registry-teleology⑨,—for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⑩ of
recurrent-utter-uninstitutionalisation to our present positivism–procrypticism, as of an ‘ecstatic
releasement of existence to human-subpotency’ that is increasingly in teleological nested-
congruence along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality instigated ontological-contiguity—an-of-the-human-institutionalisation-
process①① as of difference-conflatedness①②-as-to-totalitative-reification—in-singularisation①③-as-
veridical-epistemic-determinism④<-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 singularisation①/epistemic-
immanence/veridical-epistemic-determinism, and so beyond just the seeding promise of such
ontological-performance—<including-virtue-as-ontology> correspondence solely as of
intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Such
singularisation①/epistemic-immanence/veridical-epistemic-determinism conceivable human-
subpotency ontological-performance—<including-virtue-as-ontology> correspondence with the
‘ontological-faith-notion—or—ontological-fideism—imbued—underdetermination—of—motif—and—apriorising/axiomatising/referencing—as—to—be—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—deproecrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis—or—acumen as of reasoning—through/messianic—reasoning’ that go on to induce secondnatured institutionalisations as of the successive prospective institutionalisation
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’—for—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness—and—teleology as reasoning—from—results/afterthought, as well as their correspondingly associated uninstitutionalised-threshold dereifying ‘⟨amplituding/formative⟩ wooden-language—
(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology’) as of temporal/shortness-of-register-of—
meaningfulness-and-teleology denaturing ontological-performance ‹including-virtue-as-ontology>; and it is rather the intemporal-disposition dimensionality-of-sublimating —
meaningfulness-and-teleology denaturing ontological-performance <including-virtue-as-ontology>; and it is rather the intemporal-disposition dimensionality-of-sublimating —
existence to human-subpotency' induced as from intemporal-disposition dimensionality-of-
sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation ‘ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-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/intelligibilitysetup/measuringinstrument self-
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
reasoning’, highlights the ontological-veracity as of existence—as-the-absolute-a-priori-of-
conceptualisation—end—existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’--<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>, of singularisation '/epistemic-
immanence/veridical-epistemic-determinism which is ever always sought-and-resought by
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (that is, as of the

teleological wholeness/nested-congruence from non-rules—
apriorising/axiomatising/referencing—psychologism of recurrent-utter-ininstitutionalisation
towards prospectively preempts—disjointedness-as-of- reference-of-thought of
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—and—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—and—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
<sUPEREROGATORY—DE-MENTATION—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
reality of human meaningfulness-and-teleology as ever always subjected to its successive
registry-worlds/dimensions relatively ontologically-flawed dissingularisation///epistemic-
nonimmanence/flawed-epistemic-determinism distortion, come with the ontologically-veridical
implication that human-subpotency ontological-performance—<including-virtue-as-ontology>
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—

notional—firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>—existentialism-form-factor as of both
dimensionality-of-sublimating—all-amplituding/formative—supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalisjng/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation mental-
dispositions and secondnatures institutionalisation mental-dispositions—as the complete operant
framework of human-subpotency, and so-construed from an ontological-normalcy/post-
convergent ontological-completeness-of-reference-of-thought perspective (in difference-
conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-
determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-
ontological-contiguity—of-the-human-institutionalisation-process, so-construed-as-
singularisation/epistemic-immanence/veridical-epistemic-determinism’). This is ontologically
critical to understand because the wrong mental-reflex conception of uninstitutionalised-
threshold as mainly being as of ‘human intemporal secondnatured institutionalisation mental-
disposition’ will wrongly imply a human nature that is only intemporal and so as of the
secondnatured intemporality/longness of the prior institutionalisation. This fails to factor in
that all uninstitutionalised-threshold are rather a framework of ‘recurring dimensionality-of-
sublimating—transvaluative—supererogatory—aimplating-formative—supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative—rationalisjng/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation temporal-to-intemporal’ requiring prospective institutionalisation
prospective relative-ontological-completeness-of-reference-of-thought, and so without any
intemporal secondnatured institutionalisation induced universal-transparency (transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—
epistemicity>totalising—in-relative-ontological-completeness), deferential-formalisation—
transference and habituation as of positive-opportunism\(^1\); and thus fully reflecting the ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor. It is this ‘recurring dimensionality-of-sublimating\(^2\)—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation temporal-to-intemporal’ reality at all the successive uninstitutionalised-threshold\(^2\) that fundamentally reflect ‘the same fundamental human potentiation as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor’ across all the registry-worldviews/dimensions notwithstanding the institutionalisation-level but for the fact that this same ‘recurring dimensionality-of-sublimating\(^2\)—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation temporal-to-intemporal’ rather operates on different registry-worldviews/dimensions institutionalisations secondnatured \(^\uparrow\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) at their uninstitutionalised-threshold\(^\circ\); whereby the successive prior registry-worldviews/dimensions institutionalisations fall short, as of their apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance →<including-virtue-as-ontology> correspondence with the full-potency of existence, in construing existential-contextualising-contiguity\(^8\) knowledge-reification\(^8\) as of successive prospective institutionalisation prospective relative-ontological-completeness’–of-
This insight fundamentally explains ‘intemporal ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality

tfalling-short-as-need—universalising-rules in construing existential-contextualising-contiguity\textsuperscript{10} knowledge-reification as of the prospective universalisation institutionalisation prospective relative-ontological-completeness\textsuperscript{3} of reference-of-thought, and thereof construed as preconverging-or-dementing —a priorising-psychologism; universalisation—non-positivism/medievalism ‘universalisation-directed-rulemaking-over-non-rules—a priorising/axiomatising/referencing—psychologism’

a priorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{4}

tfalling-short-as-need—universal-rules in construing existential-contextualising-contiguity\textsuperscript{10} knowledge-reification as of the prospective positivism institutionalisation prospective relative-ontological-completeness\textsuperscript{3} of reference-of-thought, and thereof construed as preconverging-or-dementing —a priorising-psychologism; and prospectively positivism—procrypticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—a priorising/axiomatising/referencing—psychologism’

a priorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{4}

tfalling-short-as-need—preempting—disjointedness-as-of reference-of-thought in construing existential-contextualising-contiguity\textsuperscript{7} knowledge-reification\textsuperscript{5} by futural Being—
congruence and harmony is brought about as of prior institutional secondnaturing, this should not be naively expected at uninstitutionalised-threshold\textsuperscript{102} as we very much know that all uninstitutionalised-threshold\textsuperscript{102} are conflicted as of their framework of ‘recurring dimensionality-of-sublimating’\textsuperscript{24}—\textsuperscript{amplituding/formative}human-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal-to-intemporal’ for prospective institutionalisation prospective relative-ontological-completeness’—of-reference-of-thought. Thus uninstitutionalised-threshold\textsuperscript{102}, are necessarily imbued with varied temporal-to-intemporal transversality—of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\textsuperscript{101} narratives as of the ‘lack of intemporal secondnatured institutionalisation induced\textsuperscript{10} universal-transparency\textsuperscript{10}—(transparency-of-totalising-entailing,-as-to-entailing—\textsuperscript{amplituding/formative–epistemicity}totalising—in-relative-ontological-completeness\textsuperscript{87}), deferential-formalisation—transference and habituation in positive-opportunism’; since any uninstitutionalised-threshold\textsuperscript{102} ever always brings about human ‘recurring dimensionality-of-sublimating’—\textsuperscript{amplituding/formative}human-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal-to-intemporal’ but with this recurring as of human dimensionality-of-sublimating\textsuperscript{1}—\textsuperscript{amplituding/formative}human-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal operating rather in denaturing\textsuperscript{15} the prior institutionalisation’s ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘reference-of-thought’—categorical-imperatives/axioms/registry-teleology’, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology’ as
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-mentativity/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-contiguity — of-the-human-institutionalisation-process as of human limited-mentation-capacity-deepening, and so as of prospective intemporal secondnatures institutionalisation induced universal-transparency — (transparency-of-totalising-entailing, as-to-entailing) <amplituding/formative—epistemicity> totalising— in-relative-ontological-completeness>, deferential-formalisation-transference and habituation in positive-opportunism. Central to any such prospective institutionalisation transcendental-enabling/sublimating/supererogatory—de-mentativity meaningfulness-and-teleology is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness —of-reference-of-thought without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification as of the developed disposition to register such implications as of their intemporal/longness-of-register-of-meaningfulness-and-teleology pertinence; as the notion of crossgenerational de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically necessarily the framework of
such transcendentally implying meaningfulness-and-teleology. Thus the metaphoricity exercise of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is not one of necessarily eliciting instant meaningfulness-and-teleology universal approbation but rather instigating universal untenability as of ontological-primemovers-totalitative-framework for prospective universal positive-opportunism; as we can appreciate that in reality the possibility of the successive institutionalisations was not the outcome of every human soul grasping the implications as of the successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity but rather as of a generative dynamics as of critical drift/gravitating effect in reflection of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity-of-the-human-institutionalisation-process,-so-construed-as-singularisation/epistemic-immanence/veridical-epistemic-determinism’. Furthermore, the implications of ‘notional-discontiguity/epistemic-discontiguity-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity-in-reification’ as of singularisation/epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-reference-of-thought, with regards to the construal of meaningfulness-and-teleology as teleologically-elevated or teleologically-degraded, is that the conception of ontological-veracity of meaningfulness-and-teleology varies as of underlying relative-ontological-incompleteness and relative-ontological-completeness 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\(^5\) knowledge-reification\(^6\) ontological-veracity that the possibility of curing ailments in the animistic social-setup lies with the positivistic mindset prospective relative-ontological-completeness\(^7\)-of-\(^8\) reference-of-thought. The fundamental implication here is that transcendental \(^9\) meaningfulness-and-teleology\(^9\) is hardly construed in any presence registry-worldview/dimension \(^8\) reference-of-thought as of its rather prospective relative-ontological-completeness -of- reference-of-thought, and thus elicits the presence prior relative-ontological-incompleteness\(^8\)-of- reference-of-thought with the possibility of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity arising as of crossgenerational induced metaphoricity. In a further analysis of ‘notional-discontiguity/epistemic-discontiguity\(^1\) -with/falling-short-of prospective institutionalisation existential-contextualising-contiguity\(^1\)-in-reification\(^6\)’ as of singularisation /epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-\(^8\) reference-of-thought, with regards to the postconverging-or-dialectical-thinking\(^6\)–apriorising-psychologism and preconverging-or-dementing\(^6\)–apriorising-psychologism ‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification\(^9\)/contemplative-distension\(^3\) as of respectively living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaninglessness-and-teleology\(^9\) underdevelopment issues’, human \(^5\) meaningfulness-and-teleology\(^9\) is ever always caught up in a confusion of its postconverging-or-dialectical-thinking –apriorising-psychologism or preconverging-or-dementing\(^6\)–apriorising-psychologism as of the ontologically-veridicality of its underlying relative-ontological-incompleteness\(^8\) and relative-ontological-completeness\(^7\)

<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity”, while these are ever always postconverging-or-dialectical-thinking—apriorising-psychologism 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 when construed as of the successive
registry-worldviews/dimensions institutionalisations in prospective relative-ontological-
completeness -of- reference-of-thought the ontological-contiguity —of-the-human-
institutionalisation-process 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; thus highlighting the fundamental recurrent ontological-veracity of reference-of-
thought-devolving-level of human temporal individuations dynamics 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> at destructuring-threshold-{uninstitutionalised-
threshold/presublimating–desublimating-decisionality–of-ontological-performance-
<including-virtue-as-ontology> in ‘notional-discontiguity/epistemic-discontiguity-
with/falling-short-of prospective institutionalisation existential-contextualising-contiguity-
in-reification’ thus reflecting vices-and-impediments as of living underdevelopment,
institutional underdevelopment and Being underdevelopment, so-construed from difference-
conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-
determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-
ontological-contiguity—of-the-human-institutionalisation-process,-so-construed-as-
singularisation/epistemic-immanence/veridical-epistemic-determinism’. Further, this
‘uninstitutionalised-threshold—by—institutionalisation recurrence paradox’ 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\(^6\)—of-the-human-institutionalisation-process\(^7\) as of difference-conflatedness -as-to-totalitative-reification\(^6\)-in-singularisation -as-veridical-epistemic-determinism\(^2\) \(<\text{amplituding/formative-epistemicity}>\) causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity ’ as of human limited-mentation-capacity-deepening\(^6\) is what effectively renders the ontologically-veridical determination of ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ the critical first step for construing ontologically-veridical meaningfulness-and-teleology\(^9\) whether as of the preconverging-or-dementing\(^6\)—apriorising-psychologism or postconverging-or-dialectical-thinking\(^7\)—apriorising-psychologism representation; as in reality existence as of existential-contextualising-contiguity\(^8\) knowledge-reification\(^6\) never changes, and what is critical is grasping the ontological-performance\(^7\)-<including-virtue-as-ontology> of human limited-mentation-capacity in conceptualising existence/intrinsic-reality/ontological-veridicality as of existential-contextualising-contiguity\(^8\) knowledge-reification\(^6\) and so-construed as of difference-conflatedness\(^6\)-as-to-totalitative-reification -in-singularisation -as-veridical-epistemic-determinism\(^1\) protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^7\),-so-construed-as-singularisation /epistemic-immanence/veridical-epistemic-determinism’ over identitive-constitutedness\(^1\)-as-‘epistemic-totality’-dereification -in-dissingularisation -as-flawed-epistemic-determinism\(^3\) as-cloistered-within-the-same-’reference-of-thought. The very possibility of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity behind the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^7\) arises out of human intemporal individuation dimensionality-of-sublimating\(^7\) –<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation
reification\textsuperscript{87}, reification\textsuperscript{86} as such is teleologically reflected as of singularisation\textsuperscript{77}/epistemic-immanence/veridical-epistemic-determinism as it reflects ontologically-veridical meaningfullness-and-teleology\textsuperscript{55}; as reification\textsuperscript{86} arises as of the de-mentative/structural/paradigmatic \( \langle \text{amplituding/formative–epistemicity} \rangle \) causality~as-to-projective-totalitative~implications,~for-explicating-ontological-contiguity\textsuperscript{66} of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality potentiative-aspiration for prospective relative-ontological-completeness\textsuperscript{99}–of~reference-of-thought from within a prior relative-ontological-incompleteness\textsuperscript{88}–of~reference-of-thought. reification\textsuperscript{86} here as from this singularisation\textsuperscript{77}/epistemic-immanence/veridical-epistemic-determinism insight, with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,~as-to~human\( \langle \text{amplituding/formative–epistemicity} \rangle \) totalising~purview-of-construal’ implies the de-mentative/structural/paradigmatic \( \langle \text{amplituding/formative–epistemicity} \rangle \) causality~as-to-projective-totalitative~implications,~for-explicating-ontological-contiguity\textsuperscript{66} of meaningfullness-and-teleology\textsuperscript{55} as of the prospective relative-ontological-completeness~of~reference-thought construed as maximalising-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation over the prior relative-ontological-incompleteness\textsuperscript{88}–of~reference-of-thought construed as incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation; wherein the prospective relative-ontological-completeness ~of-reference-thought is in a reified overlooking/superseding of the prior relative-ontological-incompleteness\textsuperscript{88}–of~reference-of-thought. In other words, reification\textsuperscript{86} is about apriorising-teleological resetting of \( \langle \text{amplituding/formative–epistemicity} \rangle \) totalising/circumscribing/delineating meaningfullness-and-teleology\textsuperscript{55} to the prospective relative-ontological-completeness ~of~reference-of-thought. Lacking such an
insight about reification will induce an ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity of the prior relative-ontological-incompleteness -of-
reference-of-thought which is in dereification and the corresponding ontologically-flawed apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity -
<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-
schema> of the prospective relative-ontological-completeness -of- reference-of-thought which
is as of reification; wherein dereification involves teleological pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
meaningfulness-and-teleology to the prior relative-ontological-incompleteness -of-
reference-of-thought. This is because the lack of reification wrongly implies that the
<amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)
reference-of-thought framework of registry-worldviews/dimensions are the absolute
determinants of intemporal value reference, such that the <amplituding/formative> wooden-
language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology-as-of-nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>) reference-of-thought framework of recurrent-utter-
uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-
positivism/medievalism, positivism–procrypticism and deprocrypticism, are paradoxically-and-
 falsely equally the absolute determinants of intemporal value reference; whereas reification highlights that all the successive institutionalisations are as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–
epistemicity>totalising–purview-of-construal’, but of varying ontological-performance -
<including-virtue-as-ontology> as of their prospective relative-ontological-completeness -of-

<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity— is a secondnaturing process as of elicited and secondnatured positive-opportunism of instigated ‘dimensionality-of-sublimating’—


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determinism implies that dimensionality-of-sublimating—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 elucidatin/reification of existential-contextualising-contiguity is not the sufficient reason for prospective human registry-worldview’s/dimension’s institutionalisation, but warrants a secondnaturung process of elicited and secondnatured positive-opportunism as of ontological-primemovers-totalitative-framework articulation of meaningfulness-and-teleology by skewing for universal-transparency—transparency-of-totalising-entailing,—as-to-entailing—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—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal
individuations dispositions’ transformation into ‘dimensionality-of-sublimating—
<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality reflected as to ontological-good-faith/authenticity over ontological-bad-
faith/inauthenticity elucidatin/reification of existential-contextualising-contiguity’, but
rather a constraining positive-opportunism secondnaturings 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 elucidatin/reification of existential-contextualising-contiguity’ is a
human individuation quality that avails potentially to all individuals as temporal-to-intemporal-
individuations-receptacles but as of existential-constraint of ontological-performance—
<including-virtue-as-ontology> has not hitherto been de-
mentatively/structurally/paradigmatically defining of ontological-contiguity —of-the-human-
institutionalisation-process even as it has rather been instigative as of a re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness’—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 de-mentative/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; –
and-teleology is always incomplete when conceived simplistically as being all about ‘mechanical-constraints of rules without spirit’, construed as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism. The full implications here is that a notional–deprocrypticism ontologically-uncompromised—referentialism singularisation /epistemic-immanence/veridical-epistemic-determinism construal of meaningfulness-and-teleology is more critically about eliciting the ‘subject intemporal-disposition sense of knowledge-and-virtue as of its de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) for a fully protracted-consciousness beyond a cloistered-consciousness’ in line with Foucauldian hermeneutics of the subject futural implications. Further, it is important to grasp that ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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/supererogatory—de-mentativity of all the successive registry-worldviews/dimensions, but that what is particular with notional–deprocrypticism summoning of ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 /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-
ordinariness <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology>—as-of-
meaningfulness-and-teleology as of prospective deprocrypticism. Further besides this
elucidated contrast articulated as of prospective relative-ontological-completeness′-of-
reference-of-thought reification and prior relative-ontological-incompleteness′-of-
reference-of-thought dereification; the concepts of reification and dereification equally
extend within a given registry-worldview/dimension′-reference-of-thought as framework of the
reference-of-thought- devolving notional–firstnaturedness—temporal-to-intemporal-
dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>
ontological-performance ′-<including-virtue-as-ontology> (especially as so-associated with
postlogism ′slantedness and the dynamic conjugated-postlogism′ temporal denaturing of
meaningfulness-and-teleology′ implications) critically construing ‘uninstitutionalised-
threshold dereification’ as the uninstitutionalised-threshold temporal-and-flawed
ontological-performance′-<including-virtue-as-ontology> (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′}) undermining the registry-worldview’s/dimension’s prospective ontological-
performance ′-<including-virtue-as-ontology>. This conception of reification ′ of
institutionalisation in prospective relative-ontological-completeness′-of-′reference-of-thought
reflects ontologically-veridical ′meaningfulness-and-teleology′ as of ontological-
normalcy/postconvergence singularisation′/epistemic-immanence/veridical-epistemic-
determinism in relative apriorising-teleological-elevation-in-ontological-contiguity′ as of
deeper limited-mentation-capacity de-mentative/structural/paradigmatic
<amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity′, while the conception of dereification′ as of
uninstitutionalised-threshold\textsuperscript{02} in prior relative-ontological-incompleteness\textsuperscript{04} of reference-of-thought reflects ontologically-flawed meaningfulness-and-teleology\textsuperscript{09} dissingularisation\textsuperscript{07}/epistemic-nonimmanence/flawed-epistemic-determinism in relative apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{17} -\textsuperscript{shallow-supererogation} of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema\textsuperscript{> as of shallow limited-mentation-capacity de-mentative/structural/paradigmatic implication; wherein from a perspective of reification\textsuperscript{06}–by-dereification\textsuperscript{08} knowledge-notionalisation, singularisation\textsuperscript{12}/epistemic-immanence/veridical-epistemic-determinism contemplated as of ‘existentially-potentiative absolute reification\textsuperscript{15}’ so-implied as of theoretical existentially-potentiative no-human-limited-mentation-capacity/full-human-mentation-capacity will reflect the attainment of notional–depocrypticism without passing through the prior institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness\textsuperscript{11}/ontological-aesthetic-tracing-{<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>} 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\textsuperscript{26}—of-the-human-institutionalisation-process\textsuperscript{27} 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’, while dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism existentially-implied as of notional–reification’ /dereification’ as to human shallow-to-deepening–limited-mentation-capacity,–as-limited-mentation-capacity-deepening’ effectively reflects the ontological-contiguity\textsuperscript{26}—of-the-human-institutionalisation-process\textsuperscript{27} as of prior successive institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-
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-veridical meaningfulness-and-teleology. This points out that as of its very own <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/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–procrypticism as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–
<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>
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-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—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 individuations dynamic metaphoricity instigation in prospective relative-ontological-completeness-of-reference-of-thought reifying gestures as of ontological-faith-notion—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-
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—of—reference-of-thought; and in due course, by its ontological-primemovers-totalitative-framework constraining it crossgenerationally overrode medieval-scholasticism. It is herein contended that it isn’t out of the question that a creeping and slumbering institutional-being-and-craft intellectual tedium today increasingly fails to elicit the full re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—imbued-postconverging/dialectical-thinking—projective-insights/epistemic-projection-in-conflatedness—of—
notional-deprocripticism-prospective-sublimation) potential for prospective intellectual emancipation, and so rather as of de-mentative/structural/paradigmatic institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked whether transcendental implied knowledge can actually be construed as the subject of ‘understanding’ of prior relative-ontological-incompleteness-of-reference-of-thought with the latter’s <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, given the psychoanalytic-unshackling/prospective-grounding/prospective-reification implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity constraint as of ontological-primemovers-totalitative-framework for the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as more than just about abstract intellection but extending intellectualism to supersede the existential-investment implications that underlie excogitative-blanking to such prospectively implied ‘understanding’ as of transcendental knowledge. From the prior relative-ontological-incompleteness-of-reference-of-thought naïve non-transcendental <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, it may be thought/reasoned that a transcendentally projecting intemporal mental-disposition is rather uncanny about the ‘existential-extrication-as-of-existential-unthought malignity reality of existence’ construed as pragmatic living, but this rather confirms the ‘dereifying irresponsibility’ of such temporal thought/reasoning mental-dispositions ‘caught up mainly in their 60-to-100 years of existence reality of meaningfulness-and-teleology’. The intemporal ‘reifying choice-and-adherence’ to the ‘reified assumed-responsibility’ of aetiologisation/ontological-escalation is ever always a reasoning-through/messianic-reasoning that by definition is not in a ‘reasoning with’ relation with reasoning-from-results/afterthought deficient prior institutionalising; and certainly explaining why uninstitutionalised-threshold
transcending has ever always been conflicted as to the necessary reality of imposing the ‘superior party’ that is as of the full-potency existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing mortals that we are for our prospective emancipation. Without an insight about reification and dereification, the notion of singularisation/epistemic-immanence/veridical-epistemic-determinism as it reflects ontological-completeness-of-reference-of-thought for ontologically-veridical meaningfulness-and-teleology is easily misconstrued since denaturing of meaning in dereification will be teleologically-elevated and meaning produced as of reification will be teleologically-degraded; as so blatantly obvious particularly with the dereification manifestation of childhood psychopathy postlogism-slantedness but then takes on a wholly covert nature as of adulthood psychopathy and social psychopathy dynamics. In this regard, divergent as of temporal-to-intemporal dynamics of human ontological-performance-of-<including-virtue-as-ontology> of aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology reflecting dereified and reified construals of existential-contextualising-contiguity is to be expected, and assessable on the basis of a commonly expected apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, which then speaks of a dialogical-equivalence of both temporal mental-dispositions and the intemporal mental-disposition with no dereification and reification contrast. However, compounding this situation making relevant the need to contrast reification and dereification and imply moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal mental-dispositions and intemporal mental-disposition, is specifically the flawed ontological-performance-<including-virtue-as-ontology> manifestation of psychopathy and social psychopathy which is ‘de-mentatively/structurally/paradigmatically associated with the denaturing of the <amplituding/formative–epistemicity>totalising–devolved apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and arises so
fundamentally with regards to the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is the <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag" backdrop for existential-instantiations
aposteriorising/logicising/deriving/intelligising/measuring 'meaningfulness-and-teleology''.
with the fundamental implication that there are thus divergent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of psychopathic induced postlogism"-slantedness, and its social cognisance and integration as conjugated-postlogism" 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" and dereification" and implying moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal-as-psychopathic-and-social-psychopathic mental-dispositions and the intemporal mental-disposition, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity’—contrastive-reification’-dissemination’-and-dereification’-dissemination’-implications’ construed as the ‘variance/discrepancy of ‘meaningfulness-and-teleology’ as-of-prospective-relative-ontological-completeness -postconverging-or-dialectical-thinking – apriorising-psychologism and as-of-prior-relative-ontological-incompleteness -preconverging-
or-dementing”–apriorising-psychologism respectively; it is only ontologically-veridical
difference-conflatedness"-as-to-totalititative-reification -in-singularisation"-as-veridical-
epistemic-determinism" from the projected ‘notional—singularisation”/epistemic-
immanence/veridical-epistemic-determinism’ of the intemporal mental-disposition as-of-
prospective-relative-ontological-completeness"-postconverging-or-dialectical-thinking”–
apriorising-psychologism recognising this ‘preconverging-or-dementing”–apriorising-

psychologism and postconverging-or-dialectical-thinking\(^9\)–apriorising-psychologism variance/discrepancy of ‘meaningfulness-and-teleology’ that induces an ontologically-veridical disambiguation of dereified and reified construals of existential-contextualising-contiguity\(^{98}\) as implied by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of reifying intemporal/valid/postconverging-or-dialectical-thinking\(^{20}\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness\(^{87}\) apriorising-teleological-elevation-in-ontological-contiguity\(^{86}\) and as of dereifying temporal-as-psychopathic-and-social-psychopathic/invalid/preconverging-or-dementing\(^{19}\)–apriorising-psychologism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments in prior relative-ontological-incompleteness\(^{87}\)–apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\(^{87}\)<shallow-supererogation\(^{87}\)–of-mentally-aestheticised–preconverging/dementing –qualia-schema> (psychopathic and social psychopathic), and so before aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\(^{99}\) can even be then articulated as ontologically-veridical exclusively as of the intemporal/valid/postconverging-or-dialectical-thinking\(^{20}\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument perspective or attitude/mental-disposition/care–and–episteme. Such a difference-conflicatedness\(^9\)–as-of-‘epistemic-totality’ is equally what reflects in the bigger scheme of things, at the ‘reference-of-thought-level, the reality of humankind as of the successive registry-worldviews/dimensions humans psychological dispositions as per their corresponding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments. In this regard, the ontological-contiguity\(^{96}\)—of-the-human-institutionalisation-process\(^{57}\) can be construed as human limited-mentation-capacity
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrumentation reification as
historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism> rather successively as lesser and lesser dereification-levels towards the notional–deprocrypticism reification. Consider in that with regards to ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, its reification as ‘apriorising-teleological resetting of <amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology to the prospective relative-ontological-completeness-of-physics-axiomatic-construct’ implies that de-mentatively/structurally/paradigmatically ‘traditional classical mechanics axiomatic-construct’ is dereified as of its prior relative-ontological-incompleteness to theory-of-relativity-together-with-quantum-mechanics–axiomatic-constructs which is rather reified as of its prospective relative-ontological-completeness; such that interestingly to construe, as of ontological-veridicality, the reality of ‘traditional classical mechanics axiomatic-construct’ requires rather assuming/departing-from
dementing\textsuperscript{7}–apriorising-psychologism as of its relative-ontological-incompleteness\textsuperscript{8}. 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\textsuperscript{7}–apriorising-psychologism at our prospective positivism–procrypticism uninstitutionalised-threshold\textsuperscript{17}, and so as reflected from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{9} as of prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought registry-worldview/dimension prospective relative-ontological-completeness\textsuperscript{17}. Interestingly, it should be noted here that with such phenomenon as psychopathy and social psychopathy that is ‘dementatively/structurally/paradigmatically associated with the denaturing\textsuperscript{8} of the <amplituding/formative–epistemicity>totalising~devolved apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of- reference-of-thought uninstitutionalised-threshold\textsuperscript{102} (just as notions-and-accusations-of-sorcery in a universalisation–non-positivism/medievalism social-setup is ‘dementatively/structurally/paradigmatically associated with the denaturing\textsuperscript{8} of the <amplituding/formative–epistemicity>totalising~devolved apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of their universalisation–non-positivism/medievalism uninstitutionalised-threshold\textsuperscript{102}), ontological-veridicality is rather assumed/departs from an understanding of existential-contextualising-contiguity\textsuperscript{18} knowledge-reification as implied with futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{9} as of prospective deprocrypticism–or–preempting—
disjointedness-as-of-reference-of-thought registry-worldview/dimension and not our positivism–procrypticism, in articulating ontologically-veridical difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism from this projected ‘notional—singularisation /epistemic-immanence/veridical-epistemic-determinism’ as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought perspective or attitude/mental-disposition/care—and—episteme over our positivism–procrypticism, so-implied as of their disseminative-notional-discontiguity/epistemic-discontiguity—contrastive-reification—dissemination—and-dereification—dissemination—implications. But then just as the reflex mental state and attitude/mental-disposition/care—and—episteme in a universalisation–non-positivism/medievalism social-setup will be resistant to an elucidation of notions-and-accusations-of-sorcery adopting the perspective or attitude/mental-disposition/care—and—episteme of the reifying prospective positivism to arrive at ontological-veridicality, likewise more fundamental in undermining the elucidation of the manifestation of psychopathy and social psychopathy is the fact of an ordinariness <amplituding/formative> wooden-language-{imbued—averaging-of-thought—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}> 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—de- mentation 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\(^a\) in an exercise of ontologically-flawed identitive-constitutedness –as–epistemic-totality–dereification–indissingularisation-as-flawed-epistemic-determinism\(^b\). 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–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\(^{10}\)–of–reference-of-thought, with transcendental implications that goes well beyond the ad-hoc conception of
manifestations of postlogism -slantedness but more broadly conceive as of the
destructuring/aetiologisation/ontological-escalation implications arising from underlying
relative-ontological-incompleteness and relative-ontological-completeness reference-of-
thought with regards to human living-development–as-to-personality-development,
institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– meaningfulness-and-teleology underdevelopment issues. This underlying
relative-ontological-incompleteness and relative-ontological-completeness reference-of-
thought 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-
ontological-contiguity—of-the-human-institutionalisation-process,–so-construed-as-
singularisation /epistemic-immanence/veridical-epistemic-determinism’, highlights that human
mental-disposition as of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-
normalcy/postconvergence>'–existentialism-form-factor operates in its
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag on the ‘ontologically-flawed basis of a
rather <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag absolutised/unchanging/given reference-
of-thought– categorical-imperatives/axioms/registry-teleology,-for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology’;
thus underlying a ‘human psychology of passivity to the underlying metaphoricity of human
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-
beyond just any associated incidental existential problems, as requiring

of-thought beyond-the-consciousness-awareness-teleology, that we provide the ontologically-veridical aetiologisation or ontological-escalation resolving the vices-and-impediments\textsuperscript{95} of our ‘so-prospectively deprocrypticism-construed’ procrypticism—or—disjointedness-as-of—reference-of-thought as of its underlying \textless amplituding/formative—epistemicity\textgreater totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{92}, 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 <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 as of ‘mutual temporal/shortness-of-register-of—meaningfulness-and-teleology’ eliciting’ construed as ‘intemporal temporality\textsuperscript{98}’. Such tendencies are hardly of aetiologisation/ontological-escalation as their emphasis lies in existential-extrication-as-of-existential-unthought, rather than nonextricatory-existential-preempting-of-existential-unthought in enabling Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{99} as of ‘universal projection implications attitude/mental-disposition/care—and—episteme event’—or—operant implications to all and sundry’; such that fundamentally, such <amplituding/formative> wooden-language\{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
disposition/care–and–episteme ’ with regards to 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, are no different to say ‘non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ overlooking its own 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 as reflected from ‘positivism/rational-empiricism attitude/mental-disposition/care–and–episteme’. However, approbating we may be predisposed to such palliative virtue constructs as of lack of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification /contemplative-distension , the fact is these are not really the underlying drivers for virtue transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and are peripheral to more ontologically profound theorised-or-untheorised emancipatory events driving virtue transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of prospective relative-ontological-completeness—of-reference-of-thought, notwithstanding our state of beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> . The fact is from an ontological standpoint, we inherently are no more virtuously exceptional even with regards to the earliest of humans, and so as of the very same species potency, and thus we can’t ascribed inherent virtuous superiority by the mere token of our own practice. Rather the exceptionality behind human virtuous potential lies ontologically

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\(^{(10)}\). 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\(^{33}\), as its implications as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{99}\) 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 transcendent ontological 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 : will question such reasoning-from-results/afterthought basis of palliative virtue constructs especially as of their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) and lack of dispensing-with-immediacy-for-relative-ontological-completeness\(^{(9)}\)-by-reification\(^{(8)}\)/contemplative-distension\(^{(25)}\)-of- reference-of-thought-by-reification\(^{(9)}\)/contemplative-distension implications; ask whether by definition a registry-worldview/dimension \(^{(x)}\)reference-of-thought is dementated/structured/paradigmed to sponsor/promote/endorse its very own prospective
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 grasp the double-gesture reification implied in such a postmodern-as-suprastructural conception of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation. Such a postmodern/suprastructuralism double-gesture reification holds that knowledge involving virtue-as-ontology is truly organic-knowledge as of its appropriate attitude/mental-disposition/care–and–episteme with respect to human social-stake-contention-or-confliction; with the adherence to the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of such organic-knowledge construed in intemporality as supplanting–conviction-as-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 meaningfulness-and-teleology in terms—as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care—and—episteme as of its prior relative-ontological-incompleteness—of—reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of
positivism/rational-empiricism virtue, and so as of a human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation posture that allows for universal human emancipation as expressed by the Quakers movement, Rousseaux, Diderots, etc. Incidentally, the positivism/rational-empiricism mechanical-knowledge contenders as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much countervailing the practice and trend within their own societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight demeanour’ in their main societies, rather than being fully assumed as marking positivism/rational-empiricism progress. The occasional development of enlightenment and positivism/rational-empiricism by its technical and social organisation transformation implications wasn’t the opportunity for such societies to turn around and then dehumanise other societies and humanities that haven’t done likewise, but rather as of organic-knowledge called for a double-gesture reification in recognising that such positivism/rational-empiricism implications are about all of humanity, just as implied in preceding human cultural emancipations. Suprastructuralism or postmodernism double-gesturing of virtue doesn’t function on the naïve basis of ‘merely construing relative implied levels of virtue development and making relative conclusions’ but rather orientate meaningfulness-and-teleology 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-

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affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’\textsuperscript{[101]} dehumanising of some cultures and societies by
others’; as it recognises, however tepid, that all societies and humans are curious, predisposed
to their emancipation and achieving optimum existential possibilities, and can uphold
universal values, and so as of \textsuperscript{[103]}universal-transparency\textsuperscript{[104]}-(transparency-of-totalising-
entailing-as-to-entailing-\textsuperscript{[382]}amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness ). Ultimately, such a double-gesturing hold out the possibility in
reflecting holographically-\textsuperscript{[66]}conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{[67]}—of-the-human-institutionalisation-process\textsuperscript{[67]} as of Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology \textsuperscript{[133]}as pertinent for all humankind, whether as of internal social-progress, cultural
diffusion or cultural-reappropriations. This practically translates, say considering an instance of
a given traditional practice that is abhorrent to modern positivism/rational-empiricism
attitude/mental-disposition/care–and–episteme, by implying from a postmodern perspective
that emancipation truly arises when the humans come to assume as well by themselves a
universal positivism/rational-empiricism attitude/mental-disposition/care–and–episteme in
transforming their society. We can appreciate that supposed a space civilisation come to earth,
implying for instance in a position of strength that we are too violent, disorganise, etc. and thus
morally inferior, and that our best interests was just to take our cue from them. Here as well, the
postmodern double-gestures reification\textsuperscript{[86]} 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 \textsuperscript{[103]}universal-transparency\textsuperscript{[104]}-(transparency-
of-totalising-entailing-as-to-entailing-\textsuperscript{[324]}amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness ). 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 & &lt;shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema>. In other words, the organic-knowledge in its true appreciation of ‘the other’ as of aetiologisation or ontological escalation implies a universal projection implications attitude/mental-disposition/care–and–episteme event or-operant to all and sundry. Finally, the naivety when facing such anti-constructivism and anti-relativism arguments is to think that these are always about fair and objective intellectual disagreements; but then the history of many such criticisms has revealed its underlying perfidy; as to when for instance, supposed critiques of postmodern relativism make mention of the anti-relativism stances of many a creed like Christianity (which are necessarily absolutist as to their doctrinal practices) thus decontextualising and equating the framework of secular intellectual discourse with that of a creed, something which even such creeds do not do given the mortal framework of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence (as to when even the Christian Jesus refers to giving to Caesar what belongs to Caesar and to the Christian God what belongs to God as of a necessary relativistic stance with respect to human mortality which requires constructiveness
and this stance is further reflected with interfaith dialogue which will be absolutely impossible if creeds were to engage each other on the absolute basis of their doctrinal practices, and furthermore much of the criticisms levied against postmodern relativism is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity and veracity is more fundamentally about the re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’ -‘of-notional–deprocrypticism-prospective-sublimation)’ creative insight and appreciation of any pastiche work or of such a Las Vegas Strip replication of other notable places. With regards to all these ‘forged criticisms’ the underlying falsehood is rather geared to elicit a non-intellectual emotional response than true knowledge-reification insight. Further, as of organic-knowledge and knowledge-notionalisation, this author holds that it is naïve to conceptualise of human knowledge mainly as of pure erudition warranting mainly sound arguments, proofs and convincing demonstrations, and that the reality all along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 ’ shows that there has always been beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> ‘institutional investment’ that is not always just of eruditic ideal, inclined to
undermined prospective knowledge as of its prospective relative-ontological-completeness of axiomatic-constructs-and-reference-of-thought, and that true knowledge especially as it portends to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity cannot be conceptualised losing sight of this fact. The blunt fact is that postmodern-thought has shown itself to be more useful and applicable across the humanities with a massive potential for furthering human emancipation, however the tentativeness of many of its bold ideas, and so much more than the vagaries peddled by many such critiques surreptitious anti-intellectual media-driven waylaying who on the contrary seem to construe of institutional anchoring as the very essence of validation. Such situations are often highly liable to ontological-bad-faith/inauthenticity undermining of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology due to ‘lack of social universal-transparency–(transparency-of-totalising-entailing–as-to-entailing–amplituding/formative–epistemicity)totalising–in-relative-ontological-completeness’). In other words, medieval charlatanic eliciting of old ways, convenioning and existence as of non-positivism/medievalism despite its prior relative-ontological-incompleteness-of-reference-of-thought as underscoring medieval vices-and-impediments with respect to prospective positivism was psychically and surreptitiously undermining of a sense of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology; and this insight is valid across all registry-worldviews/dimensions as of the eliciting of temporal individuations self-referencing cloistered-consciousness in nihilistically undermining prospective ontological-completeness-of-reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden to temporal/shortness-of-register-of meaningfullness-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\(^{(29)}\) 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\(^{(57)}\). 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-primemovers-totalitative-framework\(^{(79)}\), 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-conflatedness\(^{(12)}\); as prior human
presencing—absolutising-identitive-constitutedness\(^{(13)}\) experience wouldn’t have thought about space-time,
considered the ether as unreal, considered that the laws of physics are different at atomic scale,
etc. In other words, there wasn’t any prior ‘logocentric transcendental-signifier’ as of the prior
classical-mechanics—axiomatic-constructs construed as presencing—absolutising-identitive-
constitutedness\(^{(13)}\) enabling the obtention of any such conclusions from the given classical-
mechanics—axiomatic-constructs constitutedness\(^{(13)}\), but rather it is by conflatedness\(^{(12)}\) 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-normalecy/postconvergence>.
Interestingly, as of the underlying phenomenology-driven ontology, it is rather more pertinent
with respect to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to
grasp that such ultimate decidability is construed as of human intemporal/longness-of-register-
of-meaningfulness-and-teleology individuation mental-disposition in ‘a tendential-deliberation-of-decidability as enabled by ontological-primemovers-totalitative-framework’
tendental validation as to existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding-formative-
epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-
supererogatory-epistemic-conflatedness’. Such a construal of human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity will cover the seminal contributions prior
and after the defining-threshold epistemic-break/epistemic-resetting of the theory-of-relativity-
together-with-quantum-mechanics—axiomatic-constructs by Einstein and Bohr. Such an
ontological-basis for construing sublimation overrides our 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–deprocrystalism
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-totalititative-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 prescence of existence-potency sublimating nascence, disclosed from prospective epistemic digression as of <amplituding/formative-epistemicity> totalising renewing realisation/re-perception/re-thought, in supererogatory epistemic conflatedness over any human-as-mortal framing of meaningfulness and teleology including oneself as human-as-mortal, as it is human mortality as temporality that is rather what is in need for further Being and consciousness development. Thus the de-mentating/structuring/paradigming of sublimation for a registry-worldview/dimension reference-of-thought, as reflected in the Derridean social ethics stance, is rather one for the ‘subsumptive inventing’ of the prospective ontological possibilities of prospective relative-ontological-completeness of reference-of-thought over human normativity/conventioning as of the latter’s prior relative-ontological-incompleteness of reference-of-thought, and so by maximaliing-recomposuring <amplituding/formative-epistemicity> totalising renewing realisation/re-perception/re-thought as of organic-knowledge. A nonextricatory existential de-mentating/structuring/paradigming of sublimation implying that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation ununiversalisation, universalisation non-positivism/medievalism, and positivism procrypticism, 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 and nonpresencing—<perspective–ontological-normalcy/postconvergence> on the basis of the prospective relative-ontological-completeness/ontological-contiguity of the latter over the prior relative-ontological-incompleteness of notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised–preconverging/dementing—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 between
presencing—absolutising-identitive-constitutedness and nonpresencing<perspective—ontological-normalcy/postconvergence>. Such an insight is enabled as of the fundamental awareness that human knowledge construction fundamentally involves two different exercises; with the first factoring in that at the fundamental level of knowledge construction humankind has a limited-mentation-capacity that needs to be developed as a ‘developed consciousness perspective/framing/reference/horizon as of prospective relative-ontological-completeness’ 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 grounded on such a developed consciousness perspective/framing/reference/horizon. This explains why it is impossible for a ‘recurrent-utter-uninstitutionalised mindset perspective/framing/reference/horizon as of trepidatious-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ to grasp base-institutionalisation meaningfulness-and-teleology without first developing a ‘base-institutionalisation mindset perspective/framing/reference/horizon as of warped-consciousness apriorising/axiomatising/referencing/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/intelligibilitysetup/measuringinstrument’; 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/intelligibilitysetup/measuringinstrument’; and
prospectively for a ‘positivism–procrypticism mindset perspective/framing/reference/horizon’
to grasp notional–deprocrypticism meaningfulness-and-meaningfulness without first
developing a ‘notional–deprocrypticism mindset perspective/framing/reference/horizon as of
protensive-consciousness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. As we can get
that the fundamental stake for the Copernicuses, Galileos, Descartes, etc. during the
Enlightenment wasn’t just about the specific positivistic knowledge they articulated or else they
would have been satisfied with just their personal curiosity and enlightenment and leave it at
that, but rather they surreptitiously undermined many of the prevailing social norms and rules in
trying to expound their knowledge and vision, and more critically so because they knew it is the
‘formation of a positivistic social consciousness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that would
enable the anchoring of all such prospective positivistic knowledge, and this sense of things
fully underscored such a more comprehensively directed project-and-purpose undertaken later
by the Encyclopédistes; with the underlying insight that while a social state of generalised prior
relative-ontological-incompleteness\textsuperscript{22}-of-reference-of-thought is enabling to surreptitious
Establishment charlatanism, however with increasing ‘social universal-transparency\textsuperscript{23}-
(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 différance consciousness
development is the notion of \textsuperscript{14} de-mentation–(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) which by pointing out an
‘human’amplituding/formative—epistemicity>totalising—purview-of-construal’’. As futural différance is enabled, unlike the case with the ‘Derridean quasi-transcendental-freeplay différance’, as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 meaningfulness-and-teleology\(^9\) should be as of ‘difference-in-kind/difference-in-aposteriorising-or-logicising\(^2\), but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising\(^2\) 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-incompleteness and prospective relative-ontological-completeness, with regards to ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of ‘the very same physics <amplituding/formative–epistemicity>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a ‘difference-in-kind/difference-in-aposteriorising-or-logicising but rather a difference-in-nature/difference-in-apriorising-or-axiomatising; 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 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 nonpresencing-<perspective-ontological-normalcy/postconvergence>. In other words, human consciousness tends to be constraint to its <amplituding/formative–epistemicity>totalising–self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag, 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 nonpresencing-<perspective–ontological-normalcy/postconvergence> is beyond and not constraint by human consciousness as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, 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-synergetising/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 pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing—apriorising-psychologism possibilities relation to reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as of human limited-mentation-capacity implications. The implications of this reality as of metaphoricity explains why epistemes are fundamentally and necessarily constricted as of their specific registry-worldview/dimension reference-of-thought; as ultimately epistemes are as relevant as the ontological-possibilities divulgeable by presencing—absolutising-identitive-constitutedness and nonpresencing-<perspective–ontological-normalcy/postconvergence>,
such that in the case of the latter there is no prior insight about the veracity of any episteme before it is divulged with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as presencing—absolutising-identitive-constitutedness. Consider in this regard Galileo’s implying positivistic episteme metaphoricity over a medieval Establishment scholasticism-and-mysticism episteme as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as the necessary backdrop for the knowledge he articulates and all subsequent positivistic knowledge. In many ways, this author as of organic-knowledge is very much aware of the ‘drawback implications’ of our positivism–procrypticism episteme as of its constitutedness with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism psychoanalytic-unshackling organic-knowledge, as of the full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay with respect to our procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalisation and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation implications representation, and so beyond just our natural inclination for amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. Galileo could well had possibly recasted his implied positivism meaningfulness-and-teleology in scholasticism-mysticism terms, just as Copernicus work was held back priorly in limbo, but then the implications as he perceived would have been a degradation and lost of the essence of what he was doing, and so more than just the specific scientific knowledge but more critically it warranted a psychoanalytic-unshackling into the nonpresencing–or–withdrawal–or–
metaphysics-of-absence-(implicit-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence)--or-transcendental-reasoning-of-event-as-prospective-ontology-origination-perspective/framing/reference/horizon-of-positivism-meaningfulness-and-teleology we entertain today. Likewise, as of such metaphoricity episteme, the meaningfulness-and-teleology herein implied as of its essence cannot do without this hermeneutic/reprojective circle phenomenological ontology elucidation as of its psychoanalytic-unshackling conflatedness; and the ideal backdrop for this lies in a further developed postmodern-thought phenomenological-depth of construction, as implied herein by this author as of accreting-substitutive-subsumption-as-futural-différance-freeplay. This author conceives that at the very core to such genuine understanding of postmodern-thought is a double-gesture reification that consists of perspective/framing/reference/horizon and then contention/argumentation within such articulated perspective/framing/reference/horizon, as so implied by postmodern-thought together with other kindred though less dramatic textuality-thinkers like Gadamer and Habermas; as of the need to adopt/instigate the appropriate mindset for knowledge appraisal given the fundamental distorting effect, beyond just perception, of human limited-mentation-capacity. This double-gesture reification reality for construing human knowledge amounts to a quasi psychoanalytic-unshackling, as it reflects the fact that The-Given as of existentialism/thrownness/facticity is always an insufficiently/poorly developed perspective/framing/reference/horizon for direct instigation of contention/argumentation aspiring for profundity and completeness. Such that this double-gesture reification of the textuality-driven intellectuals involves their ‘special focus orientations’ profundity say like genealogy with Foucault, deconstruction with Derrida, etc., and this together with transversality--of-affirmative-and-unaffirmative--disambiguated--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 shallow-minded/banal/flimsy reading; and with the ultimate outcome that all such naïve uninsightful literal and shallow-minded/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-<in-deferential-formalisation-transference> are necessarily construed as of a double-gesture reification that supersedes the ordinariness/banality of day to day social existence analysis as of <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>, such that as of the history of such critiques it will be naïve not to factor in the reality of ontological-bad-faith/inauthenticity and so particularly as it tends to shy away from genuine intellectual engagement with postmodern-thought, and highlighting that the idea of arrogance peddled about postmodernism strangely enough speaks of the ‘ignoble arrogance’ of such ontological-bad-faith/inauthenticity critiques, as de-mentatively/structurally/paradigmatically that which attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-ontological-completeness-of-reference-of-thought-postconverging-or-dialectical-thinking—apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-preconverging-or-dementing—apriorising-psychologism. Such that there is no dialogical-equivalence that then arises by the fact that the former is a nonextricatory/intemporal/ontological relationship with meaningfulness-and-teleology while the latter is an existential-extrication/temporal/non-ontological relationship with meaningfulness-and-teleology, in the sense that it is the former intemporal-as-ontological individuation mental-disposition that is responsible for bringing about human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process \cite{67} retrospectively and prospectively while the latter as of its false ‘untransvaluated–temporal-intemporality \cite{67}’ is rather existentially extricatory and oblivious to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology \cite{67} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process \cite{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 \cite{105} as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supercerogatory-de-mentativity reference-of-thought. The overall insight here of such ontological-bad-faith/inauthenticity \cite{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 \cite{10} universal-transparency \cite{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \cite{104})’ with regards to such over-a-time-period-bodily-reparation notion and throwing a spanner in the works by pretending that the physician should confirm that patients are cured immediately as otherwise the physician must be practising witchcraft on the patients, understanding fully well the authentic disposition of the physician to affirm a practice of over-a-time-period-of-bodily-reparation for a long term dependable notion of medicine. While they are pragmatically inclined to advanced opportunistically whatever explanation to justify that their healing is immediate/instant and so involving any such stratagem like opportunistically...
accusing patients or some other persons for any implied failure of immediate/instant cure having the effect on the most part of shutting-off any complain or at least negative allegations about the healer’s cure, and so-enabled on the basis of the healer priorly institutionalised deferential-formalisation-transference posture in the social-setup. Such a healer encouraging the social-setup notion of immediate/instant cure as a ploy (given the possibility of the positivistic disease theory conception subverting their own non-positivistic healing practice notwithstanding ontological-veracity). The manifest acts of many such ontological-bad-faith/inauthenticity critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications) ‘uncritical social media preaching towards sold publics-of-conquest’ paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been 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—<amplituding/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/maximising-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-epistemical-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/akrasiac-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/supercerogatory–de-mentativity into more profound and more complete ‘meaningfulness-and-teleology’. For instance the ‘postmodern take’ about science is rather a more profound and complete notion of science than the ‘modern take’, such that a ‘modern approach’ to the conception of science naively fails to factor in unlike the ‘postmodern approach’ the implications of human limited-mentation-capacity and the need to deepen it, thus translated into the prior need for prospective relative-ontological-completeness; wherein the ‘modern take’ might naively consider medicine as simply providing medications and remedies, the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will factor in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery as a more profound and complete notion of medical science; construed effectively as of deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical ‘meaningfulness-and-teleology’ comes down to the capacity of arriving at the very essence of ‘meaningfulness-and-teleology’ while overcoming the drawback of our human limited-mentation-capacity. This insight about the essence of things is what underlies fundamentally
Heideggerian-essencing-as-of-the-ontological-difference, Sartrean-existence-precedes-essence and Derridean-différance-as-there-is-nothing-outside-the-text, all construed by this author as of existential-contextualising-contiguity; is the enabling approach for human ontological-reconstituting-as-to-conflatedness as of aetiologisation/ontological-escalation. Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity first (and so as of dimensionality-of-sublimating — amplituding/formative supererogatory de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality of our supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument) to ensure that we go about deriving ontologically-veridical meaningfulness-and-teleology in relative-ontological-completeness. This is in reality the ultimate scientific insight as such an internal-dialectics/différance is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant scientific implications; and this is reflected in the very initiation of the postmodern de-mentating/structuring/paradigming with Heidegger’s criticism of Hegelian dialectics, with the latter construed by this author as ‘not founded-on-and-constrained-by ontological-veridicality/intrinsic-reality as of ontological-primemovers-totalitative-framework’, but rather dialectical discretion, imagination and speculation ‘as to lack of a congruent,-cogent-and-operant entailing framework of ontological-contiguity’ as herein implied by this author with ‘the ontological-contiguity—of-the-human-institutionalisation-process congruent,-cogent-and-operant entailing framework of ontological-contiguity’. Anecdotally, the shallow-mindedness 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/superceratory-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—langle 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 transcendental-possibilities/potential as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue and human emancipation potential/possibilities of a prospective registry-worldview/dimension like positivism as of its ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras,
and more explicitly Descartes in his direct construal of the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, would have certainly sensed that their specific knowledge conceptualisations wasn’t the more critical issue but rather their insistence was an implicit understanding that the non-positivistic reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ was de-mentatively/structurally/paradigmatically a framework that wouldn’t be enabling for their positivistic and all other positivistic knowledge conceptualisations as of its prior relative-ontological-incompleteness-of-reference-of-thought (and were thus more fundamentally projective dimensionality-of-sublimating—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation). Such conflatedness imbued in postmodern-thought address more than just constitutedness implications of knowledge construction as articulated herein but equally points critically to intellectually decadent institutional dispositions and practices where imprimatur and the dynamics of imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests itself in the form of many an intellectual increasing disposition ‘to misunderstand’ others works, as there are little common stakes for breakthroughs but rather the stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance, with
a resultant sense of socioeconomic and socio-political impotence as such a blurriness is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and de-mentating/structuring/paradigming of academic institutional setups are not dissociated from the effective possibility for transcendental-enabling/sublimating/supererogatory-de-mentativity, especially as such breakthroughs require the spontaneity of Dionysian arrangements. This author’s construes of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought ‘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-prime-movers-totalitative-framework transcendental-possibilities/potential beyond self-referencing-syncretism and circular palliative knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue with regards to attending to the inherent deficient uninstitutionalised-threshold of knowledge-construct possibilities and vices-and-impediments imbued in our positivism–procrypticism disjointedness-as-of-reference-of-thought ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. Such a paradox of human ontological-performance—<including-virtue-as-ontology> is effectively construed as arising out of human <amplituding/formative—epistemicity> totalising—thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance <including-virtue-as-ontology>) implying a preformulating/preframing/premeaningfulness—<metaphoricity-disposition—as-to-psychology-induced-psychology—of-existent-stake> idiosyncrasy that underlies presence institutionalisation reference-of-thought consciousness as
temporal-concatenation-to-intemporality\textsuperscript{11} or intemporal-projection/longness-of-register-of-
meaningfulness-and-teleology\textsuperscript{99} to temporal-projection/shortness-of-register-of-
meaningfulness-and-teleology\textsuperscript{99} with respect to human ontological-performance\textsuperscript{1}-\textsuperscript{<including-virtue-as-ontology>}-as-of-its-broadest-implications, and so whether as of natural
ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-
ontology, etc.; with ontological-performance\textsuperscript{77}-\textsuperscript{<including-virtue-as-ontology>} rather a unified
construct but superficially differing with respect to social ontological-performance\textsuperscript{1}-
\textsuperscript{<including-virtue-as-ontology>} high emotional-involvement and non-social ontological-
performance\textsuperscript{1}-\textsuperscript{<including-virtue-as-ontology>} low emotional-involvement. Underlying human
\textsuperscript{amplituding/formative–epistemicity}totalising–thrownness-in-existence\textsuperscript{71} (I exist therefore
existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my
human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{1}-
\textsuperscript{<including-virtue-as-ontology>}) as of metaphysics-of-presence-{implicit-
‘nondescript/ignorable–void’,-as-to- presencing—absolutising-identitive-constitutedness } is
the idea that the underlying idiosyncratic, intricate, compounded and pervasive
‘notional–confoundedness /constitutedness\textsuperscript{11}-to-confoundedness\textsuperscript{12}
preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{56}-disposition—as-to-psyche-
induced-psychologism-of-existential-stake>’ reflecting human shallow-to-deepening–limited-
mentation-capacity,~as-limited-mentation-capacity-deepening\textsuperscript{52} in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process\textsuperscript{67}, as such, is concomitant with a ‘dynamic cumulative remnant-and-
co-opting preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{51}-disposition—as-to-
psyche-induced-psychologism-of-existential-stake> covert-shallow-limited-mentation-capacity-
as-uninstitutionaled-threshold-denaturing\textsuperscript{47}-as-of-circular-complexification as an
uninstitutionalised-threshold\textsuperscript{42} corollary to the ontological-contiguity —of-the-human-
institutionalisation-process" likely to induce the ‘denaturing’ of any given presence institutionalisation consciousness 
entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-
on-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 
onesences—absolutising-identitive-constitutedness, the disposition to threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation—
preconverging/dementing—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/suberogatory—de-mentativity is achieved by undermining-and-
overcoming the ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation”—preconverging/dementing—apriorising-psychologism (beyond-the-
consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>
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 as of crossgenerational psychoanalytic-unshackling for the
prospective registry-worldview’s/dimension’s <amplituding/formative–
epistemicity>totalising/circumscribing/delineating reference-of-thought—devolving.
However, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation”—preconverging/dementing—apriorising-psychologism in covert-shallow-
limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing—as-of-circular-
complexification’ is bound to arise anew at the prospective institutionalisation ‘reference-of-
unthought>, the supposedly implied assumption though false is one of social universal-transparency\(^1\)–\langle\text{transparency-of-totalising-entailing, as-to-entailing,<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\rangle\) as all uninstitutionalised-threshold\(^2\)–\langle\text{transparency-of-totalising-entailing, as-to-entailing,<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\rangle\) are overtly-unassuming-and-rather-parasitising-or-coopting-of-institutionalisation-in-false-representation-as-institutionalisation such that prospective social universal-transparency\(^1\)–\langle\text{transparency-of-totalising-entailing, as-to-entailing,<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\rangle\) elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold\(^2\) in its beyond-the-consciousness-awareness-teleology\(^5\)–\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle\) collapses it. Thus the ‘notion of limited-mentation-capacity’ is basically the ‘underlying veridical human meaningfulness-and-teleology\(^5\) notion’ for which ‘ontologically-compromised-mediating, as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ construed as ontologically-flawed constructs in terms–as-of-axiomatic-construct of ‘neuterising as of \langle\text{amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving}’ whether beyond-the-consciousness-awareness-teleology\(^5\)–\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle\>, and so elucidated from the ontological-normalcy/relative-ontological-completeness –of– reference-of-thought perspective of notional–deprocrypticism ‘referentialism—ontologically-uncompromised-mediating, as-of-confratedness protensive-consciousness sound conceptualisation perspective’. In so doing, the latter reflects the limited-mentation-capacity dynamism of ‘meaningfulness-and-teleology\(^5\) 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 différance/internal-dialectics/difference-deferral divulges ‘ontologically-compromised-mediating, as-of-their-specific-constitutedness’
consciousnesses flawed conceptualisation perspectives’ and as of their ontologically-flawed constructs of ‘neuterising, with regards to articulating teleological elevation-as-of-upholding-ontological-veridicality or teleological degradation-as-of-failing-ontological-veridicality respectively either as of conflatedness or destructuring respectively. Basically, the construal/conceptualisation of human <amplituding/formative–epistemicity>totalising~thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance-<including-virtue-as-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 meaninglessness-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-completeness-of-reference-of-thought perspective, the overall social Being and meaninglessness-and-teleology 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 is ontologically-limited as of organic-knowledge implications reductive constructions in an open-ended-incompleteness/nonachievement-of-ontological-normalcy, as of the ontological-
deficiency of mechanical-knowledge denaturing\textsuperscript{15} implications as well as perversion-and-
derived- perversion-of reference-of-thought \textless \textit{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\textgreater{} of temporal projections as of postlogism\textsuperscript{7}-slantedness/\textit{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 \textless \textit{<including-virtue-as-ontology>}, all occurring as of the conjoined dynamism of conflatedness\textsuperscript{12} and \textit{distractive-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{9}}. This overall disparateness-of-ontologically-construed-social-reality dynamism is reflected in ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness \textsuperscript{13} consciousnesses flawed conceptualisation perspectives’ as of their \textsuperscript{5} neuterising: wherein recurrent-utter-uninstitutionalisation has the deepest \textit{reference-of-thought/de-mentative/structural/paradigmatic as ‘impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness \textsuperscript{12} consciousness flawed conceptualisation perspective’ \textsuperscript{5} neuterising by its trepidatious-consciousness, while on the other extreme in contrast notional–deprocrypticism rather has a \textsuperscript{8} \textit{reference-of-thought/de-mentative/structural/paradigmatic notional–deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness \textsuperscript{12} protensive-consciousness sound conceptualisation perspective’ that by its ‘reference-of-thought-\textit{devolving—différance/internal-dialectics/difference-deferral’ grasp the ontologically-veridical ‘underlying human limited-mentation-capacity dynamics of \textit{amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{8} reference-of-thought-\textit{devolving, and so without being subject to any \textsuperscript{5} neuterising’ as is the case with all ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness \textsuperscript{1} consciousnesses flawed conceptualisation}
perspectives’. Thus by its deneuterising —referentialism construed as of historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—epistemicity—relativism—, notional—deprocrypticism enables a fundamental ontology-driven ‘postconverging—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 neuterising is equinominal/equivalent with a given presencing—absolutising—identitive—constitutedness , and as this speaks of human limited—mentation—capacity prospectively—construed ontologically—flawed implications as of ontological-normalcy/postconvergence. It is over this neuterising that human transcendence—and—sublimity/sublimation/supererogatory—de—mentativity is achieved from the prospective notional—conflatedness of notional—deprocrypticism and so by deneuterising —referentialism, which is equinominal/equivalent to nonpresencing—perspective—ontological-normalcy/postconvergence>. In other words the historial implications of human limited—mentation—capacity—deepening is that ‘as of a less and less ontologically—flawed meaningfulness—and—teleology towards ontological-normalcy/postconvergence, ‘it projectively/anticipatorily brought about the successive registry—worldviews/dimensions <amplituding/formative—epistemicity>totalising/circumscribing/delineating reference—of—thought—devolving’ as of their given neuterisation , construed as equinominal/equivalent with their successively given neuterising. From the above insight, transcendence—and—sublimity/sublimation/supererogatory—de—mentativity, is attainable as of deneuterising —referentialism as the
notional-conflatedness of notional-deprocrypticism that produces the ontologically-veridical
dehistoriality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism>. Ultimately, this sociohistorial
disparateness-of-ontologically-construed-social-reality dynamism comes down to the
limited/incomplete association of human ‘invention’ of organic-knowledge with the reflection
of ‘this organic-knowledge underlying mental-disposition as of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology rather defectively as of mechanical-
knowledge construal in existential instantiations’, inducing prospective ‘neuterising. This
disparateness is increasingly closed-down all along in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process from recurrent-utter-uninstitutionalisation to positivism-
procrypticism, with the underlying tenet for achieving futural Being-development/ontological-
meaningfulness-and-teleology as of prospective notional-deprocrypticism as preempting—
disjointedness-as-of- reference-of-thought being a full and cogent reflection of ‘human
construal of organic-knowledge’ with ‘the mental-disposition behind that construal of organic-
knowledge for Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of— meaningfulness-and-teleology in existential
instantiations’ thus resolving the open-ended-incompleteness/nonachievement-of-ontological-
normalcy. Overall, such a notional-conflatedness of reference-of-thought/dementialative/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 meaningfullness-and-teleology as of prospective relative-ontological-completeness-of-reference-of-thought’ and can be qualified as ‘futural différance’ as of its suprastructural nature, and goes beyond the limits of a Derridean perspective of différance as ‘historial différance’ rather articulated from ‘presencing-as-prospective-relative-ontological-completeness—of-reference-of-thought construing of past-as-prior-relative-ontological-incompleteness—of-reference-of-thought in ad-hoc reassessing of meaningfullness-and-teleology of presencing-as-prospective as from its very own reference-of-thought in grasping alterations of meaningfullness-and-teleology going back from the past but not to the point of
conceptualisation dispositions of prior/transcended/superseded perversion-and-derived-
perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. A
candidity/candour-capacity notional—deprocrypticism placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology as of ‘futural différance’ is one
that de-mentatively/structurally/paradigmatically factors in the defining human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor with respect
to ‘meaningfulness-and-teleology”, and thus grasp as of knowledge-notionalisation that any
implied “meaningfulness-and-teleology” should be construed by conflatedness
“<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity” as of ‘the concatenation of intemporal-projection
inextricably with derived-denaturing -deprojections-in-distractiveness-of-intemporal-
projection 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’ in order to better skew for intemporality /longness as ontology. So
a futural différance necessarily projects de-mentatively/structurally/paradigmatically
conflatedness “<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity” as of ‘the concatenation of intemporal-projection
inextricably with derived-denaturing -deprojections-in-distractiveness-of-intemporal-
projection 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’ as to imply the ontologically-veridical construal of human relations
“meaningfulness-and-teleology” is as of prospective secondnatured institutionalisation
ensuring relative longness; implied as of dimensionality-of-sublimating — <amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or
conflatedness /transvalutative-rationalising/transepipistemicity/anamnestic-residuality/spirit-
drivenness—equalisation exercise, more like a genuine notion of faith lies fully and completely
within the individual without any pretence to external interpersonal appraisal, as such a latter
manoeuvre simply opens up the avenue for human mortal-to-mortal impression-driven/good-
naturedness/wishfulness <amplituding/formative> wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-
of—‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications>) in
social-aggregation-enabling rather than transversality—of-affirmative-and-unaffirmative—
disambiguated—‘motif-and-apriorising/axiomatising/referencing’

of the

Good/understanding/knowledge-reification*/ontological-primemovers-totalitative-framework

intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory—de-mentativity thus undermining the more decisive
element of futural différance as based on ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality driven organic-knowledge as setting up the successive registry-
worldviews/dimensions institutionalisations reference-of-thought in their respective all-
pervasiveness 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>

axiomatic-construct of meaningfulness-and-teleology ‘superseding successive defining
human finitudes as destructuring-threshold—(uninstitutionalised-threshold
/presublimating—
desublimating-decisionality)—of-ontological-performance

<including-virtue-as-ontology>
towards attaining successive prospective relative-ontological-completeness\(^1\)-of-reference-of-thought as institutionalisations’. Such a construal of futural diﬀérance de-mentatively/structurally/paradigmatically answers the Heideggerian techne concern as construed by this author of humankind thrown in the midst of the technical as utility while without ‘matching notional philosophically developed mindset/ reference-of-thought for a coherent grasp and aligning with the organic mental origination as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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\(^2\) in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic marked by incoherence of contemplative mindset/ 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\(^3\) for-explicating-ontological-contiguity\(^4\) 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–procypticism registry-
worldview/dimension. Inevitably the disparity of being thrown in the midst of technical
development associated with ‘the underdevelopment of Being construed herein as of
individuation-level and registry-worldview/dimension-level disjointedness-as-of—reference-of-
thought with respect to our positivism–procypticism 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—which what passes as profound is our
temporal mortal-to-mortal acquiescing as social-aggregation-enabling rather than a sense of
intersolipsistic intemporal projection of intrinsic-reality/ontological-veridicality; with mental-
dispositions rather geared towards temporal extricatory de-mentating/structuring/paradigming
as constitutedness, rather than intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
psychologism to attain deprocrypticism! The notion of reference-of-thought/demential/structural/paradigmatic—ontological-performance\(\)—including-virtue-as-ontology\(\) as being a wholly internal process of conflatedness\(\), highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing—deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of—meaningfulness-and-teleology\(\) and the latter in relative shortness-of-register-of—meaningfulness-and-teleology /distractiveness\(\), implied with regards to Being underdevelopment across the successive registry-worldviews/dimensions also speaks to how intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/\(\)supererogatory—de-mentativity behind the ontological-contiguity\(\)—of-the-human-institutionalisation-process\(\) can and is often usurped by eruditic establishments by a nombrilistic elicitation of temporal mental-dispositions as to the commonsense/social-aggregation-enabling of a given registry-worldview/dimension as a denaturing\(\) construal in terms—as-of-axiomatic-construct that are effectively divorced and subpar to the organic-knowledge as enabling the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/\(\)supererogatory—de-mentativity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\(\). The idea that intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/\(\)supererogatory—de-mentativity is only the panache of the technical as of the sciences and that there is no need for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(\) to be instigative-and-be-elevating-of-contemplation-and-Being in complement as of human development is nothing less than a derogation that renders such an establishment erudition no different, as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaredness—temporal-to-intemporal-dispositions—<so-construed-as-from—\(\)

prologism^{78} at worst implies an ad-hoc problem of defect–of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation^{96} of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance, while postlogism^{77} implies a fundamental defining being/existential/ontological/axiomatic-construct problem of ^75 section of reference-of-

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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’\(^6\), 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\(^7\) thus speaks of the registry-worldview’s/dimension’s-
uninstitutionalised-threshold\(^9\)—defect<as-Being-or-ontological-or-existential–defect>\(^{10}\) 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’\(^9\) ‘implied specific teleological
differentiation/scission/variance/disambiguation’ as to its institutionalisation-threshold-and-
uninstitutionalised-threshold\(^2\) implied relative-ontological-completeness\(^7\)—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 ). This
elucidation of postlogism\(^7\) in comparison with the implications of a defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-

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\(^1\) See text for details.
\(^2\) See text for details.
\(^3\) See text for details.
\(^4\) See text for details.
\(^5\) See text for details.
\(^6\) See text for details.
\(^7\) See text for details.
\(^8\) See text for details.
\(^9\) See text for details.
\(^10\) See text for details.
dialectical-thinking\textsuperscript{20,21}—reference-of-thought in relative-ontological-completeness\textsuperscript{22} as depth-of-thought'), and such 'perversion-of-reference-of-thought\textsuperscript{<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>}' is 'reflected as preconverging-or-dementing\textsuperscript{23}—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{-of-reference-of-thought'} in relation to veridical 'existential meaningfulness-and-teleology\textsuperscript{24}' reflected as postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity\textsuperscript{-of-reference-of-thought. The critical importance of highlighting 'inherent/preceding intrinsic-reality/ontological-veridicality' here as 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity \textquotesingle's-reifying/elucidating-of-prospective-relative-ontological-completeness \textsuperscript{-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\textsuperscript{'} (from the perspective of the 'postconverging-or-dialectical-thinking\textsuperscript{20,21}—reference-of-thought in relative-ontological-completeness\textsuperscript{22} as depth-of-thought\textsuperscript{'}) has to do with the fact that the language (say technical terminology for architecture) for construing 'meaningfulness-and-teleology\textsuperscript{24}' (purposeful architectural aposteriorising/logicising/deriving/intelligising/measuring--purpose—of-obtained-measurements) is equally available to both the appropriateness-of-reference-of-thought-as-of-conflicatedness\textsuperscript{'} (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) and the 'perversion-of-reference-of-thought\textsuperscript{<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>}' (defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) for expression as aposteriorising/logicising/deriving/intelligising/measuring–
teleology of reference’ and derived perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > de-
mentatively/structurally/paradigmatically implying ‘derived-perverted devolving meaningfulness-and-teleology of reference’. (Hence the circular-pervasiveness reflex by
which a registry-worldview always resets its meaningfulness-and-teleology as neuter/conviction-as-to-profound-supererogation-or-postconverging-or-dialectical-thinking—apriorising-psychologism and so even at the point of its underlying demonstrated incompleteness-of-reference-of-thought behind its perversion-and-derived-perversion-of-
preconverging/dementing—apriorising-psychologism’ as the non-positivism/medievalism mindset/reference-of-thought will certainly be enabling for a non-positivism/medievalism type of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > like notions-and-
instruments, as from objects for religious calculations such as astrolabes to the development of telescopes today rather for advanced astronomical science mirroring a corresponding human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology} as of the successive institutionalisations. This explains the peculiar mimetised-preconverging-or-dementing –apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology we’ll construe for instance of a non-positivism/medievalism mindset/ reference-of-thought that doesn’t register positivistic meaningfulness reference-of-thought and likewise prospectively such a construal will have our present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of priorly unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought/preconverging-or-dementing –apriorising-psychologism by its positivism–procrypticism reference-of-thought. Just as the very nature of existential-reality by our limited-mentation-capacity-deepening construal/conceptualisation of it is rather ‘an uncompromising windedness/foldedness susceptible to our limited-mentation-capacity-deepening virtuality-or-ontologically-flawed-construal as decontextualising/unimbricating/unrecomposuring of its inherent nature’, correspondingly the exercise of ontologically-veridical reasoning is rather ‘maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation. Correspondingly, from the vantage position of our present positivising/rational-empirical ontological-completeness-of-reference-of-thought with respect to a non-positivism/medievalism worldview, we can garner an insight of the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation— preconverging/dementing –apriorising-psychologism of the postlogism -and-conjugated-
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 is that all registry-worldviews/dimensions reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/supererogatory—dementativity)’ in their conventioning, and thus to the exclusion of prospective ontological profundness of reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been wooden-language—imbued—averaging-of-thought—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications).

However human existential closure of meaningfulness as conventioning doesn’t supersede but is rather superseded by existential ontological-veridicality, explaining the susceptibility of registry-worldviews/dimensions references-of-thought to be transcended/superseded with human limited-mentation-capacity-deepening expansion of ontological-depth as increasing ontological-completeness-of-reference-of-thought (or reducing relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing’—apriorising-psychologism’). Existential
closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as as ‘candored and straight’ with respect to ‘meaningfulness-and-teleology’ whereas its transcending/superseding by the prospective registry-worldview/dimension exposes psychically that it is rather ‘decandored and oblongated’ with respect to more profound prospective/transcending/superseding ‘meaningfulness-and-teleology’⁹⁹. 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–epistemic>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (its metaphysics-of-presence-{(implicated-‘nondescript/ignoreable–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–epistemic>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, the notion of generating ‘meaningfulness-and-teleology’⁹⁹ 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-completeness⁸⁷—unenframed-conceptualisation. While excluding any exercise of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity⁸⁷ since the latter is only appropriate in the instance of prospective relative-ontological-completeness⁸⁷-of-‘reference-of-thought; as the base-institutionalisation (animistic) prior relative-ontological-incompleteness⁸⁷-induced, ‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism’ puts into question the very first and absolute apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
meaningfulness-and-teleology (‘existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of’-reference-of-
thought’-devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality construed as of increasing human limited-mentation-capacity-deepening in the apriorising/axiomatising/referencing of meaningfulness-and-teleology construal’) with respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s-uninstitutionalised-threshold—as-Being-or-ontological-or-existential–defect. Equally we can imagine that making a positivistic argument in the midst of a non-positivism/medievalism setup will seem ‘deranged’ from their perspective and their mental orientation will be geared to their traditional sense of meaning and living as absolutely defining, but then the ‘center’ had moved from their world (from non-positivistic as base-institutionalisation/animistic or medieval preconverging-or-dementing–apriorising-psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking–apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism–procrypticism relationship to its postlogism that includes psychopathy and social psychopathy will apparently not make any sense to our present but then ontologically our present is now decentered as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism, though our mental-reflex will be a traditional sense of meaning and living as sound-and-not-preconverging-or-dementing –apriorising-psychologism as well. However, to the extent that it is ‘not such
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 as it propounds the supersedingness/primacy/ascendency of intrinsic-reality as a the-Good/understanding/knowledge-driven construct over human ‘good-naturedness’/impression-driven constructs as well as social-aggregation-enablers. The idea being that ontological-primemovers-totalitative-framework is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied) but is a central heuristic drive in defining and de-mentating/structuring/paradigming ‘meaningfulness-and-teleology’ in all prior registry-worldviews as well however relatively inefficient; given that with corresponding shallow to limited-mentation-capacity-deepening, as institutionalising ontological-primemovers-totalitative-framework successively induce more and more profound ‘mimetic-echoness to ontological-normalcy/postconvergence’ as of the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness. (Consider the case with ancient Egyptians and even ancient Greeks where their relations with their deities were closely related to the fortune they expected on an empirical basis whether with respect to such occurrences like droughts, warfare, etc. which technically speaking is a rational allocation as ontological-primemovers-totalitative-framework of ‘meaningfulness-and-teleology’ going by their limited-mentation-capacity-deepening). transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and transcendental-enabling/sublimating/supererogatory–de-mentativity as so construed is more than just a vague notion of dialecticism but one that recognises on ‘an effective reality basis that human limited-mentation-capacity-deepening’ implies more and more profound reconstruals/reconceptualisations (<amplituding/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought) inducing transformative implications with respect to meaningfulness-and-teleology as transcendence; in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-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-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism’>, 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
in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity
— of-the-human-institutionalisation-process
of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, we can appreciate that the successive registry-worldviews/dimensions conventioning are increasingly ontologically-driven in their value construct as it is more and more profound ontological-veridicality that enables human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and the ontological-contiguity —of-the-human-institutionalisation-process
in the first place; with the notional–deprocrypticism institutionalisation conventioning supposedly attaining absolute ontological grounding. The insight here is that the relative pure-ontology-drive of a Socrates philosophical clairvoyance superseding Athenian society conventioning limits but then with the latter perceiving in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
its conventioning limits as absolutely ontological, Socrates is paradoxically construed as ontologically-impertinent and thus accused of heresy. Such an argument can also be extended to say a Copernicus or a Galileo whose relative pure-ontology drive advocating a heliocentric universe in medieval society comes against medieval society scholastics dogmatism conventioning limits but then with the latter perceiving in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
its conventioning limits as absolutely ontological, Copernicus and Galileo are paradoxically construed as ontologically-impertinent. This highlights that a registry-worldview’s/dimension’s construes in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
its conventioning limits as being the absolute ontological determinant of ‘meaningfulness-and-teleology’
ontological-performance
—<including-virtue-as-ontology>, and that ‘meaningfulness-and-teleology’ as of relative pure-ontology superseding it is paradoxically construed as ontologically-impertinent. This is relevant with regards to the ‘intellectual
projection’ choices made as of their transformative implications on society; wherein such highly unconventional thinkers like Diderot of more dramatic social transformation implications are actually less appreciated as of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{71} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>, over similar thinkers whose thought are more forthcoming towards such societal conventioning limits. As of relevance to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{7}meaningfulness-and-teleology\textsuperscript{99} as of prospective \textsuperscript{1}deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought with regards to our positivism–procrypticism, such a phenomenological transcendental-point-of-departure handle reflected by metaphysics-of-absence-{(implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>)} for the conception of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{99} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> is necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-consciousness-awareness-teleology\textsuperscript{6}¢<in-existential-extrication-as-of-existential-unthought> naively construed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-reflex as the absolute ontological determinant of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{99} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>, with regards to its capacity of appreciating prospective relatively profound pure-ontology as herein implied that de-mentatively/structurally/paradigmatically supposedly supersedes our positivism–procrypticism registry-worldview’s/dimension’s institutionalisation reference-of-thought. This explains why fundamentally most human transcendental ideas of progress have been re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–
(imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ’of-notional–deprocrypticism-prospective-sublimation) ideas which ‘proponents ultimate purpose (beyond-the-consciousness-awareness-teleology ‘<in-existential-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-<in-deferential-formalisation-transference> 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 ‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–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\textsuperscript{\textregistered}-<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-teleology⁹⁻<in-existential-extrication-as-of-existential-unthought>⁰. 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-completeness⁸⁻of⁻⁹ 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-teleology⁹⁻<in-existential-extrication-as-of-existential-unthought>⁰ as when eliciting ignorance (as of ‘lack of constraining social universal-transparency⁻¹⁻⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ⟩ of the psychopath’s mental-disposition of postlogism⁻¹⁻ ⟨perverted-outcome-sought-precedes-existentially-veridical-logical-dueness⟩), and while construed as beyond-the-consciousness-awareness-teleology⁻¹⁻<in-existential-extrication-as-of-existential-unthought>⁰ as when eliciting affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, is not disculpating. Ultimately, going by the very decisiveness of relative-ontological-incompleteness⁸⁻of⁻⁹ reference-of-thought, as it leads to ‘lack of constraining social universal-transparency⁻¹⁻⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ⟩, associated with the successive uninstitutionalised-threshold states, the
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–deprocrypticism-prospective-sublimation) transcendental notions of intemporality/longness in successive epochs become dominant notions of human knowledge and institutionalisation by giving man access to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity. Further along the rational-realism line of thinking, the fact is paradoxically that as more 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/supererogatory–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/akrasiac-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/akrasiac-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-recomposurer-as-to–historiality/ontological-eventfulness’/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>, which may wrongly imply being out of the scope of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from–
perspective–ontological-normalcy/postconvergence–existentialism-form-factor, and thus fundamentally undermine ontologically-veridical analysis where exceptionalism is adhered to instead of the mediocrity principle. This quite sums up the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mechanism by which re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–

(imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation) transcendental ideas (transcendental in terms–as-of-axiomatic-construct of putting in question the prior <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving, beyond just novel ideas within the same reference-of-thought), whether by diffusion or internal transformation, come to be dominant when ontologically pertinent; as even the ‘moulting’ intellectual/emancipator, beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought>, is coming from a point of habitation with prior traditional ideas (consider the case of Newton with alchemic notions), wherein acceptance of the new ideas they are purporting only comes after an unconscious process of suspicion and denial of such nagging new ideas until they arrive at a firm point of supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism before admitting to themselves the possible veracity/ontological-pertinence of the ideas, and so as their very own <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which makes it unsurprising that even socially <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is a necessary process for the ultimate acceptance of prospective ontological-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→transference of transcendental notions. The bigger point being that the construal/conceptualisation of transcendental ideas is not necessarily validated by their immediate recognition, a notion the would-be intellectuals/emancipators should be of a ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’, but rather as providing fodder in the competitive ideas assuring human progress with emphasis rather with respect to crossgenerational import (prospective-institutionalisation ⟨amplituding/formative–epistemicity⟩totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling→(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective→meaningfulness-and-teleology⟩ as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). It is doubtful that Galileo or Diderot and others of their inclination were naïve to think that their initiatives will immediately lead to a positivistic transformation of society but they certainly had a cynical sense of crossgenerational purposefulness (whether beyond-the-consciousness-awareness-teleology→＜in-existential-extrication-as-of-existential-unthought＞). This equally explains why in all epochs, however different the nature, there is an inherent temporal mental-disposition abhorrence of transcendental ideas as putting into question the present and present interests (for instance, even the industrial revolution when considered as actually generating material wealth was poorly perceived by many trade guilds). It is only the ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity→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-
compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation – (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness)) and prelogism – (prelogism-as-of-conviction,-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–purpose—of-obtained-measurements (meaningfulness-and-teleology) taken involves rewards depending on how big is the number with the Donor not in a position to pay particular attention to the exact sums to be resolved if a character is in a position to fiddle with the implied sum to be resolved like deliberately using the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements as perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (more like the ‘covert negative vista’ of the hidden-nature/unavailable social universal-transparency – (transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) of psychopathy especially at adulthood). Now supposed to resolve a ‘purposeful measurement’ (meaningfulness-and-teleology), A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (appropriateness-of-reference-of-thought-as-of-conflatedness) and find out that the numbers measured and to be added are 5+2 and is trying its best thereafter to resolve the sum but fails in its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and gives 9 as the answer, this doesn’t void logically re-engaging with A with respect to other sums in terms of aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements to be undertaken (as to logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) so long as A learns and understands the addition principle well. This instance of A’s reference-of-thought where it is not perverted (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) but its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation has failed because of A’s genuine incapacity for addition calculations is part and parcel (whether successful or not) of prelogism. Now supposed B is in a position and has the mental-disposition to covertly add 1 to any of the numbers measured and to be involved in the calculations to be undertaken before then calculating and so as to measurement (so-construed as use of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements speaking of B’s perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) such that its calculations as aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (meaningfulness-and-teleology) is undertaken erroneously rather implying $6 + 3$ instead of $5 + 2$ (with respect to the same correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as measurement undertaken by A for subsequent calculation as $5+2$) and then resolved correctly to be 9 as well just as A did out of wrong calculation, fundamentally the idea of re-engaging with B for solutions of additions (as to logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) is flawed since B is not committed due to its perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) to genuinely strive for correct answers (ontological-veridicality), and this speaks of the possibility of B denaturing an infinite number of additional calculations (to the extent where it is ‘socially-functional-and-accordant’ to do so, i.e. functionally possible in the social context). Unlike the case with A having to do with A’s addition ability but whose reference-of-thought is not perverted, such that A’s defect is a defect–of- logical-processing-or-logical-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\textsuperscript{23} to them wherein lack of ‘social \textsuperscript{101}universal-transparency\textsuperscript{100}’-{\textsuperscript{amplituding/formative–epistemicity}}-\textsuperscript{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 \textsuperscript{77}, i.e. as to the conjugated-ignorance of C (where B’s condition is not exposed to it), conjugated-affordability of D, conjugated-opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C (where B’s condition is not exposed it) D, E and F, and conjugated-temporal-enculturation to B’s condition of B, C (where B’s condition is not exposed to it), D, E and F; and they cannot therefore be re-engaged logically with (as of ‘prelogism\textsuperscript{77}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{95} 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 \textsuperscript{97}-self-referencing-syncretising–and–subtransversality–of-motif- and-apriorising/axiomatising/referencing) elicited by B in terms–as-of-axiomatic-construct of B’s postlogism \textsuperscript{-as-of- compelling–nonconviction/madeupness/bottomlining-as-to-threshold- of-shallow-supererogation\textsuperscript{96} and C, D, E and F relative-ontological-incompleteness\textsuperscript{88}-induced,- ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism’ that is ‘in-wait as of prior relative-ontological-incompleteness\textsuperscript{88}-of- reference-of-thought defective \textsuperscript{88}reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{99} to enable their conjugated-postlogism\textsuperscript{77}, where it is socially-functional-and-accordant\textsuperscript{77} to do so. It should be qualified that postlogism\textsuperscript{77} (psychopathy) and conjugated-postlogism \textsuperscript{(as social psychopathy) are enabled, endemised and
enculturated by the possibility of the phenomena being socially-functional-and-accordant without negative consequences to its agents so long as it is not socially universally transparent, and so eliciting the respective temporality/shortness over the intemporality/longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-veridical "meaningfulness-and-teleology"). Further more than postlogism and conjugated-postlogism being just passively socially-functional-and-accordant, a more active socially-functional-and-accordant framework is often induced by extrinsic-attribution on the token of eliciting ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity’. This is highly specific and circumscribe for efficacy-sake from accrued involvement with childhood psychopathy (with regards to adult psychopathy or adult postlogism) wherein achieving the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance threshold enabling postlogism/psychopathy and/or conjugated-postlogism/social-psychopathy involves an insight about how ‘lack of constraining social 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 conflictions 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 vicious 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-
transparency\textsuperscript{[13]}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness ) as of existential-contextualising-contiguity\textsuperscript{[13]}'s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context of its underlying postlogism\textsuperscript{[13]}-as-of-\textsuperscript{[10]}compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{[10]} often gets lost enabling its faulty-mentation-procedure-deception at adulthood. By derivation the subsequently induced conjugated-postlogism\textsuperscript{[13]}/social-psychopathy, as of human temporal-dispositions will exploit unconsciously (as ignorance), expediently (as affordability) or consciously (as opportunism/exacerbation/social-chainism-or-social-discomfitter-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) the lack of such social \textsuperscript{[10]}universal-transparency\textsuperscript{[10]}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness ) of the psychopathic/postlogism\textsuperscript{[13]}\textsuperscript{[10]}perversion-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{[10]}>, and thus its own derived\textsuperscript{[10]}perversion-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{[10]}>; wherein even in the case of occasional elucidation of specific postlogism\textsuperscript{[13]}-set-of-narratives-and-acts of the psychopath as being rather of compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{[10]} and preconverging-or-dementing—apriorising-psychologism, this does not necessarily transform the mental-dispositions of temporal-dispositions in their conjugation to psychopathic postlogism as conjugated-postlogism\textsuperscript{[13]} 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 \textsuperscript{[10]}), with the conjugated-postlogism\textsuperscript{[13]} interlocutor as of \textsuperscript{[10]}reference-of-thought—degraded-devolving-as-
of-uninstitutionalised-threshold\textsuperscript{102}`, even when they recognised the specific postlogism \textasciitilde-set-of-narratives-and-acts and are rather inclined to contend on the basis of the same flawed and deceptively-induced \textsuperscript{77}reference-of-thought-elements/registry-elements (whether unconsciously as beyond-the-consciousness-awareness-teleology\textsuperscript{77}\textsuperscript{77}<in-existentiel-extrication-as-of-existential-unthought>\textsuperscript{77} as conjugated-ignorance or by expediency as conjugated-affordability or consciously as conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism-or-social-discomfutre-or-negative-social-aggregation/conjugated-temporal-enculturation-or-temporal-endemisation, given the ‘lack of constraining social \textsuperscript{101}universal-transparency\textsuperscript{101} –(transparency-of-totalising-entailing, -as-to-entailing-\textsuperscript{99}amplituding-formative-epistemicity\textsuperscript{99}>totalising\textsuperscript{99}-in-relative-ontological-completeness\textsuperscript{99}) without \textsuperscript{77}reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{77}\textsuperscript{77}-for-aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{55}meaningfulness-and-teleology\textsuperscript{55} to the ontological implications of the appropriate existential-contextualising-contiguity\textsuperscript{77}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{77}-of-\textsuperscript{74}reference-of-thought– devolving-as-of-instantiative-context \textsuperscript{74}reference-of-thought-elements/registry-elements and thus explaining derived- \textsuperscript{74}perversion-of-\textsuperscript{74}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}> arises, in addition to the more fundamental issue of relative-ontological-incompleteness –of-\textsuperscript{96}reference-of-thought as of prospective procripticism uninstitutionalisation. In other words, ‘psychopathic/postlogism\textsuperscript{77} and social-psychopathic/conjugated-postlogism\textsuperscript{77} vicious acts-and/or-narratives’ as of perversion-and-derived-\textsuperscript{77}perversion-of-\textsuperscript{77}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}> take the form of mental ‘misconception of meaningfulness-and-virtue’ that such \textsuperscript{96}postlogism\textsuperscript{96}\textsuperscript{96}-as-of-\textsuperscript{96}compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{16} vicious acts-and/or-narratives’ based on their systematic
combination with ‘compensating directed pseudo-virtue acts-and/or-narratives’ directed to relevant significant others will enable the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance, by such a compensation mechanism. With this faulty-mentation-procedure-deception, this is thus supposed to override the ‘postlogism’-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation vicious acts-and/or-narratives’ as of an association between 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’ 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- compelling–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
of
reference-of-
thought-devolving-as-of-instantiative-context) as first-level deception, and thus enabling the
infinite possibilities of second-level deception from their logical-processing-or-logical-
This underlying postlogism-psychopathic faulty-mentation-procedure-deception mental-disposition
and its protraction in conjugated-postlogism-social-psychopathy involving
deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and
surreptitious systematic eliciting of ‘high-proportionality overcompensating directed pseudo-
virtue acts-and/or-narratives’ systematically enabling the possibility for committing
'postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-
shallow-supererogation-vicious acts-and/or-narratives’ with respect to another individual or
situation, as the occasion may arise, while ensuring social
overlooking/absolving/exonerating/exculpating is a central enculturating/endemising
mechanism at the registry-worldview/dimension-level (beyond the individuation-level) of
human temporalities-drives to adhere to the wooden-language-
(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing-narratives—of-the-reference-of-thought—
categorical-imperatives/axioms/registry-teleology
failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation as of ontological-normalcy/postconvergence). Further, at the
confluence of postlogism-psychopathy and conjugated-postlogism-social-psychopathy with
respect to ontologically-veridical meaningfulness-and-teleology arises disjointedness-as-of-
reference-of-thought; inherent in temporality/shortness and as of postlogism and
conjugated-postlogism mental-dispositions (shallowness-of-thought construed as of temporal-
extricatory reasoning as well as incoherent and awkwardly implied universal projections, but


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—devolving—as—of—instantiative—context as of relative—ontological—incompleteness—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 procrusticism 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 resetting since it is of registry-worldview’s/dimension’s—uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect> and not 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, more like it can’t be pretended that overlooking the nefarious implications of notions-and-accusations-of-sorcery in a non-positivistic social-setup in some way implies a resetting of non-positivism/medievalism mindsets—reference-of-thought, and it will be more of an intellectual-and-moral dereliction from a positivistic insight) doesn’t cancel the fundamental temporal mental-dispositions as portrayed above given that intrinsic-reality/ontological-veridicality is a contiguity (superseding—oneeness-of-ontology), and the relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining—as-to—shallow-supererogation —preconverging/dementing—apriorising-psychologism’ as displayed by the individuations (speaking not of 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) above is of ‘existential perpetuation in circularity/recurrence/repetition/repeatability (as-of—‘perversion-and-derived—perversion-of—

[For instance, resetting relations anew and overlooking non-positivism/medievalism postlogism issue of say notions-and-accusations-of-sorcery does not mean that characters in such a non-positivism/medievalism setup are no longer susceptible to the same mental-dispositions ‘as of non-positivism/medievalism reference-of-thought’ on different or subsequent occasions/instances where the medieval postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation issue of notions-and-accusations-of-sorcery will arise again, where it is socially-functional-and-accordant to do so passively or actively by eliciting social-aggregation-enablers over the
intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory-de-mentativity'. The reason being that the 'perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation' speaks to a fundamental relative-ontological-incompleteness-induced, 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation'—
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective—^meaningfulness-and-teleology^}’ involving psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of a crossgenerational import. That is equally the fundamental and de-mentative/structural/paradigmatic problem associated with psychopathy and social psychopathy given the relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing’-reflexive/entailing-teleology’-differentiation-as-of-subtransversality—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—of-motif-and-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—of-as-of-axiomatic-construct of non-positivism/medieval relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow-supererogation’—preconverging/dementing’—apriorising-psychologism’ of the type ‘A’s action was what brought about the accusation of witchcraft, and A should stop the practice’, from our positivistic transcendentally <amplituding/formative–epistemicity>totalising—renewing-realisation/re-perception/re-thought as of its positivism prospective relative-ontological-completeness—of—reference-of-thought, and would rather imply ‘the decandored/oblongated and preconverging-or-dementing—apriorising-psychologism and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism—reference-of-thought priorly without its contending status even arising in the very first place; but then with respect to our own postlogism—-and-conjugated-postlogism’ as psychopathy and social psychopathy pointing to our own relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow-supererogation—preconverging/dementing’—apriorising-psychologism’ as procrypticism, we will tend to advance a ‘nondescript/ignorable—void’ (actually speaking of akrasiatic-drag-denatured-and—
unaffirmative–disambiguated- ‘motif-and-apriorising/axiomatising/referencing’ and inequivalence with the former. For instance the factual ontological-primemovers-totalitative-framework /effectiveness validations of say a chemistry mindset/ ‘reference-of-thought (with demonstrations of chemistry principles by chemical reactions producing elements and compounds) say in a non-positivism/medievalism setup prone to alchemy and essences-driven explanations ‘is not and cannot be construed as a ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation validation as of alchemic mindset/ reference-of-thought’ but rather ‘a chemistry scientific mindset/ reference-of-thought validation’, critically because the issue is fundamentally not most critically about the specific occurrent/case validations of chemistry principles but rather about the dementative/structural/paradigmatic non-positivism/medievalism alchemy and essences-driven explanations defective mindset/ reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mental-disposition reflex with respect to metaphorically-as-of-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of interpretive defects that may arise from such non-positivism/medievalism mindset/ reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness\(^8\)-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 dementative/structural/paradigmatic and conflatedness (psychoanalytic-unshackling/memetic-
reordering/institutional-recomposing) 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–
preconverging/dementing—apriorising-psychologism’. This insight equally comes to the mind as we can equally imagine that a mere demonstration or demonstrations of positivistic meaningfulness effectiveness/ontological-primemovers-totalitative-framework in say a base-institutionalisation/animistic social-setup or non-positivism/medievalism social-setup to their approbation is not a sufficient basis to imply that they are thereafter of positivistic mindset/reference-of-thought and to be engaged with as of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation, as any such positivistic demonstration pertinence is not about its factual effectiveness approbation in the base-institutionalisation/animistic social-setup per se but rather as of its dementative/structural/paradigmatic and conflatedness (psychoanalytic-unshackling/memetic-reordering/institutional-recomposing) of the underlying base-institutionalisation/animistic relative-ontological-incompleteness-induced—‘threshold-of–
preconverging/dementing—apriorising-psychologism’ which is rather of crossegenerational
import (prospective-institutionalisation <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling–⟨by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology⟩
as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring).
Such an insight can be extended prospectively on the same measure with respect to our
procrypticism prior relative-ontological-incompleteness-induced, ‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—
preconverging/dementing –apriorising-psychologism’ and futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism
ontological-completeness-of–reference-of-thought; though as previously indicated we will
wrongly tend to (just as any <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/metaphysics-of-presence–(implicated–‘nondescript/ignorable–void’–as-to–
presencing—absolutising-identitive-constitutedness) registry-worldview/dimension) to
represent by reflex our own procrypticism threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing –apriorising-psychologism at worst as a nondescript/ignorable–
void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing-
narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-
incompleteness–of–reference-of-thought-as-an-ontologically-flawed-neuterisation–or-
bracketing-or-epoché of <amplituding/formative–epistemicity>totalising–conflated–
syncretising/circularity/interiorising/akrasiatic-drag

threshold-of-

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

preconverging/dementing –apriorising-psychologism’ need to be recognised,

referred/registered/decisioned and represented from the

prospective/transcending/superseding registry-worldview

reference-of-thought for what it is,

rather than a ‘nondescript/ignorable–void’ (actually speaking of akrasiatic-drag-denatured-and-

preconverging-or-dementing -narratives) as 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–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-

relativism’> to then allowed for the necessary crossgenerational psychoanalytic-

unshackling/memetic-reordering/institutional-recomposuring of the prospective

institutionalisation by its prospective relative-ontological-completeness reference-of-

thought.

It should be noted as well that the idea of ‘<amplituding/formative–

genuine-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–<perspective–ontological–
normalcy/postconvergence-reflectεd-'epistemicity-relativism'⟩ in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process$^{67}$ as recurrent-utter-uninstitutionalisation, base-institutionalisation–
ununiversalisation, $^{101}$universalisation–non-positivism/medievalism, positivism–procrypticism,
and deprocrypticism. It captures the true notion of transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as a $^{51}$maximalising-recomposuring-for-
relative-ontological-completeness$^{87}$—unenframed-conceptualisation involving utterly putting-
into-question/reshuffling/remaking the human psyche/placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology$^9$ in the very first instance, and on
a second-level then imply eliciting the corresponding $^7$meaningfulness-and-teleology$^9$ for such
renewed psyche as $^8$reference-of-thought. Such $'<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling-{by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective–‘meaningfulness-and-teleology$^9$⟩' involves specific ‘memeticism/meaningfulness circular-caricature’ with respect to the implied
registry-worldview/dimension in their respective institutionalisation state (as candored/straight
and postconverging-or-dialectical-thinking$^{80}$—apriorising-psychologism/dialectically-or-
contendingly in-phase) and their uninstitutionalised-threshold$^{102}$ state (in threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation$^6$—
preconverging/dementing—apriorising-psychologism as decandored/oblongated and
preconverging-or-dementing$^{89}$—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—<amplituding/formative>supererogatory/de-mentativeness/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/intelligibilitysetup/measuringinstrument), and prospectively bringing about preemtion—disjointedness-as-of-reference-of-thought,—as-to-
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/althemic/essences/medieval registry-worldview/dimension certainly does has a
name (transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). But then it is
more the case that from an <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag posture holding only one registry-
worldview/dimension reference-of-thought–categorical-imperatives/axioms/registry-
teleology as absolute, then prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is rather a beyond-the-consciousness-
awareness-teleology–<in-existential-extrication-as-of-existential-unthought> notion. Besides,
Kant’s notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
abstractiveness-of-presencing-in-‘protensive-consciousness’ with deprocrypticism. Basically, Kant lacked a notion of metaphysics-of-absence-(implicit-epistemic-veracity-of-nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩) (to overcome ⟨amplituding/formative-epistemicity⟩totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage) with respect to the positivism/rational-empiricism registry-worldview/dimension. In other words, Kant is involved in an epistemological conceptualisation at a given point in time (erroneously construed as the absolute point of human thought apriorising, without a decentering sense of projection with respect to the prior and prospective). But existential-reality as of its human mental apriorising/axiomatising/referencing (heuristically at least) started well before that point and carries on well after that point, and such an exercise is more profound when it construes human mental apriorising/axiomatising/referencing along the full existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existence as it redefines meaningfulness-and-teleology on the basis of human limited-mentation-capacity-deepening in its construal/conceptualisation of a superseding–oneness-of-ontology construed as transcendental-enabling/sublimating/supererogatory–de-mentativity. Insightfully, this author construes an existential-reference/existential-tautologisation basis of such human mental apriorising/axiomatising/referencing process for the transcendental-enabling/sublimating/supererogatory–de-mentativity of successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions rather as of an exercise of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation over conceptualisations of human mental apriorising/axiomatising/referencing process on a simple categorisation reflex
basis as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity which tend to require constant heuristic adaptations to sync in contiguity with existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existential-reality and avoid virtualities, as wrongly operating on the basis of an absolute point of human thought apriorising/axiomatising/referencing that doesn’t recognise that successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions are defining/transcendental-enabling/sublimating/supererogatory~de-mentativity for new prospective relative-ontological-completeness 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\textsuperscript{72} as transcendental-enabling/sublimating/supererogatory–de-mentativity back then is still what prevails today. It is that physics psyche established back then which enabled seemingly aloof conceptualisations of physics like theory-of-relativity and quantum-mechanics within a decade or so of their articulations as of more profound elaboration of transcendental-enabling/sublimating/supererogatory–de-mentativity ontological-primemovers-totalitative-framework\textsuperscript{72} to establish themselves as the central physics theories with little or no quarrel. It is interesting to grasp that such a physics and science psyche wasn’t available to a Copernicus in what may be construed today as a relatively benign conceptualisation of a heliocentric model of the world, with the revolt of Galileo and others ultimately establishing that physics and science psyche over a non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument relationship to ontological-primemovers-totalitative-framework\textsuperscript{72} that is not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity as of its non-scientific psyche. In other words however ‘good-natured, well-meaning and wishful for enabling human progress’ the mental-disposition in that epoch as alchemic and non-positivistic was de-mentatively/structurally/paradigmatically not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity, and instinctively one may argue that it is by coming out from the frustration of not achieving anything decisive but for ‘palliative results’ in terms of progress with an alchemic and non-positivistic psyche that the Newton’s of that epoch increasingly adopted a positivistic sense of things which they
increasingly came to realise as being ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity. This same ‘ontological misconstrual’ naively grounded on ‘palliative constructs and naïve conceptual patterning’ driven by ‘good-naturedness, well-meaningfulness and wishfulness’ is pervasive in the social sciences today as of its poor ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity construction having to do with an agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our meaningfulness-and-teleology is often wrongly construed as ontological as of reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. 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 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 as of ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity in establishing a comprehensive disease theory for flu that syncs with other human diseases theories and human biology theories and general biology theories and informed by the bigger ‘transcendental-enabling/sublimating/supererogatory-de-mentativity positivism psyche-and-thereof-philosophy’ (construed rather as of an organic depth of ontological coherence/contiguity that is
de-mentatively/structurally/paradigmatically transcendental-enabling/sublimating/supererogatory-de-mentativity contiguously as from the deeper apriorising/axiomatising/referencing enabling/sublimating/supererogatory-de-mentativity of positivism ‘transcendental-psyche-and-thereof-philosophy’ and not vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/supererogatory-de-mentativity conceptualised/construed relations), and so as of its reference-of-thought–categorical-imperatives/axioms/registry-teleology, and so as of its 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 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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism when the implications of such notions are examined as of metaphysics-of-absence{(implicit-epistemic-veracity-of nonpresencing—perspective–ontological-normalcy/postconvergence}) not only in terms of one registry-worldview’s/dimension’s meaningfulness-and-teleology but two or more, say our present positivism reference-of-thought and retrospective non-positivism reference-of-thought, their ‘supposed ontological status’ turn out to be ridiculous.
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{100} as deprocrypticism; explaining the successive developments of the human psyche transcendentally-enabling-level–of-ontological-good-
faith/authenticity\textsuperscript{7}/objectification/desubjectification-as-objectification–avers-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} as ontologically-driven as of increasing prospective relative-ontological-completeness –of-
reference-of-thought. It is this author’s contention that the ‘transcendental-
enabling/sublimating/supererogatory–de-mentativity notional–deprocrypticism psyche-and-
thereof-philosophy’ as so transcendentally-enabling-level–of-ontological-good-
faith/authenticity\textsuperscript{7}/objectification/desubjectification-as-objectification–avers-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} provides the requisite ontologically-veridical background referencing as of its conflatedness’ (in the same vein as the prior positivism–procrypticism registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory–de-mentativity positivism psyche-and-
thereof-philosophy’ with regards to non-positivism/medievalism) as of the prospective-and-
more-profound notional–deprocrypticism registry-worldview/dimension bigger ‘transcendental-
enabling/sublimating/supererogatory–de-mentativity notional–deprocrypticism psyche-and-
thereof-philosophy’ as herein implied by this hermeneutic/reprojective psychology suprastructuralism insight construed as of metaphysics-of-absence–\langle\text{implicated-epistemic-
veracity-of-}^{60}\text{nonpresencing–<}\text{perspective–ontological-normalcy/postconvergence}\rangle\text{–} as ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, not only with regards to the social sciences but also when it comes to the many instances of poor scientific studies thus enabling the decisive superseding of
palliative construals and conceptual-patterning that can hardly be qualified as ontological. The underlying contention of both such a present ‘transcendental-enabling/sublimating/supererogatory–de-mentativity positivism psyche-and-thereof-philosophy’ and prospective ‘transcendental-enabling/sublimating/supererogatory–de-mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ as of their respective relative ontologically-veridical psychical background referencing as of conflatedness for knowledge/meaningfulness-and-teleology has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge/meaningfulness-and-teleology) as of its notional–conflatedness/constitutedness–to-conflatedness as the de-mentative/structural/paradigmatic basis by which ‘ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments ‘with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional <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–deprocrypticism psyche-and-thereof-philosophy’ their relative ontologically-veridical background referencing as of conflatedness as of ontological-normalcy/postconvergence. Since we can perfectly
conceptualise with both reference-of-thought the articulation of coherent meaningfulness-and-teleology respectively in non-positivism terms—as-of-axiomatic-constructs and non-deprocripticism/procripticism 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/subliming/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/intelligibility/setup/measuringinstrument of prospective/transcending/superseding reference-of-thought as candored/straight, postconverging-or-dialectical-thinking—apriorising-psychologism and dialectically/contendingly-in-phase over the prior/transcended/superseded reference-of-thought as decandored/oblongated, preconverging-or-dementing—apriorising-psychologism and dialectically/contendingly out-of-phase. Basically, de-mentation-(supererogatory—ontological—de-mentation—dialecical—de-mentation—stranding-or-
attributive-dialectics) speaks of the contingent supersedingness of prospective relative-ontological-completeness\(^8\) of reference-of-thought of prospective/transcending/superseding reference-of-thought over prior relative-ontological-incompleteness\(^8\) of reference-of-thought of prior/transcended/superseded reference-of-thought, and so ‘with respect to the relative veracity/ontological-pertinence of their projected logical-processing-or-logical-implicationation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^6\) of meaningfulness-and-teleology\(^9\) as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^8\) of reference-of-thought—devolving-as-of-instantiative-context’, wherein the prior/transcended/superseded reference-of-thought is construed as preconverging-or-dementing\(^7\)–apriorising-psychologism and decentered/out-of-phase thus subsumed-as-supplanted while the prospective/transcending/superseding reference-of-thought is construed as postconverging-or-dialectical-thinking\(^7\)–apriorising-psychologism and centered/in-phase thus subsuming-as-supplanting (by supratransversality–of-motif-and-apriorising/axiomatising/referencing as of ‘intemporality’-asymmetric-subsumption-of-temporality\(^\dagger\), rather as of intellectual-and-moral-inequivalence/non-correspondence). Thus contingently and ontologically, recurrent-utter-uninstitutionalisation is preconverging-or-dementing\(^7\)–apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding<<as-of-apriorising/axiomatising/referencing>> of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) relative to base-institutionalisation–ununiversalisation as postconverging-or-dialectical-thinking\(^7\)–apriorising-psychologism and centered, with the latter preconverging-or-dementing\(^7\)–apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding<<as-of-apriorising/axiomatising/referencing>> of universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) relative to universalisation–non-
Umuofia village in Chinua Achebe’s Things Fall Apart. That is, basically and by reflex, mental-dispositions as of the formation of ‘recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—psychologism, as impulsive-or-accidented-or-random-mental-disposition\(^8\) reference-of-thought\(^2\) categorical-imperatives/axioms/registry-teleology\(^9\) will not necessarily construe transitorily at its uninstitutionalised-threshold\(^2\) that ‘base-institutionalisation–ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\) is the relative ontologically-veridical \(^9\) reference-of-thought (as explained further below with respect to ‘symmetrisation-of reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^10\) and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’ associated with distinctive-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing>, and ‘intemporality\(^11\)—asymmetric-subsumption-of-temporality\(^11\)/ontological-asymmetrisation as of deconstruction/ontological-reconstituting—as-to-conflictedness in aetiologisation/ontological-escalation); such that on a logical-basis 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 recurrent-utter-uninstitutionalisation will be more inclined to turn towards the ‘prior conventional non-rules—apriorising/axiomatising/referencing—psychologism, as impulsive-or-accidented-or-random-mental-disposition’ as reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\), and so over the ‘prospective relative pure-ontology conflatedness\(^12\) implying rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’. This is because a registry-worldview/dimension is a ‘circular-pervasiveness
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness)) the successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-
as-of-existential-unthought> wherein achievement motives and temporal-stakes of the conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology“-as-of—‘nondescript/ignorable—void”-with-regards-to-prospective-apriorising-implications>}

even 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-existent-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/a krasiatic-dragn/enatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology } of prior/transcended/superseded registry-worldview/dimension’ notwithstanding its failing/not-upholding.<as-of-apriorising/axiomatising/referencing> 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 —of-reference-of-thought. This is to point out that at uninstitutionalised-threshold temporal-dispositions as of relative-ontological-incompleteness —of—reference-of-thought do not necessarily acquiesce to intemporality’-asymmetric-subsumption-of-temporality or asymmetrisation (as Z’s … looking down on A, B, C, D, E and F mental-dispositions perversion-and-derived— perversion-of—reference-of-thought—<as-effectively-apriorising-innonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as allowing for the endemisation/enculturation of the denaturing of additionality and the implications thereof of
‘nondescript/ignorable–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-{imbued—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 and mental-projection. The fact is that registry-worldviews/dimensions operate meaningfulness-and-teleology as of their ontological representation of reality within the limits of their reference-of-thought–categorical-imperatives/axioms/registry-teleology which provide them with their ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/ reference-of-thought/axiomatic-construct for predicative-insights’ (so derived from prior ontological-faith-notion-or-ontological-fideisim induced projective-insights/postdication/deconstruction), but then the further possibility of expanding the axiomatic-construal/axiomatic-conceptualisation of ontological representation of reality as
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 as arising mainly as of their conscious choices, de-mentatively/structurally/paradigmatically a registry-worldview/dimension prior relative-ontological-incompleteness-of-reference-of-thought as a beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> 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 arising’; such that a registry-worldview/dimension incompleteness-of-reference-of-thought is de-mentatively/structurally/paradigmatically susceptibility as a state of ‘in-wait as of prior relative-ontological-incompleteness-of-reference-of-thought defective reference-of-thought—categorical-imperatives/axioms/registry-teleology for the vices-and-impediments so implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>. This explains why the ontological-contiguity—of-the-human-institutionalisation-process is basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the state of beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> as of human limited-mentation-capacity-deepening in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/postconvergence or increasing ontological-completeness-of-reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic
ontological-prinemovers-totalitativframework as well as differentiated intemporal-conflatednessas-effecting-wholeness-as-of-profoundness-and-completeness-to-
meaningfulness-and-teleologyor-temporal-constitutednessas-effecting-parsimony-of-

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 case beyond just any such specific instances and such specific postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation character(s) and specific conjugated-postlogism character(s) but rather as of dynamic-
undermines their intemporal-preservation-entropy-or-contiguity—or—ontological-preservation on the basis of the ‘complementing grander social—universally-non-transparent—thus—non-constraining-element of ontological-faith-notion—or—ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so—being—as—of—existential-reality’ with regards to human limited-mentation-capacity and as of ‘intemporal-prioritisation-of—reference-of-thought’—as—conflatedness—or—ontological-reprojecting. This conceptualisation as a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ is empirically more true of human development which by a flawed metaphysics-of-presence—(implicit—nondescript/ignoreable—void—as—to—presencing—absolutising-identitive-constitutedness) overly construes in <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag the positivistic psyche almost as if it is the sole and genuine one without factoring in the notion of a continuous ‘<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought—as—utter-placeholder—setup—ontological-rescheduling—(by—a—renewing—of—apriorising/axiomatising/referencing—psychologism—as—the—new—referencing—basis—of—prospective—meaningfulness-and-teleology)’ in successions of human psyches arising with human limited-mentation-capacity-deepening, with the further implication of a prospective ‘postconverging-or—dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ as a notional—deprocrypticism psyche and its corresponding memetism or suprastructural meaningfulness-and-teleology. Now supposed Z was another character inclined for maximalising-recomposing—for-relative-ontological-completeness—unenframed-conceptualisation as preserving the inherent intemporality/longness of additionality as
additionality and the implications thereof of subsequent denaturing in circularity/recurrence/repetition/repeatability that ensue where socially-functional-and-accordant (lack of constraining 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’), not only as a specific/particular construal/conceptualisation but of universal import as having to do with endemicisation/enculturation of perversion-of-reference-of-thought-(as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation speaking fundamentally of the given prior relative-ontological-incompleteness-induced,-threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism’ (wherein Z’s disposition is an ordered-construct or secondnaturings institutionalisation over B, C, D, E and F mental-anarchy/mentarchy inducing of ‘uninstitutionalised-threshold’). Though metaphorically in the mortal’s temporal/shortness-of-register-of-meaningfulness-and-teleology terms, that ‘low-life’ of universal import may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of ‘high-life’ of temporality/extrication as the ‘fullness of meaningfulness-and-teleology’ over the appreciation of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation dementating/structuring/paradigmimg, be it that the latter disposition as philosophically intemporal is what creates-and-enables the being in civilisation/institutionalised-being-and-craft in the first place, as the metaphorically ‘high-life’ of temporality/extrication cannot count on an overall principle of temporality/extrication for its existential sustainability (as B, C, D, E and F needs that the Donor grants the rewards by not factoring in the deceit, thus their existential principle doesn’t sustain the ‘civilisation/institutionalised-being-and-craft setup’ in which they are living
in, hence qualified as extricatory/temporal/parasitising/co-opting as ‘least-and-derived-
temporal-operating-modalities-of-the- reference-of-thought-as-of- incrementalism-in-relative-
oniological-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 
dementating/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 
onologising (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-
onologically-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-
longness-of-register-of—meaningfulness-and-teleology) of human mental-dispositions 
implying an intellectual-and-moral-inequivalence/non-correspondence between of temporal-
dispositions perversion-and-derived—perversion-of—reference-of-thought—<as-effectively—
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >
involved in postlogism and conjugated-postlogism as it discloses the temporal-dispositions individualisations mental-dispositions displayed by B, C, D, E and F (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”—
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with the implications thereof ushering in the successive institutionalisations as the need for new ‘contextualising-contiguity of existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as of-existential-reality’ when the idea of relative-ontological-incompleteness-induced,–’threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-suppererogation — preconverging/dementing’–apriorising-psychologism’ arises (as uninstitutionalised-threshold); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to universalisation–non-positivism/medievalism to positivism–procrypticism and prospectively to deprocrypticism. While for the temporal mental-disposition individuations the form-and-perception or derived-form-and-perception of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether upholding ontological-veridicality/intrinsic-reality or not (and so whether unconsciously, expediently or consciously) is a sufficient basis so long as it is socially-functional-and-accordant such that the possibility of blurring or undermining existential-reality by ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supperogation—preconverging/dementing–apriorising-psychologism—reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought–devolving-as-of-instantiative-context as
to existence-potency–sublimating–nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ is just as valid, hence a failure to abstractly recognise intemporality/*/longness as of-existential-reality with the implication thereof as perversion-and-derived- perversion-of- reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”> with respect to the registry-worldview’s/dimension’s vices-and-impediments implied by its implied relative-ontological-incompleteness-induced–‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”—preconverging/dementing –apriorising-psychologism’. Hence the reason why the vices-and-impediments inherent of a given registry-worldview/dimension cannot be de-mentatively/structurally/paradigmatically/ontologically resolved within it as there is need for prospective ontological-completeness-of-reference-of-thought structured to inherently supersede such vices-and-impediments, whether as base-institutionalisation in superseding recurrent-utter-uninstitutionalisation, universalisation superseding base-institutionalisation–ununiversalisation, positivism superseding universalisation–non-positivism/medievalism and deprocrypticism superseding positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought. The central idea here being that the most critically important notion in the situation of A, B, C, D, E, F and Z, is Z’s upholding of prospective transcendental-enabling/sublimating/supererogatory–dementativity over any temporal extricatory de-mentating/structuring/paradigming, however, the enculturation and mass thinking behind temporal extricatory dementating/structuring/paradigming. (* Noting that individuation as defined elsewhere speaks of temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-register-of–meaningfulness-and-teleology, that can accrue atleast incidentally/on-occasion in all individuals-as-receptacles-of-individuations but more recurrently as teleologically defining
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’ –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-existent-unthought in his asceticism the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’ based on eudaemonic-contemplation of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting that then ‘invents/creates’ the de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn’t any inherent intemporality/longness but for the disposition for maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality/longness as maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation need its <amplituding/formative-epistemicity> totalising–renewing-realisation/re-perception/re-thought in inducing secondnatured institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity —of-the-human-
institutionalisation-process is not a human emanance/seeding/incipient—transformation—\textlangle as-to-Derridean-messianicity-wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come\textrangle of temporal-dispositions/shortness-of-register-of—meaningfulness-and-teleology into the intemporal-disposition/longness-of-register-of—meaningfulness-and-teleology but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold (is not about the firstnaturedness of human dimensionality-of-sublimating—\textlangle amplituding/formative\textrangle supererogatory—de-mentativeness/epistemic-growth-or-conflatedness \textlangle/\textrangle transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold divulged as to its relative-ontological-incompleteness—induced,—‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism’. The implication is that acting as-of-a—‘secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought’ for the requisite prospective maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as of—universal-and-abstractive originariness-parrhesia,—as—spontaneity-of-aestheticisation nature’ but is rather in ‘<amplituding/formative—epistemicity>totalising—self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-{implicated—nondescript/ignorable—void ’—as-to—presencing—absolutising-identitive-constitutedness }. Thus a registry-worldview’s/dimension’s institutionalisation secondnaturedness is challenged by its very own level of relative-ontological-incompleteness—induced,—‘threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism’ marking its uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with base-institutionalisation, non-positivism-or-medievalism with universalisation and procrypticism with positivism, in need for a renewed institutionalisation respectively as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. This equally explain why the notion of human 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-ofexistential-reality of thought more than just institutionalised secondnaturing such that it has often been the erudition periphery of institutional-cumulation/institutional-recomposure{(as-to- historiality/ontological-eventfulness)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism’>} 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\textsuperscript{f}-induced,-

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

preconverging/dementing –apriorising-psychologism’ of the given registry-worldview/dimension as reflected from ontological-normalcy/postconvergence epistemic/notional–projective-perspective, by its ‘contextualising-contiguity of existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existentia-reality’ means it is de-mentatively/structurally/paradigmatically bound to enculturate/endemise its given postlogism\textsuperscript{f}. 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\textsuperscript{f}—

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\textsuperscript{f}> from a psychopathic character is contextually likely to be engaged with (as ‘prelogism –as-of-conviction,-as-to-profound-supererogation\textsuperscript{f} 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{f} as procrypticism for futural Being-development/ontological-

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meaningfulness-and-teleology\(^{19}\) 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\(^{77}\) (perverted-outcome-sought-
precedes-existentially-veridical-logical-dueness) as instances of notions-and-accusations-of-
sorcery doesn’t grasp the underlying and comprehensive medieval social-construct de-
mentative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further,
registry-worldviews/dimensions being prospectively <amplituding-formative> wooden-
language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology\(^{99}\)-as-of-'nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>} with their ‘intradimensional socially-betraying-
threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation’ determined by their sanctified-
conventioning-social-aggregation-enablers, there is a need to circumvent and break these
sanctified-conventioning-social-aggregation-enablers by prospective ‘intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–
dementativity’ to allow for new defining transcendental meaningfulness and its corresponding
grander teleological-differentiation/teleology\(^{99}\) that can then perceive the prior registry-
worldview/dimension as of its relative-ontological-incompleteness–induced, ‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—
preconverging/dementing –apriorising-psychologism’ and accessorially its
enculturating/endemising of its postlogism\textsuperscript{77}, and superseding both of these in the prospective registry-worldview/dimension institutionalisation. For instance, the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{77} de-mentativity of a medicine based on natural causes and drugs as natural cures carried the effectiveness/ontological-primemovers-totalitative-framework\textsuperscript{72} 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\textsuperscript{72} can feed back as percolation-channelling-\textsuperscript{<in-deferential-formalisation-transference>} to dimensionally (registry-worldview) to undermine the relative-ontological-incompleteness\textsuperscript{79}-induced,–‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing \textsuperscript{19}–apriorising-\textsuperscript{psychologism}’ of our procrypticism and accessorily its enculturating/endemising of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-awareness-teleology\textsuperscript{72}-\textsuperscript{<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\textsuperscript{38}’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-epistem-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ implies a transversality–of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{101} as ‘a relative
ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context


Recurrent-utter-uninstitutionalisation (by its specific non-rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-random-mental-disposition—reference-of-thought–categorical-imperatives/axioms/registry-teleology, i.e. non-rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-random-mental-disposition—(as ‘base constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)). This implies a human limited-mentation-capacity-deepening undergoing a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation from shallowest limited-mentation-capacity-deepening (as recurrent-utter-uninstitutionalisation) to deepest limited-mentation-capacity-deepening (as deprocrypticism) towards a superseding—oneness-of-ontology. Such that the respective reference-of-thought registry-worldviews/dimensions in successive shallow-to-deepening—limited-mentation-capacity—as-limited-mentation-capacity-deepening as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation—non-positivism/medievalism, positivism–procrypticism and notional–deprocrypticism successively recompose more and more profound
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),
‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’—(as ‘third-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and ultimately
with deprocrypticism, ‘deprocrypticism—or—preempting—disjointedness-as-of-reference-of-
thought—(as conflatedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). This existential-
becoming-transitioning to notional—deprocrypticism as well as the overall existential-
becoming-transitioning nature of existence/existential-reality is the validation of the notion of
existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in-supererogatory–epistemic-conflatedness. That is existence is existence-as-of-its-
mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in-supererogatory–epistemic-conflatedness, such that it inherently implies the ontological-contiguity—of-the-human-institutionalisation-process which can be construed as
deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-in-reverberation or ontological-normalcy-as-of-its-mimetic-echoness/ontological-normalcy-in-reverberation or ontological-


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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and up to when uninstitutionalised-threshold\textsuperscript{02} 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\textsuperscript{02} 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-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of ‘the successive de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of—meaningfulness-and-teleology\textsuperscript{02} 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\textsuperscript{02}) construed as notional–procrypticism, will construe the successive uninstitutionalised-threshold\textsuperscript{02} 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-
(implicitied-epistemic-veracity-of- nonpresencing<-perspective–ontological-
-normalcy/postconvergence>/postdication/projective-insights) perspective of a ‘notional human 
completed-mentation-capacity’ implications as notional–deprocrypticism or <amplituding/formative>notional–preempting—disjointedness-as-of- reference-of-thought 
when construed rather in ‘successive increasingly-profound-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-teleology

construals with respect to existence-potency~sublimating—nascence,—disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality as of the institutional-
cumlation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
-normalcy/postconvergence-reflected-‘epistemicity-relativism’}>’ involving human increasingly 
limited-mentation-capacity-deepening : as from non-rules— apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-random-
mental-disposition (base-constitutedness of reference-of-thought), rulemaking-over-non-rule 
(first-level presencing—absolutising-identitive-constitutedness reference-of-thought),
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism (second-level presencing—absolutising-identitive-constitutedness reference-
of-thought), positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism (third-level presencing—
absolutising-identitive-constitutedness reference-of-thought), and prospective 
deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought; that underlies 
the construal/conceptualisation of existence-potency—sublimating—nascence, disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality (as of its 
imbricatedness/threadedness/recomposuring divulged by the various rules inflections 
highlighted above starting with non-rules—apriorising/axiomatising/referencing— 
psychologism,—as-impulsive-or-accidented-or-random-mental-disposition—(as ‘base-
constitutedness’ of \[\text{reference-of-thought}\] 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and developing 
with limited-mentation-capacity-deepening, construed as of ‘increasingly-profound-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,—for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology 
with respect to existence-potency—sublimating—nascence, disclosed-from-prospective-
epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further-epistemically-
unconceal-the-very-ontologically-same-existential-reality). The above articulation points out 
that our conceptions of rules as of their psychical and institutional implications is more of ‘our 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,—for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology 
devising’ (reflected in our placeholder-setup/mental-devising—representation/mentation/consciousness-awareness—teleology) as of the given level of our 
limited-mentation-capacity-deepening with respect to existence-potency—sublimating—
nascence, disclosed-from-prospective-epistemic-digression—rules-of-
preconverging/dementing –apriorising-psychologism, as-the-latter-fails-to-reflect existence-
potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontoologically-same-existential-reality at its corresponding uninstitutionalised-threshold state of preconverging/dementing –apriorising-psychologism, as-the-latter-fails-to-reflect existence-
potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontoologically-same-existential-reality at its corresponding uninstitutionalised-threshold

state of procrypticism—or—disjointedness-as-of—reference-of-thought’. The prior relative-
on-ontological-incompleteness—induced,—‘threshold-of–nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation—preconverging/dementing –apriorising-psychologism’ for relative-ontological-completeness—of—reference-of-thought are explained by the fact that: —
‘recurrent-utter-uninstitutionalisation —reference-of-thought’ (base-constitutedness of —reference-of-thought), by its recurrent-utter-uninstitutionalisation’s—existential-
contextualising-contiguity —s-reifying/elucidating-of-prospective-relative-ontological-
completeness —of—reference-of-thought—devolving-as-of-instantiative-context, is
epistemically failing/not-upholding—<as-of-apriorising/axiomatising/referencing> ‘the
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective base-institutionalisation’s—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’, while upholding ‘its
now threshold-of–nonconviction/madeupness/bottomlining—as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism recurrent-utter-uninstitutionalisation’s
non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-
random-mental-disposition circularly-inducing its uninstitutionalised-threshold state of recurrent-utter-uninstitutionalisation’, —‘base-institutionalisation—ununiversalisation
reference-of-thought’ (first-level presencing—absolutising-identitive-constitutedness of

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representation-perversion has various shades of ‘temporal/shortness to intemporal/longness depth/register of meaningfulness stranded finalities/teleologies’. This can be demonstrated as follows with psychopathy at childhood (which at this point is relatively transparent to the critical observer). Let’s say John is a psychopath, he wants to get his brother Peter punished for annoying him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying act’, then spills water on a chair and goes and tell dad Peter has spilled water on the chair, and waits for Peter to get punished (and, this way of acting and thinking is not limited only to a benign notion like spilling water as it could be setting fire, destroying an equipment, etc.). This is different even from ‘poor or bad supplanting–conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking –apriorising-psychologism’ or prelogism in that a child who has a ‘poor or bad supplanting–conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking –apriorising-psychologism’ or prelogism is ad-hoc and circumspect by taking advantage or reacting to a situation that has developed to accuse another as of temporal-existential constraint. They don’t initiate such a situation ‘as a rational way of thinking’ and even less to the gravity that the psychopath does. One other major flaw in the perception of the psychopath is that they are liars (a pathological liar, it is said). This again is a flawed notion. To lie is to be in prelogism –as-of-conviction,-as-to-profound-supererogation’ (‘poor or bad supplanting–conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking –apriorising-psychologism’), whether by omitting or exaggerating in a circumspect and ad-hoc manner but relative to existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of- reference-of-thought- devolving-as-of-instantiative-context. Lying as such is ‘an ad-hoc defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-
in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance that doesn’t speak of the true postlogism /psychopathic phenomenon which has to do with the /perversion-of/ reference-of-thought—\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}^\rangle\)—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—\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}^\rangle\) 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 \(\text{logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation}^\rangle\) of supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—\(<\text{as-effectively-apriorising-psychologism or prelogic mental-reflex engagement}^\rangle\) rather than being construed as a mental and teleological disposition defect at the level of the \(\text{reference-of-thought as of \(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}^\rangle\) 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—\(<\text{poor or bad supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—\(<\text{as-effectively-apriorising-psychologism’s}^\rangle\) (‘poor or bad supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—\(<\text{as-effectively-apriorising-psychologism’s}^\rangle\—\text{or-prelogism})\) construed as wrong \(\text{logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation}^\rangle\) 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-inherently-deterministic outside the framework of a veridical existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s reference-of-thought’s-devolving-as-of-instantiative-context’ contrasted with ‘poor or bad supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism’ which departs with a relation to ‘omitting or exaggerating within the framework of a veridical existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s reference-of-thought’s-devolving-as-of-instantiative-context’. But while poor-or-bad prelogism may be what is perceived from a ‘normal’ social and supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism point of view, particularly with adult psychopathy; these are all wrong and actually will make an analysis of the psychopath and psychopathy ontologically-flawed. The psychopath is in a state of compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or ‘compulsive-dementing’ (not recognising/giving-up-on the sound operation/processing of logic as the basis for deriving essence of meaning but rather perceiving meaning as just a hollow mimicking form that determines how others will act, more like a projection of form, i.e. compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation being a state of ‘conscious, unprincipled and instrumentalised threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing –apriorising-psychologism in veridical unsoundness-or-ontological-bad-faith/inauthenticity’s-reference-of-thought as the psychopathic mindset’s-reference-of-thought ontological-primemovers-totalitative-framework value-reference reflected by its
perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in contrast to supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism as a state of ‘conscious, principled and uninstrumentalised supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism in veridical soundness-or-ontological-good-faith/authenticity-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—compulsing–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-degration 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
being postlogic—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness or pathologically/compulsively hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is not lying (or manipulating or bullying), in fact the psychopath will prefer that normal supplanting-conviction-as-to-profound-supererogation —postconverging/dialectical-thinking 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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation rather than the idea of ‘compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation’), as at least they will then wrongly realign prelogically/(existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) again to it with respect to its subsequent narratives to examine the pertinence of its logic/logical-processing, i.e. engaging logical operating/processing and wrongly granting it supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-thinking apriorising-psychologism (be it even ‘poor or bad supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-thinking apriorising-psychologism’ as this will then wrongly imply its wrong or poor performance of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, rather than its hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-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 -as-of- compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation) thus wrongly involved in prelogism hence wrongly validating as real its ‘fundamental faulty-
mentation-procedure-deception-or-urge which is its ‘apriorising—reference-of-thought-elements/apriorising—registry-elements, that in reality are out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought—devolving-as-of-instantiative-context’, of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (instead of examining in the very first place their relevance/pertinence or its soundness-or-ontological-good-faith/authenticity—reference—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—mimicking the non-veridical hollow-form of the meaning of other persons supplanting—conviction—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—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—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\textsuperscript{96}—postconverging/dialectical-thinking \textendash{} 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-as-de-mentativity, but rather as a potent and active construct of social determinism which requires actually eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence. This mental-disposition is qualified as epistemic-decadence or postlogism\textsuperscript{77} and its derivation/adoptions by temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism\textsuperscript{77}. More precisely, it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} and the notion of a lie which is prelogism -as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} (be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation\textsuperscript{96}—postconverging/dialectical-thinking \textendash{} apriorising-psychologism’) as with a lie the implied-logical-dueness (with the corresponding implied-reference-of-thought/implied-registry elements) are existentially veridical with the ‘lying deception’ being of ad-hoc exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality but as of ‘effectively due’ logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96}. The narratives-and-acts-foci of the set-of-narratives of a ‘lying deception’ do not successively shift (as with slanting) but carry an overall coherence implying deception-but-as-of-successively-cohering-narratives. This is because a lie is more of deception arising out of ad-hoc contextual-ambiguity-constraint(s) ad-hocly articulated as deception-but-as-of-successively-cohering-narratives to resolve the ad-hoc contextual-ambiguity-constraint(s),
and lying doesn’t fundamentally imply where such ad-hoc contextual-ambiguity-constraint(s) is non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-engagement/interlocution/implicitation. This equally explains why a lie collapses as a whole (or whole pieces of the lie) since such a collapse arises out of the truth/ontological-veridicality resolution of the contextual-ambiguity-constraint(s) behind the coherent structure(s) of the lying deception. Slanting on the other hand speaks of a fundamental pathological faulty-mentation-procedure-deception-or-urge associated with postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’ induced as conjugated-postlogism -opportunism and conjugated-postlogism -exacerbation arises out of purposeful enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant, since its manifestation is not universally transparent as ontologically decadent); due to the slanted child psychopathy mind’s developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of- reference-of-thought-devolving-as-of-instantiative-context, whereas the latter is exactly what validates logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), with respect to construing meaningfulness as prelogism -as-of-conviction,-as-to-profound-supererogation, but instead construes meaningfulness as postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation.
explaining the circular nature and its particularly overblown extrinsic-attribution mental-disposition to elicit social-aggregation-enabling over relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity with regards to inherent reality and meaningfulness. The peculiarity of slanting is that it is deception-of-successively-shifting-or-non-cohering-narratives-and-acts wherein the initiation of a hollow falsehood narrative is followed by the projection of another hollow falsehood narrative on the basis of the former as if the former was true, and the projection of another falsehood narrative on the basis of the previous one as if the previous one was true, and so on. Thus slanting doesn’t have a ‘coherent whole of narratives’ with respect to existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as is the case when someone tells a lie, and actually where such a ‘coherent whole of narratives’ with respect to existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context is wrongly implied about slanting, it has to do with prelogism-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-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/cingle-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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-bad-faith/inauthenticity 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
In order words, the operation of the psychopathic mind as of its incomplete mentation development (as inclined to induce a faulty-mentation-procedure-deception) as it fails to construe meaningfulness as based on prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{78} but rather as based on postlogism -as-of- compuling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{78} with its personality development into adulthood on this basis, paradoxically leads to the prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{78} mind’s deception since the latter operates on the basis that everyone must be of supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-thinking\textsuperscript{78}—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- compuling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{78} 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\textsuperscript{10} 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\textsuperscript{38} by its dereification\textsuperscript{86} 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\(^6\), however bad-or-poor their ontological-
performance\(-<\text{including-virtue-as-ontology}>\text{ of supplanting–conviction-as-to-profound-
supererogation—postconverging/dialectical-thinking—apriorising-psychologism} \) 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\(\text{ compulsion–}
\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 \(\text{ knowledge-reification} \) 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\(\) \(\text{ knowledge-reification} \) 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

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bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity is socially inefficacious and trouble-inducing giving the deliriousness effect from universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} of its acts, at adulthood psychopathy the lack of such universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} of the postlogism-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, 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. 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–notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor, as the induced ‘lack of constraining social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} with respect to intrinsic meaningfulness further elicits supplanting–conviction-as-to-profound-supererogation—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.

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. First, ‘human registry-worldview’s/dimension’s institutionalisation mental-
disposition’ within the scope of a registry-worldview’s/dimension’s institutionalisation
reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-
preservation-entropy-or-contiguity—ontological-preservation (as-not-failing/upholding
intemporal-preservation-entropy-or-contiguity—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). Then,
‘human temporal uninstitutionalised-threshold mental-disposition’ construed either ‘as out of
the scope of the registry-worldview’s/dimension’s institutionalisation reference-of-thought–
categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-
contiguity—ontological-preservation’ or ‘the registry-worldview/dimension
uninstitutionalised-threshold reference-of-thought’ (as-failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—ontological-preservation ‘by projected wooden-language—imbedded—
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing narratives—of-the-reference-of-thought—categorical-
imperatives/axioms/registry-teleology) of the registry-worldview/dimension
institutionalisation reference-of-thought, as of an ontological-normalcy/postconvergence
epistemic/notional—projective-perspective) as so reflected from the prospective registry-
worldview’s/dimension’s institutionalisation reference-of-thought—categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation. With the attainment of registry-worldview/dimension institutionalisation by social \textsuperscript{108} universal-transparency\textsuperscript{109} \langle transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative-epistemicity\rangle totalising-in-relative-ontological-completeness\textsuperscript{105} \rangle we can very much uphold a secondnatured quasi-intemporal-disposition\textsuperscript{104} reference-of-thought as ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ which is why humankind pursues institutionalisations as devising human collective emancipation from base-institutionalisation to \textsuperscript{103} universalisation to positivism and prospectively to notional-deprocrypticism in resolving the vices-and-impediments\textsuperscript{105} of their respective uninstitutionalised-threshold\textsuperscript{102} 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–\textsuperscript{45} meaningfulness-and-teleology\textsuperscript{37} 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\langle as-to-historiality/ontological-eventfulness\rangle \langle ontological-aesthetic-tracing-\langle perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’\rangle \rangle (as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence–>’–existentialism-form-factor) to grasp how we can then supersede/transcend prospectively. ‘Human temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition’ refers to our fixation to the mere–categorical-imperatives/axioms/registry-teleology\textsuperscript{106} of the registry-worldview/dimension institutionalisation\textsuperscript{9} reference-of-thought but failing/not-upholding\langle as-of-apriorising/axiomatising/referencing–\textsuperscript{55} meaningfulness-and-teleology\rangle\textsuperscript{99} as of prospective deprocrypticism as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism.
prospective 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–(implicit-epistemic-veracity-of–non-presencing–<perspective–ontological-normalcy/postconvergence>)/postdication as construed from the prospective registry-worldview/dimension institutionalisation \textsuperscript{9} reference-of-thought, and as revealed by this prospective institutionalisation existential-contextualising-contiguity–in-reification ‘s-elucidation-of-prospective-relative-ontological-completeness\textsuperscript{17}–of–reference-of-thought–devolving-as-of-instantiative-context. Fully understanding psychopathy which is the postlogism \textsuperscript{7}–as-of–compulsing–non-conviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{8} of the positivism–procripticism registry-worldview/dimension institutionalisation–uninstitutionalisation \textsuperscript{8} reference-of-thought is inevitably tied to understanding our procripticism as our ‘human temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition’ from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} as of prospective notional–deprocripticism registry-worldview institutionalisation reference-of-thought, as of ontological-normalcy/postconvergence wherein our procripticism ‘human temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition’ is decentered and preconverging–or-dementing\textsuperscript{19}–apriorising-psychologism as dialectically-out-of-phase, just as understanding the postlogism of the universalisation–non-positivism/medievalism registry-worldview’s/dimension’s \textsuperscript{11} reference-of-thought like notions of and accusations of sorcery, is inevitably tied to understanding non-positivism/medievalism as the ‘human temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition’ so-construed from prospective positivism registry-worldview/dimension institutionalisation \textsuperscript{8} reference-of-thought as of ontological-normalcy/postconvergence ‘wherein the non-positivism/medieval mental-disposition is
meaningfulness-and-teleology" as-of-notional-deprocrypticism-reflected-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at uninstitutionalised-threshold (reflecting uninstitutionalised-threshold), is now substituted (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective of the prospective registry-worldview/dimension institutionalisation ‘reference-of-thought’ by its ‘decentering and dialectical~de-mentation of its ‘reference-of-thought’; which we can effectively acquiesce to as of the uninstitutionalised-threshold but will rather have a mental complex when this is implied prospectively to imply our uninstitutionalised-threshold as procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold is implied. Thus this implied human ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as driven by ontological-normalcy/postconvergence will explain the specific natures of registry-worldviews/dimensions references-of-thought (as ‘underlying scheduling of soundness-or-ontological-good-faith/authenticity-of-reference-of-thought’) behind the successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 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-institutionalisation–ununiversalisation psychologism, universalisation–non-positivism/medievalism psychologism, positivism–procrypticism psychologism, and
prospectively notional-deprocrypticism psychology 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
prospective notional–deprocrypticism registry-worldview reference-of-thought and not the present positivism–procrypticism, just as analysing notions-and-accusations-of-sorcery should rather be from the prospective positivism registry-worldview reference-of-thought and not its present universalisation–non-positivism/medievalism registry-worldview reference-of-thought; as of the fact of fundamental registry-worldview/dimension ‘prospective registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect–as-Being-or-ontological-or-existential–defect>, so construed in order to supersedes its dementative/structural/paradigmatic vices-and-impediments. Structural/paradigmatically/dementatively, this idea extends to all issues implying metaphysics-of-absence–(implicated-epistemic-veracity-of/nonpresencing–<perspective–ontological-normalcy/postconvergence>) ‘human temporal uninstitutionalised-threshold mental-disposition’. This brings home the underlying notion of rational-realism as construed herein, as rational-realism attends to the idea of human limited-mentation-capacity-deepening as enabling its more profound grasp of intrinsic-reality/ontological-veridicality by way of a concurrently more and more ‘rational realistic’ construal of intrinsic-reality/ontological-veridicality as of a natural human psychological growth disposition (‘postconverging-or-dialectical-thinking –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 least ‘perceived’ sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendency of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on ‘the premise of a deference to intrinsic-reality as of its effective inherence validated by ontological-primemovers-totalitative-framework’ that has accompanied human limited-mentation-capacity-deepening in construing/conceptualising meaningfulness-and-teleology. Rational-
realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-deepening that actually is behind all threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing apriorising-psychologism of successive registry-worldviews/dimensions; with the idea that there is no place to hide behind idealisms and that human emancipation and virtue has been and is fundamentally about buckling down and undertaking the requisite effort in ‘understanding for real’ and not differing to ‘thin air’ in the name of idealism. Rational-realism pushes the grander notion of realism further by asking the question, have all the idealisms as of the grander idealism been identified and superseded? It comes to the conclusion that while that has been decisively the case with supernaturalism, belief in essences and metaphysical idealism, as of de-mentative/structural/paradigmatic social implications, one other sort of idealism remains to be recognise as ‘false realism’; the idealism that doesn’t grasp what man itself is, rather as overly indulgent in not recognising how a thorough understanding of itself in enabling pivoting/decentering is effectively the strongest asset for its full emancipation. Central to such a most basic realism is grounding human knowledge of itself and thereof all knowledge on the ‘mediocrity principle’ as to enable the full construal of both metaphysics-of-presence-{implicated-nondescript/ignorable–void ‘as-to-presencing—absolutising-identitive-constitutedness } and metaphysics-of-absence- {implicated-epistemic-veracity-of nonpresencing-<perspective–ontological-normalcy/postconvergence>} onontologies 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/references-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic ‘meaningfulness-and-teleology’ to engage the non-positivistic social-setup in terms–as-of-axiomatic-construct of its non-positivistic sense of social-stake-contention-or-confliction of human relations as that will certainly just induce an ‘idle circularity and contrariety’ within the non-positivistic social-setup. But rather the point is all about recognising ‘human prospective institutionalisation capacity as the very essence of human virtue’ available to all humans past and present, that enabled this animal among all creatures to be engaged in a grander collective exercise of ‘existential-tautological eudaemonic-contemplation’ (as of human ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness’), to imply that there is a prospective virtuous possibility of human registry-worldview’s/dimension’s institutionalisation that can be grasped, and so expressed in terms–as-
of-axiomatic-construct of the notion of social-stake-contention-or-confliction of that prospective institutionalisation psychologism, just as the vocation of the positivistic mindset/reference-of-thought is all about eliciting the notion of social-stake-contention-or-confliction in terms–as-of-axiomatic-construct of positivistic psychologism to imply that the non-positivistic community has the capacity and should come to terms with its human emancipatory institutionalisation potential. Insightfully, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument comparison can be used to reveal the ‘perpetually stable notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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 differentreference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation building up from the prior ones as of their respective elucidation-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought’s-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,-(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<as-of-apriorising/axiomatising/referencing> universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as ‘second-level’ presencing—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for positivism–procrypticism or prospectively, positivism failing/not-upholding.<as-of-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<indeferential-formalisation-transference>). 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\textsuperscript{8} 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\textsuperscript{9} with limited grasp of intrinsic-reality at various stages of human emancipation up to the present day, such that social\textsuperscript{10} universal-transparency\textsuperscript{11}—(transparency-of-totalising-entailing—as-to-entailing—\langle amplituding/formative—epistemicity\rangle 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\textsuperscript{12}, it is naïve to construe human mental-disposition as of quasi-intemtemporal-disposition; as the anthropological and historical evidence consistently points to a different structure with regards to the ‘human temporal uninstitutionalised-threshold\textsuperscript{12} mental-disposition’ as of existential-contextualising-contiguity\textsuperscript{13}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{14}—of—reference-of-thought—devolving—as—of-instantiative—context elucidated ontological-normalcy/postconvergence. It points to a fundamental de-mentative/structural/paradigmatic disposition for human temporalities-drives to adhere to the \langle amplituding/formative\rangle wooden-language—(imbued—temporal—mere—form/virtualities/dereification—/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{15}—narratives—of—the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{16} ) (failing/not-upholding—\langle as-of-apriorising/axiomatising/referencing—\textsuperscript{17} 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—(implicated-epistemic-veracity-of—nonpresencing—\langle perspective—ontological-normalcy/postconvergence—\rangle/postdication) of the given registry-worldview/dimension, when incapable of construing a prospective registry-worldview
reference-of-thought as providing the resolution for the vices-and-impediments associated with such a present registry-worldview/dimension institutionalisation. Such notions as the following that can be at the very centre of ways of thought in various social-setups or subcultures are not fortuitous but speaks of the reality (as metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}) of the notion of ‘human temporal uninstitutionalised-threshold mental-disposition’ that de-mentatively/structurally/paradigmatically ‘notionally acquiesce to the possibility of a registry-worldview’s/dimension’s temporality/shortness and is non-transcendental to that possibility’: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc.

[We can note here that such statements as of a variance of more banal to weightier nature can be made as being socially-functional-and-accordant (without or hardly any negative consequences at the acceptable socially-functional-and-accordant -threshold like being repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-modalities-of-the- reference-of-thought-as-of- incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’ in the same social space that statements of ‘maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of- maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ are made but with both construed in the conventioning of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction as effectively ‘non-dissociable’, thus validating the notion that institutionalisation is not about solipsistic transformation into the intemporality-drive (longness-of-register-of- meaningfulness-and-teleology disposition) but rather about acceptable thresholds for the registry-
worldview/dimension institutionalisation defined social-functioning-and-accordance—as-of—social-stake-contention-or-confliction, explaining why uninstitutionalised-threshold are bound to arise successively in the ontological-contiguity—of-the-human-institutionalisation-process (out-of-human temporality) together with corresponding prospective institutionalisations (out of-human intemporality) with the latter enabling <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of defined social-functioning-and-accordance—as-of–social-stake-contention-or-confliction as of the notional-contiguity/epistemic-contiguity <profound-supererogation>–of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. This equally explain why and in particular in certain domains like the philosophical construed as ‘notional philosophical’ (by its very ‘first-ontology responsibilities’), the social-construct conventioning cannot and should not be considered and related to as an absolute determinant of meaningfulness, value and worth as it is more of a conventioning however ontologically-informed the conventioning, and ‘the need for the social-construct further development requires that it can utterly be put into question by pure-ontology conflatedness 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-
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 meaningfulness-and-teleology reconstrual going by ontological-normalcy/postconvergence implications); involving successively, <amplituding/formative–epistemicity>totalising–random-as-impulsive-phenomenal-abstractiveness-of-presencing-in–trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-

apriorising/axiomatising/referencing–psychologism,–as-impulsive-or-accidented-or-random-mental-disposition, and non-constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existential-reality prospective institutionalisation as base-institutionalisation),
<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/’first-level presencing—absolutising-
identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
functional-and-accordant ‘modular-thresholds’-of-notional–firstnaturedness—temporal-to-
intemporal-dispositions—dissociability—(as of base-institutionalisation constraining rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, and non-
constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
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-
incidenting-predicative-insights-of-existential-contextualising-contiguity
’s-
reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-
thought—devolving-as-of-instantiative-context/’second-level presencing—absolutising-
identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
functional-and-accordant ‘modular-thresholds’-of-notional–firstnaturedness—temporal-to-

dispositions→so-construed-as-from-perspective–ontological-normalcy/postconvergence→non-
dissociability→as of constraining ontological-faith-notion–ontological-fideism—imbued-
underdetermination-of-motif–and-apriorising/axiomatising/referencing→as-so-being-as-of-
existential-reality driven intemporal-projection upholding of notional–deprocrypticism as
preempting→disjointedness-as-of→reference-of-thought→as-to→amplituding/formative–
etpistemicity→growth-or-conflatedness⟩transvalutative-
rationalisng/ transepistemicity/anamnestic-residuality/spirit-drivenness”→in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules→apriorising/axiomatising/referencing→psychologism). Interestingly, could such a
referentialism-based construal in parallel to the (epistemic-totalising ~random-as-impulsive-
phenomenal-abstractiveness-of-presencing-in‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity”’s-
reifying/elucidating-of-prospective-relative-ontological-completeness”→reference-of-
thought→devolving-as-of-instantiative-context/epistemic-totalising”→nominal-as-tendentious-
phenomenal-abstractiveness-of-presencing-in‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity”’s-
reifying/elucidating-of-prospective-relative-ontological-completeness”→reference-of-
thought→devolving-as-of-instantiative-context/epistemic-totalising”→ordinal-as-qualifying-
phenomenal-abstractiveness-of-presencing-in‘preclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity”’s-
reifying/elucidating-of-prospective-relative-ontological-completeness”→reference-of-
thought→devolving-as-of-instantiative-context/epistemic-totalising”→intervalist-as-
accordance temporal-to-intemporal thresholds’ within the ontological scope of any given institutionalisation), should be able to imply the same underlying ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\(^12\) contemplation to a point that subsumes equably both animate-existential-referencing/subjectification and inanimate-existential-effecting, wherein the underlying teleological-determinism of human functional and performance thresholds are effectively desubjectifiable-as-objectifiable to the point of attaining ‘effecting teleological-determination’ of the same level as inanimate ‘effecting determination’ (with little temporal-to-intemporal-conjugating-emotional-
involvement/subjectification/epistemic-totalising\textsuperscript{17} \textasciitilde self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction denaturing\textsuperscript{15} meaningfulness-and-teleology\textsuperscript{9} construal), and so enabled with the referentialism technique of point-referencing for conflation in construing temporal-to-intemporal contrastive-synopsising-depths-of–meaningfulness-and-teleology\textsuperscript{9} as ‘dissociable temporal-to-intemporal thresholds of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance’ (inducing the requisite social\textsuperscript{15} universal-transparency\textsuperscript{104}–transparency-of-totalising-entailing,–as-to-entailing--\textsuperscript{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } for prospective decentering/pivoting as enabling an epistemic-totalising\textsuperscript{7}–renewing-realisation/re-perception/re-thought in ushering in notional–deprocrypticism institutionalisation). Interestingly, the very conceptual background for such transcendentally-enabling-level–of-ontological-good-faith/authenticity\textsuperscript{17}/objectification/desubjectification-as-objectification--\textsuperscript{<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{105} of meaningfulness-and-teleology\textsuperscript{9} construal lies 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\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness -as-to-totalitative-reification -in-singularisation -as-veridical-epistemic-determinism\textsuperscript{21} \textsuperscript{<amplituding/formative–epistemicity>causality–as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity ’ itself, by its successively induced snowballed-recomposuring of human psychical transcendentally-enabling-level–of-ontological-good-faith/authenticity\textsuperscript{17}/objectification/desubjectification-as-objectification--\textsuperscript{<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-}
capacity in a corresponding relation with the successively induced snowballed-recomposuring institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness\(^{\text{77}}\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism’>) (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>\(^{\text{100}}\)\(^{\text{99}}\) meaningfulness-and-teleology\(^{\text{99}}\) 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–proscripticism 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>\(^{\text{100}}\) of our registry-worldview enabled the natural sciences to arise, our relatively developed sense of democracy, globalisation, etc. Likewise we can appreciate with such phenomena today like ‘fake news’ easily spreading socially and often just as ‘real news’ our very own limitations of transcendentally-enabling-level–of-ontological-good-
faith/authenticity/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 as manifested in our positivism–procrypticism
registry-worldview, with the implication of metaphysics-of-absence-{implicit-epistemic-
veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>}
insight that a prospective registry-worldview as notional–deprocrypticism will be an improvement over our
transcendentally-enabling-level–of-ontological-good-
faith/authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>

meaningfulness-and-teleology construal capacity). Prospectively 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-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-mention-capacity-deepening\textsuperscript{12} associated with the ontological-contiguity—of-the-
human-institutionalisation-process increasingly implies ‘a more and more transcendentally-

enabling-level—of-ontological-good-faith/authenticity\textsuperscript{2}/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{13} psychology overcoming subjectification denaturing\textsuperscript{14} of
meaningfulness-and-teleology’, and so as of ‘non-rules—
apriorising/axiomatising/referencing—psychology, as-impulsive-or-accidented-or-random-
mental-disposition-or-failing-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychology’ psychology (recurrent-utter-
uninstitutionalisation), ‘failing-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychology’ psychology (base-institutionalisation–
ununiversalisation), ‘failing-positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychology’
psychology (universalisation–non-positivism/medievalism), ‘“failing-preempting—
disjointedness-as-of-reference-of-thought,—as-to—\textsuperscript{15}<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—psychology’ psychology (positivism–
procrypticism), and prospectively ‘preempting—disjointedness-as-of-reference-of-thought,—
as-to—\textsuperscript{15}<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-
none-rules—apriorising/axiomatising/referencing—psychology’ psychology

This construal effectively enabling delineation of underlying ontological-primemovers-totalitative-
enabling/sublimating/de-mentativity is projectable about the uninstitutionalised-threshold\(^{102}\), and not as it is circularly construed within the uninstitutionalised-threshold\(^{102}\) frame as a construal of logical pertinence (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^96\)), but rather involving priorly the determination of temporal individuations threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^96\)—preconverging/dementing—anteriorising-psychologism as these fail to reflect soundness-or-ontological-good-faith/authenticity_of-reference-of-thought, that is, establishing whether or not there is perversion-and-derived- perversion-of- reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in the first place before any implication of logical-dueness/logical-pertinence arises. Consider as of metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) or ontological-normalcy/postconvergence analysis the case of notions-and-accusations-of-sorcery in a non-positivistic social-setup uninstitutionalised-threshold\(^{102}\) which is rather in want of positivistic meaningfulness-and-teleology\(^{99}\). 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\(^77\) and conjugated-postlogism\(^77\) as acknowledging and contending about notions-and-accusations-of-sorcery (beyond-the-consciousness-awareness-teleology -<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\(^96\)—preconverging/dementing—anteriorising-psychologism as of such non-positivism reference-of-
thought uninstitutionalised-threshold\textsuperscript{22}. Such that it is not a logical exercise (‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’\textsuperscript{3}) that is in order which will rather be circular as fundamentally operating on false non-positivism registry-worldview’s/dimension’s institutionalisation \textsuperscript{23} 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\textsuperscript{24} apriorising-psychologism as this reflects postlogism\textsuperscript{77} denaturing\textsuperscript{75} and conjugated-postlogism\textsuperscript{77} 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\textsuperscript{8}\textsuperscript{,} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-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\textsuperscript{77} and derived conjugated-postlogism, human reference-of-thought—prelogism\textsuperscript{78}—as-of-conviction,—as-to-profound-supererogation\textsuperscript{85} 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—of—reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold\textsuperscript{22}. Consider in this regard even the case of Heidegger as one of the greatest thinker of the last century in his ‘perplexed cooperation’ with the Nazi regime. The closest we come to absolute \textsuperscript{83} reference-of-thought—prelogism-as-of-conviction—as-to-
profound-supererogation\textsuperscript{6} has to do with the abstract and uncompromising determination of mathematical meaningfulness, and receding more and more as we get towards domains of increasing ‘emotional involvement’ (the social) as ontological-veridicality increasingly takes a backseat to extricatory/temporal de-mentating/structuring/paradigming and further so with respect to increasing informality as in the extended-informality-{susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology\textsuperscript{9}} of all human institutions, and particularly where social \textsuperscript{10}universal-transparency\textsuperscript{11}-(transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness \textsuperscript{8}) 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\textsuperscript{9}-at-the-other-moment in a circular \textsuperscript{8}reference-of-thought. This tendency is further exacerbated with the dynamic conjugation of temporal-dispositions
\hfill
(\ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to postlogism\textsuperscript{77}-slantedness. This reality of our \textsuperscript{8}reference-of-thought–prelogism\textsuperscript{78}–as-of-conviction,-as-to-
profound-supererogation\textsuperscript{9} as being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised-threshold \textsuperscript{12}and as associated with postlogism\textsuperscript{77} as conjugated-postlogism \textsuperscript{9} is what qualifies contextually as temporal individuations threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9}—
preconverging/dementing –apriorising-psychologism as a temporal mental-disposition defect contrasted to a wrongfully implied supposedly \textsuperscript{8}reference-of-thought–prelogism\textsuperscript{78}–as-of-
conviction,-as-to-profound-supererogation\textsuperscript{9} 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\textsuperscript{9}—
preconverging/dementing –apriorising-psychologism and \textsuperscript{9}reference-of-thought–prelogism\textsuperscript{78}–
as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness-teleology\textsuperscript{7,-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{-} de-convergence as of transversality~of-affirmative-and-unaffirmative~disambiguated~‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{101}. 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{reference-of-thought\textsuperscript{96} as of \textsuperscript{reference-of-thought\textsuperscript{83} categorical-imperatives/axioms/registry-teleology\textsuperscript{99} in the first place to establish or not persion-and-derived- persion-of-\textsuperscript{reference-of-thought\textsuperscript{<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\textsuperscript{meaningfulness-and-teleology\textsuperscript{7} to intemporal (longness-of-register-of\textsuperscript{meaningfulness-and-teleology\textsuperscript{8} 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 \textsuperscript{meaningfulness-and-teleology\textsuperscript{59} construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of \textsuperscript{reference-of-thought\textsuperscript{prelogism\textsuperscript{78} -as-of-conviction,-as-to-profound-supererogation\textsuperscript{85} 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\textsuperscript{10}—preconverging/dementing\textsuperscript{77}—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\textsuperscript{96}—preconverging/dementing \textemdash apriorising-psychologism and \textsuperscript{81}reference-of-thought\textemdash prelogism \textemdash as-of-conviction,\textemdash 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\textsuperscript{96}—preconverging/dementing\textemdash apriorising-psychologism as of prior relative-ontological-incompleteness \textemdash as-of-conviction,\textemdash as-to-profound-supererogation\textsuperscript{96} (as operant construal) by social universal-transparency\textsuperscript{99}\textemdash (transparency-of-totalising-entailing,\textemdash as-to-entailing-<amplituding/formative–epistemicity>totalising\textemdash in-relative-ontological-completeness \textemdash rendering the prior registry-worldview/dimension threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing\textemdash 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{92} has to do with the possibility of attaining or not attaining social universal-transparency\textsuperscript{99}\textemdash (transparency-of-totalising-entailing,\textemdash as-to-entailing-<amplituding/formative–epistemicity>totalising\textemdash in-relative-ontological-completeness \textemdash ). 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 \textemdash apriorising-psychologism) with regards to \textsuperscript{81}reference-of-thought\textemdash prelogism\textemdash as-of-conviction,\textemdash as-to-profound-supererogation\textsuperscript{96}. This will explain why the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing –apriorising-psychologism within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension meaningfulness-and-teleology, in the sense that notions-and-accusations-of-sorcery for instance are not entertained in a positivism social-setup as the positivism/rational-empiricism social universal-transparency –(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) knows this to be non-veridical ontologically-speaking giving its prospective relative-ontological-completeness of reference-of-thought. This imbued potency in social universal-transparency –(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) across all registry-worldviews/dimensions is what explains the possibility of social transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. The reason for this is that the entire construct of human social-functioning-and-accordance—as-of–social-stake-contention-or-confliction as the ‘social existential contract’ is implicitly built on supposed reference-of-thought–prelogism as-of-conviction,-as-to-profound-supererogation to meaningfulness-and-teleology as of both the individual’s expectation and the social’s expectation such that failure in this respect arises mostly surreptitiously since even the most disingenuous individuation will want the social-construct to function well in order to ‘parasitise’ it, as a failing social-construct as of ‘universal social surreptitious parasitising/co-opting’ puts even such individuation in jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance, however dubious, a rationale that is meant to be socially functional. Basically, the postlogism –as-of–compulsing–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 procrypticism–or–disjointedness-as-of-reference-of-thought is itself an enabler for psychopathy just as a non-positivistic registry-worldview/dimension social superstition is itself an enabler for its corresponding postlogism for ‘imaginary’ accusations of sorcery); and so, while socially inducing temporal-dispositions conjugated-postlogism’s derived threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing{apriorising-psychologism, and so overall, on the flawed mental-reflex that such protraction of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing{apriorising-psychologism is supposedly reference-of-thought–prelogism–as-of-conviction, -as-to-profound-supererogation} (as to the lack of constraining social{universal-transparency}{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}). Such conditions as highlighted above (surreptitiousness, marginality and circularity) are not fulfilled at childhood psychopathy explaining why conjugated-postlogism as a social dynamism of protracted threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing {apriorising-psychologism doesn’t socially take hold then, as such childhood postlogism perversion-of-reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation" hasn’t superseded the social universal-transparency - (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) in further inducing temporal-dispositions derived- perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation">. The further implication is that such surreptitiousness, marginality and circularity with regards to a registry-worldview’s/dimension’s temporal-dispositions are often construed rather as circumventive issues as of temporal extricatory dementating/structuring/paradigming, and not by ontological-veridicality insight as of dementative/structural/paradigmatic causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity with respect to vices-and-impediments. Thus ensuring ontological-veridical social universal-transparency - (transparency-of-totalising-entailing,-as-to-entailing-<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 distactive-alignment-to reference-of-thought-<of-apriorising/axiomatising/referencing> and
override any such sense of relative pure-ontology conflatedness as of prospective relative-
ontological-completeness -of- reference-of-thought conflatedness ). So the transcendental
meaningfulness-and-teleology implied as of projective-insights about the prospective
registry-worldview/dimension predicative-insights of meaningfulness-and-teleology going
by its prospective relative-ontological-completeness -of- reference-of-thought doesn’t
supersede the prior’s ‘circular-pervasiveness closed-structure of habituated predicative-insights
for meaningfulness-and-teleology’ in the short run. Chinua Achebe’s Things Fall Apart
Okonkwo returning from his long banishment construes meaningfulness-and-teleology in
terms of the old/prior whereas his Umuofia village which had the same inclination as his as of
prior relative-ontological-incompleteness -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 -of- reference-of-thought had moved on to the
new/prospective meaningfulness-and-teleology which is now antipodal to his, hence his
confliction with his circular-pervasiveness wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology>-as-of-'nondescript/ignorable–void '-with-regards-to-
prospective-apriorising-implications>) which is equally a reflection of the confliction the
village had had with the same prior circular-pervasiveness wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology>-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-reference-of-thought with regards to
meaningfulness-and-teleology construal where Nunez’s ‘seeing of the environment’
reference-of-thought as of it prospective relative-ontological-completeness -of-axiomatic-construct-or- reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ reference-of-thought as of its prior relative-ontological-incompleteness. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior reference-of-thought as ‘feeling of the environment’ explaining why a registry-worldview is a wooden-language-(imbued—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/dementability, and why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is rather crossgenerational for the requisite personhood and socialhood psychoanalytic-unshackling exercise to be initiated. Consider that the ‘existential value references as what is worth living for’ for both Okonkwo and ‘feeling of the environment’ reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in the circularly-pervasive closed-structure of their reference-of-thought’ despite their respective inherent prior relative-ontological-incompleteness reference-of-thought without room for countenancing new perspective-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of reference-of-thought, speaking of their distractive-alignment-to reference-of-thought-<of-apriorising/axiomatising/referencing> 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-<of-apriorising/axiomatising/referencing> notwithstanding any notion of relative prospective ontological-completeness-of- reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-<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-<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-<of-instantiative-context—meaningfulness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights in its circular-pervasiveness’ at its uninstitutionalised-threshold as of its ontologising-deficiency/relative-ontological-incompleteness-of-reference-of-thought; thus qualified as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity suprastructuration. Just as the exercise of demonstrative convincing on the basis of a scientific principle within a non-positivistic social context ‘is not at all about the demonstrable instantiative logical-processing-or-logical-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— meaninglessness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in circular-pervasiveness’ at its uninstitutionalised-threshold as of its ontologising-deficiency/relative-ontological-incompleteness-of-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
pervasiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring–
purpose—of-obtained-measurements’ on the basis of its ‘sea-level-height
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’; and this same mental-reflex applies successively to relatively ‘lower-
level-heights
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (prior registry-worldviews/dimensions) with respect to relatively ‘higher-
level-heights
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (prospective registry-worldviews/dimensions). The fundamental difficulty
is that ‘no given
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (registry-worldview/dimension) recognises that there is any above it, and
by reflex circularly undertakes predicative-insights from its
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (and
it is only the long run crossgenerational habituation construed as of \(\text{de-mentation-}
\text{(supererogatory–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/intelligibility/setup/measuring/instrument 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
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-of-reference-of-thought. Such insight point out that the ‘mental tools’ available to a mental state of recurrent-utter-uninstitutionalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing –apriorising-psychologism with respect to an implied prospective state of base-institutionalisation, the ‘mental tools’ available to a mental state of base-institutionalisation–ununiversalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing –apriorising-psychologism with respect to an implied prospective mental state of 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
misconstruing based on ‘a naïve traditional reflex’ that truly has no grander virtuous implications but quite the contrary as actually endemising/enculturating vices-and-impediments(25) 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–
uninstitutionalisation or failing apriorising/axiomatising/referencing–psychologism in ununiversalisation or failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in non-positivism/medievalism or failing preempts—disjointedness-as-of-reference-of-thought,<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications}> starting at the recurrent-utter-uninstitutionalisation in permanence that doesn’t allow for any such transcending enabled by the ontological-contiguity—of-the-human-institutionalisation-process. In other words the notion of forgiveness/overlooking/resetting with respect to perversion-and-derived—perversion-of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is rather vague, as the
more fundamental issue here is that human meaningfulness-and-teleology\textsuperscript{59} as of human limited-mentation-capacity for construing virtue-as-ontology/ontology/intrinsic-reality/ontological-veridicality is ‘ever de-mentatively/structurally/paradigmatically in need for prospective relative-ontological-completeness\textsuperscript{77}-of-\textsuperscript{2} 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–deprocripticism 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\textsuperscript{72} enabled by reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} 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\textsuperscript{78}-of-\textsuperscript{2} reference-of-thought with no recognition of any such ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{77} as human limited-mentation-capacity-deepening\textsuperscript{72} retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived- perversion-of-\textsuperscript{-} reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}> not only with regards to the notions of forgiveness/overlooking/resetting but also such notions associated with
positive psychology as positivity, flourishing, emotional intelligence, etc. as naively instigating social <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with their implications when considered at a more profound level turning out to be rather vague and at best palliative since these are not construed de-mentatively/structurally/paradigmatically as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity within the framework in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process involving human limited-mentation-capacity-deepening. In other words, what does it mean in a recurrent-utter-uninstitutionalised mental state to have a positive psychology when its fundamental de-mentative/structural/paradigmatic issue as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is not factored-in in its virtue-as-ontology construal/conceptualisation? And the same can be asked of us with regards to our positivism–procrypticism disjointedness-as-of-reference-of-thought. In which case such vague approaches will simply imply beyond-the-consciousness-awareness-teleology¬<in-existential-extrication-as-of-existential-unthought> naïve perpetuation in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the fundamental vices-and-impediments with both uninstitutionalised-threshold, thus explaining the fundamental dilemma of all institutional Establishments in their <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 confusion arises from a misconstruing of what is veridically implied deconstructively/ontological-reconstitutively by de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), which implies


placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as soundness-or-ontological-good-faith/authenticity–of–reference-of-thought’. Certainly, we can recognise the veracity/ontological-pertinence of the above articulation with respect to retrospective registry-worldviews/dimensions

placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of their prior relative-ontological-incompleteness–of–reference-of-thought while our positivism registry-worldview/dimension

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/ontology articulated above as of de-mentative/structural/paradigmatic nature of the- Good/understanding/knowledge-reification/ontological-primemovers-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\textsuperscript{10}-and-centered-prospective-institutionalisation’s—
categorical-imperatives/axioms/registry-teleology\textsuperscript{99} soundness-or-ontological-good-
faith/authenticity\textsuperscript{8}-of-'reference-of-thought, invalidating by implication the logical-
dueness/logical-pertinence as of logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation of the former. This we can grasp
retrospectively in a cross-engagement with say notions-and-accusations-of-sorcery between our
positivism and the non-positivism/medieval registry-worldview/dimension going by our
prospective relative-ontological-completeness\textsuperscript{8}-of-'reference-of-thought with respect to its
prior relative-ontological-incompleteness \textsuperscript{88}-of-'reference-of-thought. But since we have been
habituated as of our existential formation within our \langle amplitude/formative\rangle wooden-
language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—}
meaningfulness-and-teleology\textsuperscript{99}-as-of-'nondescript/ignorable—void \textsuperscript{'}-with-regards-to-
prospective-apriorising-implications\rangle to be in logical-dueness for logical-processing-or-
logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96} by
default and thus always contendingly relevant on the basis of sharing a mutual positivism
reference-of-thought, we will hardly entertain though a notional-deprocrypticism cross-
engagement implied invalidation of our logical-dueness for logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96} and thus
rendering us contendingly irrelevant on the basis of our prior relative-ontological-
incompleteness \textsuperscript{88}-of-'reference-of-thought construed as disjointedness-as-of- reference-of-
thought. But then ironically such a unde-mentability posture could as well be adopted by a non-
positivism/medievalism reference-of-thought in its own existential formation that recognises
non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and postconverging-
or-dialectical-thinking\textsuperscript{10}-and-centered-prospective-institutionalisation’s—
categorical-imperatives/axioms/registry-teleology\textsuperscript{9} with its logical-dueness for logical-processing-or-
logical-implicitation—supposedly-aperiorising-in-conviction-as-to-profound-supererogation valid by default. This point out that there is necessarily a central growth element of a de-
mentative/structural/paradigmatic reference-of-thought—categorical-
imperatives/axioms/registry-teleology,-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology for
crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ allowing for de-mentability and thus transcendability as enabling human virtue-as-
ontology/ontology. Further to the points made this far, talk of such a narrative as of such de-
mentative/structural/paradigmatic 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-
temporal-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/resentment/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 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 demonstration to uphold ontological-veridicality. Such a demonstration might be construed as of a simple paper plane demonstration of ontological-prime-movers-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
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 intemporality-asymmetric-subsumption-of-temporality’/asymmetrisation and not a temporal extrication exercise of ‘social-aggregation-enabling as of symmetrisation-of-reference-of-thought, as this is in effect an ontologically-non-veridical-or-flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism-and-conjugated-postlogism as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness-of-reference-of-thought social referencing of ‘meaningfulness-and-teleology’ which is ‘superstitious’ in the very first instance such that any argumentator putting into question superstitiousness like there is nothing like sorcery is ‘shooting itself on the foot’ in the short run. It is rather the long run crossgenerational resolution construed as of ‘dementation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) by superseding the prior non-positivism prior relative-ontological-incompleteness–of-reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness–of-reference-of-thought by ‘continuous habituation going by the latter’s ontological-primemovers-totalitative-
framework in the long run as superseding the prior beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> and initiating the appropriate prospective social universal-transparency -(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) that will de-mentatively/structurally/paradigmatically harken back to undermine 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-incidententing-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 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-originary–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-aferffect of a registry-worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation— preconverging/demting–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–prologism -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

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subknowledging—reference-of-thought—looseness-of-tethering—to-prelogism—as-of-
nonconviction—as-to-profound-supererogation (threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism) is a mental-disposition for caricaturing-
hollow-staging-and-performance (with respect to whatever narratives or acts can be made or
committed opportunistically by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-
projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging out of existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-
completeness—reference-of-thought—devolving-as-of-instantiative-context’), while the
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing—apriorising-psychologism arising as of a corresponding derived-
perversion-of—reference-of-thought—caricaturing-hollow-
staging-and-performance of the temporal conjugated-postlogism individuation’s mental-
disposition is as of corresponding—reference-of-thought—looseness-of-tethering—to-
prelogism—as-of-conviction—as-to-profound-supererogation (as of ‘derived—vague-rhyming-
or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging out of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness—reference-of-
thought—devolving-as-of-instantiative-context’). Such temporal postlogism—nonconviction/
individuation’s mental-disposition threshold-of—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation individuation’s mental-disposition threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism failing existential-contextualising-
contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of-

elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity which by habit or chance will often turn out to be as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought’s-devolving-as-of-instantiative-context as of the institutionalisationambits of the domain-of-concern precedingly so-established/so-institutionalised by maximalising-recomposuring-for-relative-ontological-completeness unenframed-conceptualisation, and so with hardly any consequence for our methodological imprecision/inexactitude where the established/institutionalised reference-of-thought’s-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology is not ontologically superseded as at uninstitutionalised-threshold. But that is technically/abstractly speaking inappropriate from an ontological-veridicality perspective requiring unassailability/reliability/dependability at uninstitutionalised-threshold. As explained elsewhere and implied above it is the conceptualising (by maximalising-recomposuring-for-relative-ontological-completeness unenframed-conceptualisation) of a reference-of-thought’s-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as of conflation that enables such a certitude at uninstitutionalised-threshold of an epistemic-totalising—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by its specific institutionalisation. And that reference-of-thought’s-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of the social at uninstitutionalised-threshold involves a totalising-entailing/nested-congruence social construal/conceptualisation that necessarily should factor in the reality of a human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>-’—existentialism-form-factor but we fail to do this due to our
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag metaphysics-of-presence-{implicated-
‘nondescript/ignorable–void ’-as-to-”presencing—absolutising-identitive-constitutedness”
} disposition as of institutionalisation and thus wrongly implying intemporal construal as of our
seconndnatured institutionalisation which while inconsequential within the ambits
institutionalisation is not ontologically-veridical at the institutionalisation uninstitutionalised-
threshold 02 with the latter rather requiring a temporal-to-intemporal appraisal as of
metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-{perspective–
ontological-normalcy/postconvergence}> as its ≥reference-of-thought– categorical-
imperatives/axioms/registry-teleology ’,-for-
The implication is that postlogism 7/psychopathy and other human temporal phenomena (and
so, across all registry-worldviews) which speak of uninstitutionalised-threshold 02 are often
wrongfully construed on the basis of intemporal seconndnatured institutionalisation human
nature whereas the conflatedness 2 requires ‘synopsising-depth of a human temporal-to-
intemporal nature’ and so by conflatedness12 to establish the uninstitutionalised-threshold 02
≥reference-of-thought– categorical-imperatives/axioms/registry-teleology ’,-for-
aposteriorising/logicising/deriving/intelligising/measuring— meaningfulness-and-teleology 99
rather as of 54 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 \(^2\), and so over the mental-reflex of assuming secondnatured institutionalisation \(^3\) reference-of-thought/axiomatic-construct as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity \(^8\) (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 \(^1\) which require their own new specific reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^7\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology \(^9\) which so established then enables the practical effectiveness of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity \(^8\). Consider the childhood psychopathy ‘dereifying act’ of spilling water on a chair and accusing another, even at that relatively social universal-transparency \(^6\)-(transparency-of-totalising-entailing,-as-to-entailing-</amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \(\langle\) 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 \(^2\) situation which is necessarily beyond-the-consciousness-awareness-teleology \(-<\text{in-existential-extrication-as-of-existential-unthought}>>\) and without social \(^1\) universal-transparency \(-<\text{transparency-of-totalising-entailing,-as-to-entailing}</amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \(\rangle\) of the visitor. This example is exactly along the lines of the reference-of-thought–categorical-imperatives/axioms/registry-teleology \(-<\text{for-aposteriorising/logicising/deriving/intelligising/measuring}>\) meaningfulness-
and-teleology needed for construing postlogism /psychopathy and conjugated-postlogism\(^{99}\) as of its social model at uninstitutionalised-threshold\(^{102}\), and so by way of maximising-recomposuring-for-relative-ontological-completeness\(^{77}\)—unenframed-conceptualisation (the latter is what sets up apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of imbricatedness/threadedness/recomposuring existential-contextualising-contiguity\(^{38}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{99}\)’s-reference-of-thought\(^{83}\) devolving-as-of-instantiative-context, in contrast to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^{38}\) 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\(^{38}\) on the basis of the established reference-of-thought\(^{83}\)’s-categorical-imperatives/axioms/registry-teleology\(^{99}\),-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^{99}\). Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social meaningfulness-and-teleology\(^{99}\) before the institutionalisation of such a specific uninstitutionalised-threshold\(^{102}\) takes place. (Consider in this respect how the visitor erred in its relation with the childhood psychopathy on the basis of its commonly assumed social elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^{38}\). At this individuation-level representation of the disambiguation of the transcending and transcended registry-worldviews, the visitor is using the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights’ of positivism–procrypticism that do not factor in the
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. This is equally implied at the registry-worldview/dimension-level by dynamic-cumulative aftereffect, but in this instance factoring in well more than just one incident of childhood psychopathy but rather the dynamic-cumulative-aftereffect implications on the social structure of myriad cases of psychopathy, and as of postlogism /psychopathic personalities development from childhood to adulthood together with the implications of conjugated-postlogism /social-psychopathy not only with regards to conjugated-ignorance as with the visitor but all the temporal-dispositions including ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-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-deprocrpticism
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-orous-sous-agencement dynamics for narration-construed-as-instantiative-moulting’). However, we can still get a sense of such de-mentative/structural/paradigmatic 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-reference-of-thought perspective but it is more difficult to grasp from a notional-deprocrypticism prospective perspective of analysis where we will rather be unpalatably represented as decentered and preconverging-or-dementing–apriorising-psychologism, given our state of metaphysics-of-presence-(implicitd-‘nondescript/ignorable-void-as-to-presencing—absolutising-identitive-constitutedness). Supposed with regards to a case of notions-and-accusations-of-sorcery as highlighted before as of a social-setup whose relative-ontological-incompleteness-reference-of-thought is non-positivistic, a positivism minded interlocutor arguing that notions-and-accusations-of-sorcery do not exist upon an accusation of sorcery is literally undermining itself but is seen as ontologically necessary for the crossgenerational possibility of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Supposed however that the interlocutor isn’t an isolated individual but a member from a positivistic society bringing about a cultural diffusion in the non-positivistic society such that the latter looks up to the former by its prospective relative-ontological-completeness-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
and-teleology will be difficult to countenance but for a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposing since the issue is one of registry-worldview’s/dimension’s-uninstitutionalised-threshold—and-defect—as-Being-or-ontological-or-existential–defect>. Thus supposed the case of the childhood psychopathy ‘dereifying act’ of spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be disbelieved in this instance as well in addition to the household familiarisation with the psychopathic/postlogism condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism–procypticism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity—in-reification/dereification entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity—<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema>-with superstitious claims in its “meaningfulness-and-teleology”. An explainer to the visiting stranger in the non-positivism social-setup case about the whole situation would have articulated at the individuation-level of analysis a prospective ‘logically-due prelogism—as-of-conviction,—as-to-profound-supererogation—conflatedness—as of positivism reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology”, going by their familiarisation with the childhood psychopathy ‘logically-undue postlogism—as-of—compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow—
supererogation\textsuperscript{96} denaturing\textsuperscript{15} as of non-positivism \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{99},\textsuperscript{29}aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} over the visiting stranger prior superstition believing ‘logically-undue conjugated-postlogism /conjugated–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96} derived-denaturing\textsuperscript{15} as of non-positivism \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{99},\textsuperscript{29}aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99}, with both latter logically \textsuperscript{83}reference-of-thought construed as of distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29} or lacking-an-ontologically-veridical-reference-of-thought due to their derived-denaturing which as of dynamic-cumulative-aftereffect/aftereffect at registry-worldview/dimension-level of analysis is the very ontologically-central notion of every registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{29} which should thus be always construed as being in distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29} with respect to its prospective institutionalisation. It is effectively derived-denaturing\textsuperscript{15} that induces threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing –apriorising-psychologism as of uninstitutionalised-threshold\textsuperscript{29}, 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\textsuperscript{77} analysis insight, implying ontological-veridicality/ontological-reality on the basis of ‘logically-due prelogism\textsuperscript{78}–as-of-conviction,-as-to-profound-
supererogation\textsuperscript{99} conflatedness\textsuperscript{1} as of positivism \textsuperscript{‘}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{’,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{”}} with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension-level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only arise from a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as the non-positivism registry-worldview/dimension in relation to the prospective positivism registry-worldview/dimension in relation to the prospective positivism registry-worldview/dimension is a \textless \textsuperscript{amplituding/formative}\textsuperscript{>} wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{’}-as-of-‘nondescript/ignorable–void \textsuperscript{’}-with-regards-to-prospective-apriorising-implications}> just as our positivism–procrypticism registry-worldview/dimension in relation to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{”} as of prospective notional–deprocrypticism registry-worldview/dimension is a \textless \textsuperscript{amplituding/formative}\textsuperscript{>} wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{’}-as-of-‘nondescript/ignorable–void \textsuperscript{’}-with-regards-to-prospective-apriorising-implications}>, in that as with all registry-worldviews/dimensions both do not contemplate of their transcendability and thus de-mentability, and keep on relapsing into their respective non-positivism and procrypticism \textsuperscript{’}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{’,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{’}} in lieu of the respective prospective positivism and notional–deprocrypticism \textsuperscript{’}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{’,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{’}} as
of prospective relative-ontological-completeness\textsuperscript{17} of reference-of-thought. This is further rendered difficult by a natural human ‘emotional involvement’ driven social-aggregation-enabling as of human condition that undermines intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity. This insight equally explains the pertinence of understanding postlogism/psychopathy in general as an epiphenomenon that can provide deeper insight about human nature given its ‘lateral-and-transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\textsuperscript{13} disruptive nature on human ‘meaningfulness-and-teleology’\textsuperscript{12} and with the de-mentating/structuring/paradigming relatively easily perceived at childhood, much like the early modern human biologists relatively simplistic but counterintuitive-as-of-their-epochs understanding of disease provided deeper insight in understanding how the complexity of the human body works. Both individuation-level understanding of postlogism\textsuperscript{7} in a non-positivism as of notions-and-accusations-of-sorcery and positivism social-setup as of psychopathy and social psychopathy divulge a bigger reality at the registry-worldview/dimension-level dynamic-cumulative-aftereffect/aftereffect that is hidden by registry-worldview/dimension-level complexity, wherein the childhood postlogism\textsuperscript{7} individuation-level construal points out the reality at the registry-worldview/dimension-level of respectively a conventioning non-positivism in lieu of an ontologically-veridical positivism reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology and a conventioning positivism–procrypticism as procrypticism in lieu of an ontologically-veridical notional-deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. 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\(^7\)/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>-\(^7\) as undermining conflatedness\(^7\) induces psychological-complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness\(^7\)-of- reference-of-thought. Considering again the childhood psychopathy case in a ‘dereifying act’ of spilling water on a chair, these basic elements can be expounded at the individuation-level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism\(^7\) 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\(^7\) 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\(^7\)-asymmetric-subsumption-of-temporality\(^7\)/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\(^7\) as of its asymmetrisation with respect to the visitor whose \(^7\)reference-of-thought ontologising-deficiency/relative-ontological-incompleteness\(^7\)-of- reference-of-thought as not factoring in the childhood psychopathy postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(^7\)-of- reference-of-thought which is ‘pathologically ontologically-destructuring’ implying both the childhood psychopathy and the visitor are rather in a state of
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as their logical-dueness doesn’t arise in the very first place, hence the reason why perversion-and-derived-
perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^9\)> is construed more
than just as of ‘destructuring’ but more completely and critically to avoid misconstrual rather as
of distractive-alignment-to-<reference-of-thought-<of-apriorising/axiomatising/referencing >\(^9\)>; to
supererogation > haven’t got any ‘existentially/ontologically transcendental-enabling/sublimating/supererogatory-de-mentativity reference-of-thought’ given that they are
in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-
perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^9\)> is construed
operantly as of temporal postlogism -as-of- compelling–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation \(^9\)-and-
conjugated-postlogism ‘exercise of distracting from’ the intemporal prelogism -as-of-
conviction,-as-to-profound-supererogation \(^9\) reference-of-thought as of conflatedness’ , and
so construed as distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing >\(^9\). That is, a ‘temporality distracting from
intemporality’ construct; wherein the ‘conflatedness’ of intemporal prelogism -as-of-
conviction,-as-to-profound-supererogation projection’ is misconstrued in ‘denaturing’ of
psychopathy/postlogism \(^7\) with the consequent alignment to it of conjugated-postlogism \(^7\) as
‘derived-denaturing’\(^7\). In other words, prospective relative-ontological-completeness\(^-of-\)
reference-of-thought is ‘precedingly/supersedingly de-
mentatively/structurally/paradigmatically cogent and comprehensive framework of
meaningfulness-and-teleology’ such that any arising temporal disruption of
meaningfulness-and-teleology ‘has nothing to do with constituting meaningfulness-and-
teleology as of the temporal disruption prior relative-ontological-incompleteness of-
reference-of-thought’, but rather meaningfulness-and-teleology is reconstrued as de-
mentating/structuring/paradigming from the very prospective relative-ontological-
completeness of reference-of-thought itself. Consider the case of the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as perversion-
of reference-of-thought—as effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and temporal
alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived perversion-of reference-of-thought—as effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as of relative-
ontological-incompleteness of reference-of-thought and intemporal projection of appropriate
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as prospective
relative-ontological-completeness of reference-of-thought. One cannot depart from both ‘the
state of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as perversion-
of reference-of-thought—as effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ or any states of
temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived perversion-of reference-of-thought—as effectively-apriorising-in-
perversion-and-derived-
ultimately falls to the grander issue of prior relative-ontological-incompleteness-of-reference-of-thought as fundamentally endemising/enculturating such perversion-and-derived-
possibilities; such that an intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigming as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is not one that simply identify a perversion-
of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/>
in a social-construct but as ‘covering all the possibilities for vices-and-impediments hypothetically susceptible to arise’ projects how de-mentatively/structurally/paradigmatically the social-construct as of its beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>
prior relative-ontological-incompleteness-of-reference-of-thought is ‘susceptible to integrate’ perversion-of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/>
as derived-
perversion-of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and ‘build a de-
mentative/structural/paradigmatic ontology as of prospective relative-ontological-completeness -of-reference-of-thought going from this more comprehensive-possibilities bases that doesn’t allow for incrementalism-in-relative-ontological-incompleteness —
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\textsuperscript{55}, as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications\textsuperscript{)}) arises as of prior relative-ontological-incompleteness\textsuperscript{55}—of—reference-of-thought. We can appreciate that the childhood psychopathy ‘dereifying act’ of spilling water on a chair is a distractiveness-drive with no existentially/ontologically veridical \textsuperscript{54}reference-of-thought which when wrongly implied as valid prelogism\textsuperscript{72}—as-of-conviction,-as-to-profound-supererogation\textsuperscript{96}—reference-of-thought/axiomatic-construct leads to its reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99} wrongly transforming the issue into one of logic-as-of-prelogism\textsuperscript{72}, as-of-conviction,-as-to-profound-supererogation thus supposedly implying logical-processing-or-logico-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96} by wrongly enabling logical-dueness to arise instead of an issue of unsoundness-or-ontological-bad-faith/inauthenticity —of—reference-of-thought implying its dismissal as distractive-alignment-to—reference-of-thought—\textsuperscript{83}reference-of-thought—of-apriorising/axiomatising/referencing\textsuperscript{77}; and this flaw extends into the visitor’s conjugated-postlogism as conjugated-ignorance given its relative-ontological-incompleteness\textsuperscript{98}—of—reference-of-thought as of positivism–procrypticism disjointedness-as-of—reference-of-thought which is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity—in-reification\textsuperscript{96}/dereification\textsuperscript{96} of the childhood psychopathy slantedness, and so as a derived-distractiveness-drive with no existentially/ontologically veridical reference-of-thought which when wrongly implied falsely as ontologically-veridical \textsuperscript{53}reference-of-thought/axiomatic-construct also leads to its \textsuperscript{53}reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99}
wrongly transforming the issue into one of logic-as-of-prelogism\textsuperscript{1}-as-of-conviction,-as-to-profound-supererogation thus supposedly implying logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{16} by wrongly enabling logical-dueness to arise instead of an issue of derived unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought and thus also implying as well its dismissal as distinctive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>. In both wrongful ‘apriorising/axiomatising/referencing/intelligibility/setup/measuring/instruments for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology what is produced isn’t ontologically-veridical meaningfulness-and-teleology but rather threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism qualified as arrogation or usurpation or co-opting’ exactly because of the induced postlogism\textsuperscript{7}/psychopathy distinctive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{21} out of existentially/ontologically veridical context; and its social integration/derivation in conjugation with human temporality\textsuperscript{9}/shortness of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as conjugated-postlogism due to relative-ontological-incompleteness -of- reference-of-thought, and specifically in the case of positivism–procrypticism, due to disjointedness-as-of-reference-of-thought. This equally underlies on the basis of dynamic-cumulative-aftereffect/aftereffect at the individuation-level and registry-worldview/dimension-level of analyses the notion of ‘decentering’ as of de-mentation\textsuperscript{17}—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics, as the idea of value-reference if wrongfully ontologically construed as determined by the ‘<amplituding/formative> wooden-language-
(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-
prospective-apriorising-implications) as respectively non-positivism reference-of-thought’ or
as procrypticism reference-of-thought’, then in effect the phenomena of non-
positivism/medievalism postlogism like notions-and-accusations-of-sorcery as well as
psychopathic-postlogism-and-its-social-integration as of our procrypticism—or–
disjointedness-as-of- reference-of-thought will respectively be wrongfully construed to be of
existential/ontological transcendental-enabling/sublimating/supererogatory–de-mentativity
veracity. The bigger point being that symmetrisation implying mutual recognition of
reference-of-thought can only arise where there is mutual appropriateness-of-reference-of-
thought-as-of-conflatedness as existential/ontological transcendental-enabling/sublimating/supererogatory–de-mentativity veracity thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-ontological-good-faith/authenticity-of-
reference-of-thought in the very first place, notwithstanding thereafter the appropriateness or
inappropriateness of the logical-processing-or-logical-implication—supposedly-apriorising-
in-conviction-as-to-profound-supererogation exercise which is then an altogether different
issue of effective/ineffective logic-as-prelogism-as-of-conviction—as-to-profound-supererogation, and this latter is what tends to be falsely implied in situations of postlogism/psychopathy and conjugated-postlogism/social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-
derived-perversion-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > rather reflected-as-of-
soundness-or-ontological-good-faith/authenticity-of-reference-of-thought in determining
whether logical-dueness arises in the very first place. Central to such a dynamic-cumulative-
aftereffect/aftereffect registry-worldview/dimension-level analysis derived from such an
individuation-level insight is the idea that social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is contiguous as of “meaningfulness-and-teleology” as of the individuation-level and registry-worldview/dimension-level of analysis, notwithstanding it developing complexification as of dynamic-cumulative-after/effect as from the individuation-level to the registry-worldview/dimension-level and thus with a greater opportunity for the simplistic individuation-level childhood postlogism/psychopathy phenomenon relatively resolvable at that individuation-level to fail resolution with the myriad of such cases at the circular-complexification registry-worldview/dimension-level of more surreptitious adulthood pathological postlogism/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social universal-transparency’—{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} with consequent conjugated-postlogism ‘involving beyond-the-consciousness-awareness-teleology’—{in-existential-extrication-as-of-existential-unthought} dynamics further associated with a generalised social ‘lack of constraining social universal-transparency’—{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness—of reference-of-thought thus reflecting the uninstitutionalised-threshold backdrop for the registry-worldview’s/dimension’s threshold—of—nonconviction/madeupness/bottomlining—as—to—shallow—supererogation— 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—
institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness)/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩ is the very determinant of human ontology/virtue-construct, and so more than just an affixed as denaturing referencing of any one registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy, notwithstanding the mere fact of simply being secondnatured/institutionalised at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process as of our positivism–procrypticism.

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 firstnaturered/intemporal projection-of-thought but rather of a secondnaturered
institutionalisation that induced our prospective relative-ontological-completeness reference-of-thought by the ontological-contiguity —of-the-human-institutionalisation-process that cannot be confused with the idea of construing our present positivism–procrypticism uninstitutionalisation reference-of-thought as the definite ontology/virtue closed-structure, but rather warrants that we take stock of the exceptional ontological-contiguity —of-the-human-institutionalisation-process that has gone before in providing the secondnaturered 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 /to-conflicatedness , 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 /to-conflicatedness as an opened-structure for futural Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology as of prospective deprocrypticism, and not a closed-structure naïve
<amplituding/formative–epistemicity>totalising–self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag nombrilism as of flawed/perverted
thinking as it disambiguates human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued~notional~firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective~ontological-normalcy/postconvergence>~existentialism-form-factor~meaningfulness-and-teleology<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications, for-explicating-ontological-contiguity", as of "historiality/ontological-eventfulness~/ontological-aesthetic-tracing<perspective~ontological-normalcy/postconvergence-reflected~epistemicity-relativism">. For instance, the immediacy of intrinsic-reality/ontological-veridicality transcendental enabling in the natural sciences which is implicited in those fields by their ‘relatively high results-constraining-effectiveness nature’ provides metaphysics-of-absence-(implicit-epistemic-veracity-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-conflicatedness~/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/pseudopathy and human social dynamics implications. In other words such a social construction supposedly coherent ontological-commitment is inherently the more expansive, universal, decisive, objective and easier basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the social construction supposedly coherent ontological-commitment as of the possibilities of easily transcendentally-enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification—as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 objectifiable
contexts’ can-and-is often easily flouted and sidetracked with the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\(^{32}\)~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\(^{65}\) as with the natural sciences but equally factoring in the human social condition as of high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\(^{32}\)~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\(\langle\text{implicated-epistemic}-\text{veracity-of-}\text{nonpresencing-}</\text{perspective–ontological-normalcy/postconvergence}>\rangle\) refers to any such projections, as of human imaginative capacity derived from our underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\(^{65}\) as of ontological-primemovers-totalitative-framework\(^{72}\)

\(\langle\text{amplituding/formative–epistemicity}>\text{causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity}\(^{6}\) and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency~sublimating–nascence; thus enabling human limited-mentation-capacity-deepening\(^{52}\) insights as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights. We can further get a sense with respect to the implications of what is meant by ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’\(^{19}\),
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 distinctive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>.... In conclusion, such a construal/conceptualisation as of notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology over our positivism–procrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of our ‘lived social’ uninstitutionalised-threshold with respect to psychopathy and social psychopathy and procrypticism in general is a wholly new dramatically different depth of understanding, and from our present inclination of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity within the positivism institutionalisation framework. Beyond the above contrastive individuation-level and registry-worldview/dimension-level of analysis with respect to the uptake of prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
non-constraining driving underlying intemporal-disposition ontological-faith-notion-or-
on-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 transcendental-enabling/sublimating/supererogatory—de-mentativity ontological-primemovers-totalitative-framework (as it supersedes the prior beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought)—meaningfulness-and-teleology and the prior ‘lack of constraining social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness)), and then imbues the prospective institutionalisation with social validity and social structure of meaningfulness-and-teleology as of deferential-formalisation-transference. This is the social-setup of the prospective institutionalisation reference-of-thought as of pure-ontology conflatedness for prospective relative-ontological-completeness —of—reference-of-thought meaningfulness-and-teleology. But then in due course and at the uninstitutionalised-threshold of this prospective institutionalisation reference-of-thought, its organic-knowledge (as driven by intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> nature sets in as it is related to at the uninstitutionalised-threshold by the registry-worldview’s/dimension’s least common denominator as <amplituding/formative> wooden-language—(imbued—temporal—mere-
form/virtualities/dereification\footnote{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 that is a drawback-to/undermines prospective-knowledge-and-institutional deferential-formalisation-transference as of prospective relative-ontological-completeness\footnote{reference-of-thought intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory—dementativity ontological-primemovers-totalitative-framework}, and is rather oriented to sovereign extrication over knowledge-reification at this uninstitutionalised-threshold as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since reference-of-thought—categorical-imperatives/axioms/registry-teleology are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Anecdotally, we know as of our uninstitutionalised-threshold that in effect the technical constraints of the law tend to supersede the spirit of the law as it is naïve to think that a ‘sense of rightness’ is all that matters before the law, and this extends to human meaningful and organisational principles in general. Such that temporal-dispositions fulfilment of such ‘mechanistic’ effectiveness as mechanical-knowledge ‘without the non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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...
normalcy/postconvergence> nature. Insightfully, a storied-construct/ontologically-valid-narration technique apprehending the notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>
respective mental-dispositions for \( ^7 \text{reference-of-thought—looseness-of-tethering—to—prelogism} ^7 \text{-as-of-conviction,—as-to-profound-supererogation} \) and \( ^8 \text{reference-of-thought—closeness-of-tethering—to—prelogism} ^8 \text{-as-of-conviction,—as-to-profound-supererogation} \) can be construed, wherein the instigating temporal postlogism -as-of- compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\( ^7 \) \( ^8 \text{reference-of-thought—looseness-of-tethering—to—prelogism} ^8 \text{-as-of-conviction,—as-to-profound-supererogation} \) (as postlogism\( ^7 \text{-as-of—} ^7 \text{compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation} \)) as of the childhood psychopathy (where the \( ^7 \text{reference-of-thought—looseness-of-tethering—to—prelogism} ^7 \text{-as-of-conviction,—as-to-profound-supererogation} \) mental defect is of social \( ^1 \) universal-transparency\( ^1 \text{-}(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) \) 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\( ^7 \) in relating to social-stake-contention-or-confliction) and adult psychopath (where the \( ^2 \text{reference-of-thought—looseness-of-tethering—to—prelogism} ^2 \text{-as-of-conviction,—as-to-profound-supererogation} \) mental defect is opaque due to its maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and—accordance—as-of-social-stake-contention-or-confliction) can be elucidated. The underlying process as of temporal postlogism\( ^7 \text{-as-of—} ^7 \text{compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation} \) or

to be by mental-reflex in prelogism\(^7\)-as-of-conviction, as-to-profound-supererogation\(^8\) thus inducing wrongful teleological elevation of the postlogism /psychopathic \(^5\) meaningfulness-and-teleology\(^9\), which wouldn’t occur at childhood psychopathy. Finally, as of dynamic-cumulative-afteffect and across all registry-worldviews/dimensions, the ‘distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>\(^9\) of any registry-worldview/dimension institutionalisation \(^5\) meaningfulness-and-teleology\(^9\) as of its organic-knowledge’ can be construed and analysed across 3 lines; - the initiating temporal postlogism\(^1\) distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> of meaningfulness-and-teleology\(^1\), - the generalised temporal-dispositions to integrate such ontologically-destructured \(^5\) meaningfulness-and-teleology as of the registry-worldview’s/dimension’s relative-ontological-incompleteness -of-reference-of-thought explaining its beyond-the-consciousness-awareness-teleology\(^5\)<in-existential-extrication-as-of-existential-unthought>\(^1\) and ‘lack of constraining social universal-transparency\(^1\)-(transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \(\rangle\), - and the prospective institutionalisation construing/conceptualising the ontological-veridicality and analysis of such registry-worldview/dimension institutionalisation \(^5\) meaningfulness-and-teleology\(^9\) distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>\(^9\) dynamics (as of the previous two) as social ontology/aetiologisation/ontological-escalation, and equally serves as an ideal storied-construct/ontologically-valid-narration of intuitive elucidation framework. The implication of such ‘temporal distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> of institutionalisation meaningfulness-and-teleology’\(^9\) across all registry-worldviews/dimensions is that ‘meaningfulness-and-teleology\(^9\) as of prospective registry-worldview/dimension institutionalisation involves ‘its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights enabling utter psychical-and-institutional conflatedness$^{12}$ of
meaningfulness-and-teleology$^{99}$ exactly by transcending/superseding the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights behind the prior registry-worldview/dimension
uninstitutionalised-threshold$^{92}$. As critically the naivety of <amplituding/formative> wooden-
language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology$^{99}$-as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>) within a same registry-worldview/dimension
uninstitutionalised-threshold$^{92}$ reference-of-thought is that its defect of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights arising as perversion-of- reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’ due to its prior relative-ontological-incompleteness -of- reference-of-
thought (as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism in recurrent-utter-uninstitutionalisation or failing $^{10}$ universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in
ununiversalisation or failing positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in non-
positivism/medievalism or failing preempting—disjointedness-as-of-’ reference-of-thought,-as-
to-‘<amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism in procrypticism, and thus
requiring respectively transcending/superseding to base-institutionalisation, $^{10}$ 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 > construed respectively as of aetiologisation/ontological-escalation as an altogether positivism or notional–deprocrypticism utter psychical-and-institutional conflatedness of ‘meaningfulness-and-teleology’, and not wrongfully setting-aside/glossing-over/ignoring with the idea that ‘meaningfulness-and-teleology’ is still to be construed as of non-positivism/medievalism or positivism–procrypticism; as the grander human living as of the species ‘existential tale’ is in 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\textsuperscript{26}—of-the-human-institutionalisation-process\textsuperscript{27} as of difference-conflicatedness -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\textsuperscript{25}\textsuperscript{26}\textsuperscript{27}\textsuperscript{28}\textsuperscript{29}\textsuperscript{30}\textsuperscript{31} as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{25}—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\textsuperscript{25} of additionality and the implications thereof of subsequent denaturing in circularity/recurrence/repetition/repeatability” is circumstantially relevant even in our positivistic registry-worldview wherein ‘lack of constraining social universal-transparency\textsuperscript{15}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{25}\textsuperscript{26}\textsuperscript{27}\textsuperscript{28}\textsuperscript{29}\textsuperscript{30}\textsuperscript{31}) induces a ‘human temporal uninstitutionalised-threshold mental-disposition’ temporality /shortness or shortness-of-register-of\textsuperscript{25} meaningfullness-and-teleology\textsuperscript{27} 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\textsuperscript{25}, 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 psychology with respect to positivism–deprocrypticism registry-worldview/dimensions vices-and-impediments (just as with all previous transcendence-and-sublimity/sublimation/superroratory-de-mentativity 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’, rather than a naïve metaphysics-of-presence-(implicited-‘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-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation leading to prospective institutionalisations. This notion of human mental-disposition and by extension ‘meaningfulness-and-teleology’ as comprising, rather as a more complete and grander conceptualisation, a registry-worldview’s/dimension’s institutionalisation-facet and an uninstitutionalised-threshold facet, so-construed by metaphysics-of-absence—(implicated-epistemic-veracity-of- nonpresencing—<perspective–ontological-normalcy/postconvergence>), carries institutionalisation and uninstitutionalised-threshold implications with respect to the determination of ontologically-veridical meaningfulness-and-teleology as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. Such metaphysics-of-absence—(implicated-epistemic-veracity-of—nonpresencing—<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 transcendental-enabling/sublimating/supererogatory–de-mentativity’), like deferential-formalisation-transference, ordered-construct, percolation-channelling—<in-deferential-formalisation-transference> and transversality—of-affirmative-and-unaffirmative–disambiguated—‘motif-and-apriorising/axiomatising/referencing’\[101\]. 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/collégiality 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-prime-movers-totalitative-framework and actually reveals in many ways the reality of a natural Foucauldian power relations which it turns out is actually in the medium to long term a social-
granting-of-power-exercise with respect to the virtue of true knowledge, as of the social
percolation-channelling-<in-deferential-formalisation-transference> possibilities enabling
promising ideas, however institutionally-outlying or institutionally-central, to take hold in
society depending on their relative intrinsic-reality/ontological-veridicality transcendental-
ening/sublimating/supererogatory–de-mentativity as of veracity/ontological-pertinence;
without heed given to mere centrality as veracity/ontological-pertinence but decentering if the
centrality is not ontologically pertinent, and rather further secondnaturing prospective
institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-
veridicality transcendence-enabling; very much highlighting the prospective institutionalisation
pertinence of such notions articulated by this author like deferential-formalisation-transference,
ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and
transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’101. In another respect, with regards to scientific
meaningfulness-and-teleology19 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
dereference 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-threshold19 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{\textcircled{a}}, 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 transcendent-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 transcendent-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 transcendent-enabling/sublimating/supererogatory–de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-
determining need for ‘social consensus as of social-aggregation-enabling by human temporal <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity which quickly obtain deferential-formalisation-transference (deferential as not opinionating randomly with respect to imagining the legal implications of one another’s actions but deferring one’s understanding to the formal legal domain, appreciating in deference scientific principles and not opinionating about what we imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and human geography methods and not imagining how censuses and polls should be done but deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge by deferential-formalisation-transference pointing out that ‘human intemporal mental-dispositions and projections’ are the basis for ‘inventing’ human knowledge and corresponding virtue (as of aetiologisation/ontological-escalation), and not ‘human temporal <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} mental-dispositions and projections’. Hence the construal of knowledge construct in such domains that are spurious and blurry as with respect to postlogism /psychopathy social implications should as of precedence be about articulating the illuminating insight that ultimately allows for the
attainment of their own deferential-formalisation-transference based on ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity by human intemporal mental-dispositions and projections’, and undermining a social relations with regards to knowledge and virtue that is based on ‘social consensus as of social-aggregation-enabling by human temporal amplituding/formative wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications) mental-dispositions and projections’, and 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-‘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-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-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of ontological-normalcy/postconvergence from a prospective positivism registry-worldview’s/dimension’s reference-of-thought. The same applies with psychopathy in our positivism–procrypticism, as the wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) in such a context should not and cannot be the trusted reference of intellectual contemplation as of ontological-normalcy/postconvergence in the elucidation of psychopathy and social psychopathy (just as it is not a trusted reference with regards with priorly established formal knowledge constructs whether subject-matter disciplines or formalising constructs including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in the sense that it tends to be of an extricatory/temporal de-mentating/structuring/paradigming and not intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming as when it fails to appreciate the virtuous implications of aetiologisation/ontological-escalation (metaphorically-as-of-a-million-and-one-instances-and-locales) as providing the possibility for prospective institutionalisation as de-mentatively/structurally/paradigmatically superseding the positivism–procrypticism registry-worldview/dimension vices-and-impediments! It is thus important to grasp that the notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the notion of
institutionalisation’. Virtue is essentially about the intemporality\(^\text{drive}\) 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\(^{12}\) 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\(^{10}\) 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\(^{9}\) 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\(^{12}\) 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\(^{11}\)-of-reference-of-thought, by ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\(^{13}\)-or-ontological-reprojecting its mental-disposition will be to unleash its ‘maximalising-recomposuring-for-relative-ontological-completeness\(^{9}\)―unenframed-conceptualisation intemporality\(^{11}\)-drive to supersede the non-positivistic reference-of-thought–categorical-imperatives/axioms/registry-
teleology that the evil forest brings bad omen substituting it with the positivistic one that the root or leaf in the forest brings about cure by walking over the supposed ‘evil forest’, and more than just the circumstantial situation will equally appreciate that positivistic thinking over animistic or medieval thinking will go a long way in improving the community’s existence. It is interesting to grasp the difference in the dereifying and reifying construal of existential-contextualising-contiguity here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought and respectively as of their divergent non-positivists dereification perspective and positivist reification perspective; as seeing the positivist stranger walking into the supposed ‘evil forest’ will be the confirmation for members of the non-positivist social-setup of its viciousness-or-supernaturalness-or-evil-disposition. It can be noted here that seeing the positivist walking into the evil forest will be branded as proof/evidence by the non-positivists of its viciousness-or-supernaturalness-or-evil-disposition going by their supernatural conception of existential-contextualising-contiguity—in-reification/dereification as of their prior relative-ontological-incompleteness—of—reference—of—thought, contrasted with the positivist naturalist conception of existential-contextualising-contiguity—in—reification as-seeking—a—cure as of its prospective relative-ontological-completeness—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—procrpticism registry—worldview/dimension as of its prior relative-ontological—incompleteness—of—reference—of—thought, as the notion of proof/evidence is more critically tied down to existential-contextualising-contiguity—reification as of singularisation/epistemic-immanence/veridical-epistemic-determinism; just as postmodern—thought notional-contiguity/epistemic-contiguity —<profound—supererogation of—mentally—aestheticised—postconverging/dialectical-thinking —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-of-reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness-of-reference-of-thought but for the induced crossgenerational transcendental metaphoricity possibility, and the contortion is more of a token as of the metaphoricity possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and without which token contortion there is ‘no existential reference for such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, as a gesturing of metaphoricity that is ‘beyond the prior relative-ontological-incompleteness-of-reference-of-thought full meaningfulness-and-teleology implications contemplation’. The contortion implies that there is ‘nothing any more important than upholding the metaphoricity possibility for prospective relative-ontological-completeness-of-reference-of-thought’; as transcendental instigation can’t be of ordinary inclination at one moment and at another moment of transcendental inclination, as this will only ‘teleologically-degrade and devalue’ the implied prospective relative-ontological-completeness-of-reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into the ordinariness of prior relative-ontological-incompleteness-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—even—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-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so—
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—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> 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—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> 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—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so prior to assumed meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as it is rather submerged/drowned into it by mental-disposition reflex; but rather as implied as of reasoning-through/messianic-reasoning, such a hermeneutic/reprojective psychology is more about instigating a parrhesiastic psychoanalytic-unshackling soul-searching acumen. In this regard, it is akin for instance to budding-positivism reasoning-through/messianic reasoning implied within a non-positivism/medievalism social-setup, in the sense that that budding-positivism reasoning-through/messianic reasoning then ‘is-not reasoning as-of-yet’ as reasoning is then as of the non-positivism/medievalism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘as non-positivism reasoning susceptible to superstition and medieval-scholasticism-like pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism but not yet as of rational-empiricism’; with such budding-positivism rather a metaphoricity instigation of ontological-faith-notion-ontological-fideism—imbued-underdetermination-of-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 de-mentative/structural/paradigmatic Lacanian displacement/decentering of the human subject from its prior epistemic-totality//reference-of-thought/epistemic-totalising~self-
preempting—disjointedness-as-of—reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the fundamental de-mentative/structural/paradigmatic resolution of the ‘positivism–procrepticism human subject superegoic vices-and-impediments’

It should be noted that the way the construction of knowledge works at reference-of-thought-level of reasoning-through/messianic-reasoning is utterly counterintuitive to how we perceive prospective elucidation of human knowledge and emancipation going by the given reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring. In this regard, we can construe that even the wooden-language-<ampituting/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 in a non-positivism/medievalism social-setup has a sense of human knowledge development and emancipation but with a mental-reflex that such a conception is necessarily by way of the non-positivism/medievalism social-setup reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology 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/thrownness-disposition,–as–reproducibility-of-aestheticisation in prospective relative-ontological-completeness as of positivism reference-

mental-disposition in our positivism–procrypticism 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–procrypticism 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–deprocrypticism 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–deprocrypticism is very much alien to our positivism–procrypticism 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-
syntesising/circularity conception of ‘meaningfulness-and-teleology’ which effective
dislodgment/displacement/decentering is 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 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/throwness-disposition, as—reproducibility-of-aestheticisation,
and likewise the latter doesn’t anticipate the universalisation reproducibility—
mathesis/motif/throwness-disposition, as—reproducibility-of-aestheticisation, with the latter
not anticipating our positivism reproducibility—mathesis/motif/throwness-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-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor at its
uninstitutionalised-threshold implies that the human psychological reflex as of its limited-
imentation-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 deprocripticism—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 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 reference-of-thought is rather one that shouldn’t wrongly be reinforcing/propping-up the human subject as if a given reference-of-thought in prior relative-ontological-incompleteness as of dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism has its very own complete transformative and emancipative potential as if of fully-attained singularisation /epistemic-immanence/veridical-epistemic-determinism, but an ontologically-veridical psychology rather warrants implying the human subject displacement/decentering as the de-mentative/structural/paradigmatic possibility of the human subject emancipation with regards to the successive prior relative-ontological-incompleteness registry-worldviews/dimensions superegoic vices-and-impediments; wherein postconverging-
or-dialectical-thinking – apriorising-psychologism reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation at its uninstitutionalised-threshold is construed as preconverging-or-dementing – apriorising-psychologism as of prospective postconverging-or-dialectical-thinking – apriorising-psychologism reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation up to the prospective ontologically-uncompromised—referentialism of deprocrypticism. As of its inherent organic knowledge, such a hermeneutic/reprojective psychology parrhesiastic articulation as herein ‘doesn’t do gimmicks of communication’ as if to imply any favour whatever as of ‘emotional or whatever feel-good trading for the appreciation of the possibility for prospective human emancipation’, since by its ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ it is beyond the idea of convincing for convincing sake as it is simply ‘a blunted eliciting of a solipsistic sense of intemporal/longness-of-register-of—meaningfulness-and-teleology projection in any human and no more’ with no point going beyond that point as it then becomes as of intellectual-and-moral apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity—<shallow-supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema>; and so, as its essential meaningfulness-and-teleology is as of a solipsistic transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing reflection of the ontologically ‘superior party’ that is intrinsic-reality/ontological-veridicality/existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity, on the same token that a natural scientist is in a transversality—of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ reflection of its object of study as of existence as the ontologically ‘superior party’ without any need to be involved in any bogus exercises that may imply that gravity may not be 9.8 m/s² on earth if any given human subject isn’t accommodated for in some way somehow however faintly, be it that it may be the case that gravity is not 9.8 m/s² but that as well needs to be established as of the ontologically ‘superior party’ that is existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation"—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> as of ontological-primemovers-totalitative-framework. But then the human reality across all registry-worldviews/dimensions, isn’t inherently ‘of immediate intellectual responsiveness’ to the notion of its uninstitutionalised-threshold and the corresponding superseding of this as of prospective institutionalisation; as even the disposition to assume an intellectually enlightening mental-disposition is existentially-invested and not necessarily a given. We can appreciate from our positivistic perspective the ‘obvious reality’ of the fact that superstitious beliefs are bogus, but then paradoxically from the beginning of times superstitious beliefs had pervaded all the echelons of human societies whether as of true belief or opportunistically, and have only been increasingly undermined with the advent of positivistic reasoning at the beginning of modern times about 500 years ago. This has to do with the ‘existentially invested nature as of assumed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ of human ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology’/reference-of-thought—devolving. Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ prior institutionalisation as reasoning-from-results/afterthought and very weakly constrained to represent itself as of its preconverging-or-
dementing\(^1\)–apriorising-psychologism uninstitutionalised-threshold\(^2\) which it tends to represent as nondescript/ignorable–void (actually speaking of akrasiatic-drage-denatured-and-preconverging-or-dementing\(^1\)-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–of–reference-of-thought. Human supererogatory–de-mentative constraint is fundamentally associated with poor universal-transparency\(^1\)–(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^1\)) with respect to social-stake-contention-or-confliction at uninstitutionalised-threshold\(^1\). This then fails to induce the necessary existential assurance for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and on that token fails to tip the balance over the ‘social obfuscation dynamic effect’ of <amplituding/formative> wooden-language–(imbued—temporal–mere-form/virtualities/dereification\(^8\)/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\)) as of the prior institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) that stifle the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-ontological-completeness–of–reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior reference-of-thought in prior relative-ontological-incompleteness\(^8\), for resolving a given registry-worldview/dimension vices-and-impediments\(^10\); this notion of human supererogatory–de-mentative constraint is critical for the psychoanalytic-
implications of the trace/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> 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 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-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), 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\(^7\) 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\(^7\) -(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^7\)).

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\(^{13}\) 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\(^{13}\)-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\(^{13}\) 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 - <including-virtue-as-ontology> 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/supererogatory-de-mentativity as can be projected from an Ancient Greece context right up to our modern and futural context in contrast to say analytic philosophy ‘speech act’ which by its atomising/taking-to-pieces formalisation orientation is in many ways by its mere denotative/connotative constitutedness nature just an implied existentially decontextualised/abstracted construct as of its poor ontological-as-existential-commitment with respect to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, in contrast to the reifying conflatedness connotative nature of ‘speech
activity’ discourse as of its contextualising ecstatic-totalising-entailing/nested-congruence; such that the former assumes rather an identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-flawed-epistemic-determinism


<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity posture that is as of ecstatic-totalising-entailing/nested-congruence as with the latter. Such a conclusion can be extended to other analytic tradition concepts assuming rather an atomising/taking-to-pieces formalisation orientation like the broader notion of language games when rather analysed as of a denotative/connotative constitutedness nature outside existential-contextualising-contiguity whereas in contrast this author construes of the ontologically-veridical reflection of the social purview as better served by the notion of ‘ontologically-hegemonising-narrative ontological-performance’-<including-virtue-as-ontology>’ as of its reifying conflatedness connotative nature reflecting the ontological-veracity/ontological-performance <-<including-virtue-as-ontology> of human-subpotency epistemic/notional~projective-perspective meaningfulness-and-teleology articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of<-amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness epistemic/notional~projective-perspective of ontological-primemovers-totalitative-framework as of prospective relative-ontological-
completeness, causality as to projective-totalitative-implications, for explicating-ontological-contiguity, and so construed as of difference-conflatedness as to totalitative-reification in singularisation as veridical-epistemic-determinism. Causality as to projective-totalitative-implications, for explicating-ontological-contiguity; thus further articulating meaningfulness-and-teleology as from prior relative-ontological-incompleteness to prospective relative-ontological-completeness, and so from the epistemic/notional perspective of existence-potency-sublimating-nascence, disclosed from prospective-epistemic-digression as of totalising-renewing-realisation/re-perception/re-thought, in supererogatory-epistemic-conflatedness as to ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism and this ‘ontologically-hegemonising-narrative ontological-performance’ orientation is theoretically, conceptually and operantly ontologically efficacious inherently by its ecstatic-totalising-entailing/nested-congruence as it reflects totalisingly-entailing the ‘notional-firstnaturedness—temporal-to-intemporal-dispositions—as of the social epistemic-totality 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 with existential-contextualising-contiguity in contrast to such a notion like language games when construed rather in constitutedness. This difference of conceptualising comes down to the atomising/taking-to-
uncritically of its right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset,-in-positivism–procrpticism/disjointedness and goes on as of its categorising constituting to construe knowledge for completeness without questioning its mindset,-in-positivism–procrpticism/disjointedness as if it has got an absolutely veridical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this is exactly what is implied by displacement/decentering-of-the-human-subject as of its relative-ontological-incompleteness\(^6\). 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\(^5\) as of ‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking\(^6\)–apriorising-psychologism> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’, and logic actually being in effect the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, with the implication that all the knowledge as ontologically-veridical \(^9\) meaningfulness-and-teleology\(^9\) that exists is about existential-contextualising-contiguity \(^8\) knowledge-reification\(^8\) as of ontological-prime-movers-totalitative-framework\(^2\) \(^4\)<amplituding/formative-epistemicity> causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\(^6\) of supposedly coherent ontological-commitment\(^5\) 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\(^5\) 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-de-
mentativity…) which is then being reified/elucidated for the prospective possibility of human emancipation, with logic being the ‘inner working coherence/contiguity of axiomatic-construct 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 `<including-virtue-as-ontology>` as herein articulated by this author is as difference-conflatedness `<as-to-totalitative-reification>` in-singularisation `<as-veridical-epistemic-determinism>` causality `<as-to-projective-totalitative-implications>` for-explicating-ontological-contiguity `<as-from-existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of>` `<totalising–renewing–realisation/re-perception/re-thought,–in-suprerogatory–epistemic-conflatedness>` as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism supposedly coherent ontological-commitment about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’; articulating knowledge as ontologically-veridical `<meaningfulness-and-teleology>` as of the existential-contextualising-contiguity `<knowledge-reification>` `<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-dementativity 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”) geared towards identitive-constitutedness”-as-‘epistemic-
totality”-dereification -in-dissingularisation -as-flawed-epistemic-determinism, which by
the token of working by atomising/taking-to-pieces formalisation on specific aspects or specific
interpretation as of formalisation construct ignores/overlooks ‘axiomatic-construct construal of
ecstatic-existence/the-nature-of-the-world/conditions’ as the veridical supposedly coherent
ontological-commitment” in want of existential-contextualising-contiguity” knowledge-
reification” for knowledge as ontologically-veridical ‘meaningfulness-and-teleology”, as can
be validated and falsified by ontological-primemovers-totalitative-framework”
“<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity”. This fundamental difference of conceptualisation very
often underlies the disagreements between the analytic philosophical orientation and other
philosophical traditions, in the sense that while the latter might be implicitly implying
supposedly coherent ontological-commitment about ‘axiomatic-construct construal of
ecstatic-existence/the-nature-of-the-world/conditions’ when making its argument, the former will tend to be making a logical-commitment argument as of formalisation construct that ignores/overlooks-and-hence-is-poorly-constrained to the precedence/supersedingness/ascendancy of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ in need of existential-contextualising-contiguity as of ontological-primemovers-totalitative-framework as of ontological-primemovers-totalitative-framework, and goes on to naively deploy outside existential-contextualising-contiguity knowledge-reification such logic notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative formalisations in constitutedness as ends in themselves, rather than construing logic as of the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ of supposedly coherent ontological-commitment for knowledge elucidating/reifying which validation and falsifiability is rather a matter of ontological-primemovers-totalitative-framework. The fundamental point here is that logic (reflected by the atomising/taking-to-pieces formalisation approach) is instead the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of Being and beings as reflected in first-level ontology and second-level ontologies, and logic cannot derive the superseding/preceding ecstatic existential veridicality of Being and beings which validation and falsifiability is ever always a matter of ontological-primemovers-totalitative-framework. 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
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-
ontological-incompleteness, and in both instances as substantiated or unsubstantiated
respectively by ontological-prime_movers-totalitative-framework in reflection of the
ascendancy 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. For instance,
with the affirmation/projection/assertion/dueness-validating-logicising/suitable-
axiomatic-constructs over classical-mechanics—axiomatic-constructs as
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing –apriorising-
psychologism>. This is also the case as of the affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-
postconverging-or-dialectical-thinking –apriorising-psychologism> of the ‘relative-
regards to say adulthood psychopathic postlogism\(^7\) -slantedness as of the historiality/ontological-eventfulness \(^1\)/ontological-aesthetic-tracing\(^2\)-perspective–ontological-normalcy/postconvergence-reflected-`epistemicity-relativism’\(^3\) of its meaningfulness-and-teleology\(^4\) as from difference-conflatedness\(^5\)-as-to-totalitative-reification –in-singularisation\(^6\)-as-veridical-epistemic-determinism\(^7\) in ontological-contiguity\(^8\), 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\(^9\)-as-to-postconverging-or-dialectical-thinking\(^10\)-apriorising-psychologism\(^11\) 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\(^12\)-as-to-preconverging-or-dementing\(^13\)-apriorising-psychologism\(^14\), 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\(^7\) -slantedness speaks of socially derived affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring\(^12\)-as-to-postconverging-or-dialectical-thinking\(^10\)-apriorising-psychologism\(^11\) of flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, equally requiring unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring\(^12\)-as-to-preconverging-or-dementing\(^13\)-apriorising-psychologism\(^14\); as so implied at the uninstitutionalised-threshold\(^15\) including as of our procrypticism–or–disjointedness-as-of reference-of-thought. The underlying insight can be

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to-projective-totalitative-implications,-for-explicating-ontological-contiguity as of underlying relative-ontological-incompleteness /relative-ontological-completeness -
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence), is further elucidative of the notions of incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation and maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation.
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<amplituding/formative–epistemicity>totalising–purview-of-construal’ or any
<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality or any-issue-in-existence as of prospective relative-
ontological-completeness -of- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology

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—


reference-of-thought conventioning-referencing and the prospective relative-ontological-completeness—of—reference-of-thought


as of social-stake-contention-or-confliction induced institutional-being-and-craft with possible denaturing of such prospective relative-ontological-completeness—of—

reference-of-thought organic knowledge, and by social-construct destructuring postures of significant-otherness. Fundamentally thus there de-mentative/structural/paradigmatic divergence imbued notional-discontiguity/epistemic-discontiguity

<shallow-supererogation–of–mentally-aestheticised–preconverging/dementing–qualia-schema> of their

incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation from the prospective notional-contiguity/epistemic-contiguity

<profound-supererogation–of–mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> of

maximalising-recomposuring-for-relative-ontological-completeness—unenframed–
relative-ontological-incompleteness\textsuperscript{17}/relative-ontological-completeness\textsuperscript{17}.

(sublimating~referencing/registering/decisioning,~as-self-becoming/self-conflatedness \textsuperscript{1}/formative–supererogating\textsuperscript{-}projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,~in-perspective–ontological-normalcy/postconvergence\textsuperscript{}). This is so-implied with regards to say Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{99} 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\textsuperscript{-as-to-preconverging-or-dementing–apriorising-psychologism} devaluing their \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{13} conventioning-referencing as of sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness\textsuperscript{18} or as with budding-positivists Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{9} 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\textsuperscript{-as-to-preconverging-or-dementing–apriorising-psychologism} devaluing their \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{13} 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-infrastructure-of–meaningfulness-and-teleology as of social enlightenment common apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument in prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuring/instrument-invalidating-measuring–as-to-preconverging-or-dementing–apriorising-psychologism devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument in prior relative-ontological-incompleteness’s. The point here being that the stake for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are ever always beyond any given registry-worldview/dimension <amplituding/formative> wooden-language–(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications>) conventioning-referencing <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag–, and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions as of ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation. With the very blurry nature of the social, even with the best of intentions as when continental philosophers try to engage the analytic tradition, the experience has often turned out poorly given the failure to explicitly 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 <amp;formative–epistemicity>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 causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity. Even mathematics it is often underestimated works rather on supposedly coherent ontological-commitment as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, as of the existential-contextualising-contiguity knowledge-reification constraining implications of its ‘equal sign’, speaking of a self-conscious awareness that calculations should reflect-and-be-constrained as per calculations operative validation and falsifiability with regards to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and with mathematical logic as of mathematics supposedly coherent ontological-commitment ‘concurrent formatting as formalisation’ being the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ towards that purpose. Such reflecting-and-constraining to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-
world/conditions’ can difficultly be said with regards to the overall atomising/taking-to-pieces formalisation approach as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag presumption; which strangely enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in many ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. It is rather ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ that provides the ‘apriorising/axiomatising/referencing/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-
epistemic-veracity of constitutedness of knowledge. The implication here is that the epistemic-veracity of knowledge as meaningfulness-and-teleology 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 -<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 conception of the notion of cause-and-effect so-implied herein as ontological-primemovers-totalitative-framework is actually epistemically-impertinent and flawed; as this traditional conception tends beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> to imply unconnectedness-with/not-in-nested-congruence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or <amplituding/formative–epistemicity>totalising–devolved–purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality, hence implicitly-or-explicitly liable to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. This constitutedness nature of the notion of cause-and-effect so-implied veridically as ontological-primemovers-totalitative-framework arises as of the ‘basic and mere mimicking and deployment’ of supposedly science approaches and methodologies on the naïve assumption that their mere deployment is inherently of epistemic-veracity, such that such deployment when it undermines the ‘inherently nested-congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-
to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or <amplituding/formative–epistemicity>totalising–devolved–purviews-as-domains-of-construal–as-intrinsic-reality-or-ontological-veridicality’ is in effect just elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. Rather any such science approaches and methodologies striving to validate knowledge as meaningfulness-and-teleology by the supposedly coherent ontological-commitment reflected by ontological-primemovers-totalitative-framework as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness, is necessarily instigated as from a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. Insightfully, while in many ways such an elucidation hardly needs to be explicited in many a natural science domain-of-study as of their directly constraining cause-and-effect nature such that such nested-congruence with existence will often tend to arise naturally as of valid/invalid outcome constraining of ontological-primemovers-totalitative-framework as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness, this unexplicited 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\(^{18}\) as of conflatedness ; so-implied as of their supposedly coherent ontological-commitment\(^{65}\) reflected by ontological-primemovers-totalitative-framework\(^{72}\) as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-

\(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing–realisation/re-perception/re-thought,–in–supererogatory–epistemic–confoundedness}^{12}\). In other words, science approaches and methodologies in reality are simply the extension of philosophical depth of contemplation when it comes to ‘onticising specifisms of existence’s ecstatic manifestation’ as of the \(<\text{amplituding/formative–epistemicity}>\text{totalising–devolved–purview–as–domain–of–construal–as–intrinsic–reality/ontological–veridicality–of–natural–sciences};\) with the implication that the philosophical depth of contemplation has to be undertaken, notwithstanding the fact that the implicated nature in the natural sciences of their onticising direct sublimating-validation/desublimating-invalidation outcomes as of ontological-primemovers-totalitative-framework will seem to wrongly imply otherwise. Such a philosophical depth of contemplation in nested-congruence as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is very often incomplete, of-divvied-theorisation and/or ‘poor coherence of theoricisation with operant approaches and methodologies’, when it comes to many a social domain-of-study; as quite often theorisation in many a social domain-of-study strives on disparateness, rather than a
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—as-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-
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation> so-reflected in its philosophical depth of contemplation as of
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,–and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’. This weakness is often reflected in naïve use of statistics and
methods as well as drawing out conclusions based rather on ordinary average-thinking
interpretation as of human-subpotency ‘rather than interpretations and conclusions ensuing
naturally and arborescently as from existence-potency–sublimating–nascence,-disclosed-from-
prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-confusedness knowledge-reification implications derived from
the general-theoretical-level of the subject-matter as reflecting ontological-contiguity whereas this is ever always the case with good practice in the natural sciences and just as well
as with an increasingly self-conscious social science as specifically upheld by postmodern-
thought. For instance, the internal-coherence/nested-congruence speaking of the underlying
foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-
on-tological-contiguity’),–as-operative-notional–deprocrypticism implications articulated
herein in reflecting holographically-<conjunctively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process can be garnered by the fact that all the
knowledge-reification herein implied arises as of the very same underlying ‘objectifying
cogent unifying process and gesturing’ as of ‘the
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>, which is exactly what avails in the good practices of the natural sciences as driven by their ‘cogent-unifying-operant-dynamics’ whether with regards to say ‘objectifying chemical processes articulation’, ‘objectifying physical principles articulation’ or ‘objectifying biological processes articulations’, contrary to a practice of disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect~immanent-ontological-contiguity> in many a social domain-of-study wherein supposedly reified knowledge ‘hardly has any underlying implied knowledge-reification process/gesturing for its derivation’ as ‘cogent-unifying-operant-dynamics’ such that these turn out to be poorly operant or non-operant with the conceptual-patterning gesturing of mere-referring-confused-with-explicating, mere-mentioning-confused-with-deriving and mere-conceptual-synonymising-confused-for-knowledge-reification, such that the underlying ‘cogent-unifying-operant-dynamics’ of the supposed knowledge-reification is hardly operantly existent or is operantly non-existent. Bizarrely, the blurriness of the social seem to be misconstrued as implying knowledge-reification in the social should reflect such blurriness~as-of-disparateness rather than the ultimate objectifying foregrounding—entailment<postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,~for-explicating-ontological-contiguity’ together with ‘subject-matter breadth and depth’ to
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–reflexivity–in-the-full-potency-of-existence’s–sublimating–nascence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

the social domains-of-study along the natural sciences, is the fact that more than mere adoption-
and-mimicking of scientific methods and approaches, the truly pertinent and decisively
scientific notion of the natural sciences lies with their ‘cogent-unifying-operant-dynamics’ from
whence statistical, mathematical and other scientific methods become interpretatively
intelligible; such that merely adopting-and-mimicking such methods without precedingly
construing of the ‘cogent-unifying-operant-dynamics’ of any such social domain-of-study is
‘massively uninsightful/shallow and subject to institutional-being-and-craft sophistic/pedantic
misconstrual and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of
existential-contextualising-contiguity conflatedness that points to the specific scientific
methodology of relevance or irrelevance, given that in certain cases the qualitative nature of
things will for instance render statistical and mathematical methods irrelevant. This further
explains why Derridean deconstruction and Foucauldian discourse analysis have been found in
many social domains-of-study, including domains like medical and healthcare practice for
instance, to provide a ‘cogent-unifying-operant-dynamics’ that ‘fully-address-in-depth social
issues’; in the sense that Derridean deconstruction narrative or Foucauldian genealogy-
knowledge-and-power-discourse narrative address the displacement/decentering-of-the-human-
subject in reflecting the need to undermine human destructuring-threshold-(uninstitutionalised-
threshold /presublimating–desublimating-decisionality)–of-ontological-performance–
<including-virtue-as-ontology> to further advance its constructive/institutionalising/nascent–
sublimating-decisionality nature thus overcoming underlying logocentrism as of prospective
relative-ontological-completeness transcendental-and-sublimity implications, and thus
reflecting the fact that human knowledge is more completely a two-fold process involving
building the right mindset-as-of-prospective-relative-ontological-completeness and thereof the
knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as
of the<amplituding/formative–epistemicity> causality-as-to-projective-totalitative–
implications,-for-explicating-ontological-contiguity of existential-contextualising-contiguity conflatedness. It is thus not surprising that naive disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> leads to subject-matters and studies whose supposed knowledge-reification tend to be most heavily dependent on ‘peering to a fault’ of the contingent-ontology—as-of-conventioning-referencing of institutional-being-and-craft that is poorly constrained to existential-reality, rather than a peering process that is heavily constrained to existential-reality as of underlying supposedly coherent ontological-commitment as validatable and falsifiable by ontological-primemovers-
totalititative-framework as to existence-potency—sublimating—nascence,—disclosed-from-
prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-
supererogatory—epistemic-confledness as it is critically the case in the good practices of the natural sciences. The implication here is that the modern positivist ‘identitive conception of ‘meaningfulness-and-teleology’ as of ontologically-flawed identitive-constitutedness—as—
‘epistemic-totality’—dereification—in-dissingularisation—as-flawed-epistemic-determinism is basically caught up in its very own enframed <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>) which as of its ‘presencing—absolutising-identitive-
constitutedness’ is rather ‘predisposed to a mental-reflex of construing concepts and conceptualisations in absolute terms of conceptual-patterning by mere referring, mentioning and synonymisation of concepts and conceptualisations as of a ‘presencing—absolutising-
identitive-constitutedness’ inclination in <amplituding/formative–epistemicity>totalising—self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag that poorly or doesn’t recognise the transforming nature of concepts and conceptualisations as of
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness
{(sublimating–referencing/registering/decisioning,–as-self-becoming/self-confoundedness/formative–supererogating—
apriorising/re-axiomatising/re-referencing,–as-self-becoming/self-confoundedness–as-re-apriorising/re-projection–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–
ontological-normalcy/postconvergence}) involving the displacement/decentering-of-the-
human-subject for the right
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity
for prospective meaningfulness-and-teleology as knowledge-reification as associated with the suprastructuralism/postmodernism perspective in
relative-ontological-completeness. This contrast with suprastructuralism/postmodernism
‘difference conception of meaningfulness-and-teleology’ as of ontologically-veridical
difference-confoundedness–as-to-totalitative-reification–in-singularisation–as-veridical-
epistemic-determinism in its re-originary–as-unenframed/unbeholdening/outlier-
conceptualisation–(imbued-postconverging/dialectical-thinking,–‘projective-
insights’/‘epistemic-projection-in-confoundedness’–of-notional–deprocrysticism-prospective-
sublimation) opened-construct-of meaningfulness-and-teleology so-implied with respect to
‘the transcendental-signifier that is ecstatic-existence’, as so-reflected in existential-
contextualising-contiguity conflustedness for elucidating, deriving and knowledge-
reification of concepts and conceptualisations as of
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity
of relative-ontological-incompleteness/relative-ontological-completeness
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
This explains why postmodern-thought cannot truly be understood in terms as-of-axiomatic-construct of naïve identitive positivistic modern thought because the meaningfulness-and-teleology of postmodern-thought only arise rather in the reification process/gesturing involving the displacement/decentering-of-the-human-subject implied as of its causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness - (sublimating-referencing/registering/decisioning,-as-self-becoming/self-conflicatedness/formative-supererogating-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence) for elucidating, deriving and knowledge-reification of its concepts and conceptualisations; as naïve identitive positivistic modern thought in its totalising SELF-referencing-syncretising/circularity/interiorising/akrasiatic-drag very often and systematically rather construes of such postmodern concepts and conceptualisations substitutively in its predisposition of presencing—absolutising-identitive-constitutedness by its mere referring, mentioning and synonymising of postmodern concepts and conceptualisations thus undermining the inherent postmodern-thought implied elucidation, derivation and knowledge-reification of concepts and conceptualisations, and as such identitive positivistic modern thought fundamentally fails to recognise and factor in the aforementioned postmodern-thought knowledge-reification process/gesturing as of causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness
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 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>). It is rather the suprastructuralism/postmodernism reification process/gesturing as of causality—as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness—(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) that supersedingly induces postmodern-thought implied concepts and conceptualisations elucidation, derivation and knowledge-reification, just as the same can...
be said of Einsteinian physics reification as process/gesturing as of causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness-(sublimating~referencing/registering/decisioning,--as-self-becoming/self-conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) in supersedingly inducing its specific implied concepts and conceptualisations elucidation, derivation and knowledge-reification of say space-time, force, etc. In both instances, when interpreted from the relative-ontological-incompleteness perspective in ontologically-flawed presencing—absolutising-identitive-constitutedness of naïve positivistic modern thought or Newtonian physics respectively, suprastructuralism/postmodern-thought and Einsteinian physics will be ‘qualified negatively as relativistic’ since the latter do not assume a presencing—absolutising-identitive-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 as from the relative-ontological-completeness perspective which emphasises construing existential-reality as it manifests itself as of existential-contextualising-contiguity in conflatedness; and likewise, the fact that existential-contextualising-contiguity in conflatedness ‘epistemically implies human limited-mentation-capacity-deepening for construing ontological-veracity’, thus ‘putting-in-question/deflating by difference-conflatedness-as-to-totalitative-reification—in-singularisation-as-veridical-epistemic-determinism’ all 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 "presencing—absolutising-identitive-constitutedness as nominalistic rather than as of "foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity”),–as-operative-notional–deprocrypticism supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as from the relative-ontological-completeness perspective. In other words, the concepts and conceptualisations of postmodern-thought are meaningless without their relevant and underlying theoretical background framework gesturing, and there is no point in construing them as of simplistic conceptual-patterning by mere referring, mentioning and synonymisation as if these are of positivistic modern thought theoretical background framework gesturing just as the same can be said of striving for the elucidation, derivation and knowledge-reification of Einsteinian physics concepts and conceptualisations as if of Newtonian physics concepts and conceptualisations by mere referring, mentioning and synonymisation as if of the latter. In both cases, the "amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness 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>) 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-

formative–epistemicity> causality-as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity implying the need for its true and effective affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking-apriorising-psychologism>. A further naivety is the appreciation of postmodern knowledge-reification process/gesturing arises as of a general misunderstanding of what is generally implied with regards to any given knowledge-reification process/gesturing. As indicated before all subject-matters/domains-of-study effectively reflect existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-implied-and-


(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 is shown to be veridically rather as of existential-contextualising-contiguity
going by the successive relative-ontological-completeness\textsuperscript{87} physics conception of such notions as space, time, etc. in totalising/circumscribing/delineating development of successive theories say Cartesian, Newtonian, Einsteinian, String theory, etc. using the very same notions and derived-notions but with different implications. This totalising/circumscribing/delineating nature of all domains-of-study in existential-contextualising-contiguity\textsuperscript{18} conflatedness\textsuperscript{7} as of 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{89}’ that involves human limited-mentation-capacity-deepening\textsuperscript{72}. This hermeneutic/reprojective circle knowledge-reification\textsuperscript{86} 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\textsuperscript{88}—unenframed-conceptualisation. The implication here is that postmodern knowledge-reification\textsuperscript{86} process/gesturing simply integrates this notion in the sense that top-level postmodern scholars articulate their knowledge-reification\textsuperscript{86} process/gesturing at its ‘appropriate hermeneutic/reprojective circle level of postmodern knowledge-reification’\textsuperscript{86} no different from say top-level physicists and natural scientists articulating their knowledge-reification\textsuperscript{86} process/gesturing at their ‘appropriate hermeneutic/reprojective circle level of top-level physics/natural-science knowledge-reification’\textsuperscript{87}. In both instances, the knowledge-reification\textsuperscript{87} 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’\textsuperscript{87}. Such a supposed scholar or student cannot depart from ordinary/banal
level of knowledge conception to then claim that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojective circle of knowledge-reification process/gesturing should be directly and fully graspable to it as of a wooden-language--(imbued—averaging-of-thought--as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>–as-of—level of 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 ‘totalising/comprehensive organic-attitude-to-knowledge which is much more than just its technical knowledge veracity’ and that ‘organic-attitude-to-knowledge’ is needed together with the induced technical dispensation of the lower hermeneutic/reprojective circle of pedagogic knowledge-acquisition to then be able to engage with the higher/top-level scholarly/pedagogic hermeneutic/reprojective circle of knowledge-reification in its maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. It is important to understand here that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojective circle of knowledge-reification process/gesturing cannot strive to engage the supposed scholar or student at any such ordinariness/banal wooden-language--(imbued—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—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-prime-movers-totalitative-framework as of inherent existence/ontological implications, as fundamentally requiring contemplative reification arising with human limited-mentation-capacity-deepening, with the implication that any philosophical, historial and social conception of knowledge is not an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation—<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> but
rather implying a furtherance of the overall hermeneutic/reprojective exercise involved in the
advancement of all human knowledge as of <amplituding/formative–
epistemicity> totalising–renewing–realisation/re-perception/re-thought, wherein all such
knowledge-reification is a hermeneutic/reprojective circle involving: the
analyst’s/philosopher’s baseline re-originary–as-unenframed/unbeholdening/outlier-
conceptualisation–(imbued-postconverging/dialectical-thinking–‘projective-
insights’/‘epistemic-projection-in-conflicatedness’–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/dialectical-
thinking–‘projective-insights’/‘epistemic-projection-in-conflicatedness’–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 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-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 methodological difficulties arising in many social domains-of-study ‘assuming a disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect-immanent-ontological-contiguity epistemic-disposition that is in many ways poorly constrained to existential-reality’ with the result of their relative knowledge-reification passivity with regards to many a social issue ‘but for adventures into social commentary divorced from genuine operant knowledge-reification implications’; and in this regards could it be that the true ‘unsaid issue with suprastructuralism/postmodern-thought’ lies with its parrhesiastic emphasis on the displacement/decentering-of-the-human-subject for the right mindset-as-of-prospective-relative-ontological-completeness and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of projected existential-contextualising-contiguity in conflatedness, an issue that has always been a difficult knot throughout the ontological-contiguity—of-the-human-institutionalisation-
process but which inevitably has to be dealt with for the possibility of prospective human registry-worldview’s/dimension’s institutionalisation. Such weaknesses manifested by many a postmodern critic fundamentally points to an atomising/taking-to-pieces predisposition that poorly appreciates the causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity involved in knowledge-reification, and is reflected in a lack of parrhesiastic and hermeneutic/reprojective insight that ‘poorly grasp the philosophical analysis implications of the existential background/development of being-as–historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence- reflected–epistemicity-relativism’>, as if philosophy only started as of our present positivist era with a naivety that seems to imply that all-that-should-have-been,-that-is-and-that-will-be,-as-of-the-human-potential is as of a modern positivist wooden-language—(imbued—averaging-of-thought—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications) in its given reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human becoming as of existential-contextualising-contiguity in conflatedness; and so when it generally comes to analysing philosophical texts requiring a sense of parrhesia and hermeneutic/reprojective insight. This lack is quite often reflected in such misconstrued analyses of traditional philosophical figures by a failure to understand the overall coherent narrative of such figures as of an atomising/taking-to-pieces predisposition to identitive-constitutedness—as–‘epistemic-totality’-dereification-in-dissingularisation-as-flawed-epistemic-determinism ending up quite often claiming the incoherence of such figures and/or of their narrative accounts, and so in a ‘naïve insight’ arising exactly because the possibility for understanding requires the critic’s own parrhesiastic insight and then hermeneutic/reprojective
conceptualisation to then develop the capacity to grasp first of all such traditional philosophical figures underlying knowledge-reification process/gesturing and thus be able to understand how such knowledge-reification process/gesturing develops and why, and thus enabling the grasp not only of the accuracy of narrated accounts and notions but equally insight about the nuanced and covertly narrated accounts and notions, and all these while being informed by the immediate and broader underlying social background and implicated social and philosophical stakes of contention-and-confliction. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and hermeneutic/reprojective analytical insight actually converges with the epochal philosophical implications of existential-contextualising-contiguity in conflatedness and are actually more scientifically profound in that respect than meets the eye as to the fact that such analyses are more than just ‘archivistic retrieving’ but de-mentatively/structurally/paradigmatically conceptualise the extended existential possibilities of falsifiability and validation in determining ontological-veracity as of a critical exercise of <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. In this regards, such hermeneutic/reprojective and parrhesiastic depth of analysis is more profoundly driven beyond the specific accuracy of narrative accounts about traditional philosophical figures but goes on to analyse the de-mentative/structural/paradigmatic possibilities of overall human social transformation reflected in the narrative accounts of such traditional philosophical figures. For instance, the ontological-veracity of Socratic philosophy is rather more strongly based on the overall social implications and underlying narrative of its novel universalising-idealisation that ‘runs-through/is-deflating’ by its evental-instigation traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its
induced universalising-idealisation transformative meaningfulness-and-teleology infrastructure impact with respect to societies of the Mediterranean including the Roman empire and subsequent religio-political developments. In another respect, it is often touted from a presencing—absolutising-identitive-constitutedness orientation that Socratic philosophers were institutionally ‘anti-democratic’, going particularly by the Platonic emphasis on philosopher kings, by the naivety and mere token that the prevailing ancient Athens ‘mob-rule democracy’ is of the same conceptual-patterning as our modern conception of democracy; but this is rather unnuanced with regards to what was a more pressing question of good governance in Ancient Athens and in the sense that such a ‘mob-rule democracy’ is not what prevails today and more critically the fact is the modern democracy model whether of direct or indirect manifestations is rather more critically informed by these criticisms of the Socratic philosophers (and not intellectual inspiration from any such mob-rule instigating sophists) wherein we rather place emphasis on ‘informed expertising and expertising-institutions for the comprehensive process of our modern democracy’ such that modern day crises of democratic governance with regards to bad governance, institutional crisis, economic crisis or undesirable wars are rather generally construed as arising from ‘failure or sophistry of expertise and expertising-institutions’ in need of better expertising, and furthermore major political calamities of the 20th century leading to totalitarian governments and their instigation of genocides arose exactly due to misinformed populist democracy. Paradoxically, this insight validates the point advanced herein that human meaningfulness-and-teleology is critically more than just its mechanical-knowledge reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but rather an organic-knowledge as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process”) but rather the more critical insight lies with its novel and transformative universalising-classificatory knowledge-reification –gesturing as opening up the possibility for prospective human reconceptualisation of science providing the backdrop from which modern science took off from the medieval times to the present. Likewise, the transformative nature of budding-positivism more than just as garnered from the precised narrative accounts about budding-positivist thinkers, lies more profoundly with its meaningfulness-and-teleology infrastructure impact on the developing enlightenment social developments and as this budding-positivism metaphoricity epistemic-ricochettingly/transepistemically brought about our positivism/rational-empiricism modern society. The analyses of human becoming so-implied as of parrhesiastic and hermeneutic/reprojective development is in of itself a pure science that is epistemically-derivable as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-
intuition-or-foresight-as-of-embodied-consciousness’, and so beyond the specific accuracy of narrative accounts of traditional philosophical figures and besides such parrhesiastic and hermeneutic/reprojective insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and hermeneutic/reprojective insight, many a figure predispose to atomising/taking-to-pieces analysis, including founders of this orientation and other of its leading figures, have ultimately come to realise its relative underlying platitude with respect to prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity such that a prevailing notion has developed within as to imply philosophy doesn’t necessarily involve a transcendental-and-sublimity promise as of a nombrilistic institutional-being-and-craft predisposition; and as such a merely reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation knowledge culture that ‘dodges potential parrhesiastic implications from its very own tentative analyses’ speaks of ‘a supposed intellectualism’ that does not lead prospective social progress as it becomes a sophistic/pedantic problem for prospective social progress especially so when it originates from the ‘mother of all disciplines’. The fact is ‘philosophy just as any of its derived domain-of-study is not the ownership of any institutional culture’ but rather ‘a human abstract-property co-opted institutionally in deferential-formalisation-transference to the extend that that deference fulfils its promise of knowledge-reification for prospective human transcendence-and-sublimity/sublimation/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-{imbu—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications}> is not
de-mentated/structured/paradigmed to do! But then the phenomenological question arising with
respect to the fact that many a social domain-of-study ‘tend to assume a disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’—epistemic-disposition that is in many ways poorly constrained to existential-reality’, is how exactly does such lack of ‘cogent-unifying-operant-dynamics’ affect the
realisation of the full knowledge-reification potentiality of domains-of-study as of their
supposedly coherent ontological-commitment as reflected by ontological-primemovers-
totalitative-framework as of existence-potency—sublimating—nascence? Insightfully, this
fundamentally has to do with the contrastive implications in construing ontological-
primemovers-totalitative-framework as of good-practice/epistemic-veracity and bad-
practice/epistemic-impertinence for knowledge-reification; wherein objectifying
foregrounding—entailment—postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-
ontological-contiguity’,—as-operative-notional—deprocrypticism as good-practice/epistemic-
veracity of knowledge-reification involves the construal of ontological-primemovers-
totalitative-framework as of ‘cogent-unifying-operant-dynamics of primemovers’ so-
construed veridically as ‘ontological-primemovers-totalitative-framework as of existential-
contextualising-contiguity conflatedness’, whereas disparateness-of-conceptualisation—
unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’ as
bad-practice/epistemic-impertinence of knowledge-reification\textsuperscript{16} involves the construal of ontological-primemovers-totalitative-framework\textsuperscript{12} as ‘disjointing/disparateness/disentailing of primemovers’ so-construed wrongly as ‘ontological-primemovers-totalitative-framework\textsuperscript{12} in constitutedness\textsuperscript{12} outside existential-contextualising-contiguity\textsuperscript{19}’. Thus ‘disjointing/disparateness/disentailing of primemovers as disparateness-of-conceptualisation-\textsuperscript{<unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity\textsuperscript{66}>’} basically undermines the veridical underlying ‘ontological-totalitative-framework as of existential-contextualising-contiguity\textsuperscript{6} conflatedness\textsuperscript{10}, and thus undermines aetiology/ontological-escalation predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment\textsuperscript{19}). ‘disjointing/Disparateness/Disentailing of primemovers as disparateness-of-conceptualisation-\textsuperscript{<unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity\textsuperscript{66}>’} undermines the inherent ‘cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity\textsuperscript{6} conflatedness\textsuperscript{10}, such that the supposed exercise of knowledge-reification\textsuperscript{8} ends up ‘losing the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} of axiomatic-constructs as reflective of existential-reality’; as of the flawed disjointing/disparateness/disentailing of overall inherent existential-reality supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness, and further reflected variously as temporal over- emphasising and/or underemphasising/ignoring of primemovers reflecting ‘ontological-totalitative-framework as of existential-contextualising-contiguity\textsuperscript{6} conflatedness\textsuperscript{10}, and so due to ‘human-subpotency “presencing—absolutising-identitive-constitutedness\textsuperscript{11} \textsuperscript{<amplituding–formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as well as lack of prospective intemporal parrhesiastic aestheticisation for prospectively renewed reproducibility—


Underlying the ontological-
performance\textsuperscript{7} of human-subpotency conscious-able aestheticisation of ecstatic-existence is both the human instigative-drivenness construed as originariness-parrhesia,–as–spontaneity-of-aestheticisation and human reproducibility—
epistemicity>totalising~renewing-realisation/re-perception/re-thought’ human aestheticisation process with respect to living-development–as-to-personality-development \( ^{2} \) meaningfulness-and-teleology \(^{3} \), institutional-development–as-to-social-function-development \( ^{2} \) meaningfulness-and-teleology \(^{4} \) and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology \(^{5} \) meaningfulness-and-teleology \(^{6} \), 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 \(^{7} \) -<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’ \(^{8} \)), 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 \( ^{2} \) meaningfulness-and-teleology \(^{9} \), human aestheticisation is reflected in childhood to adulthood social development wherein a child’s development as of its ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology’ \(^{10} \) 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 \dagger /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 \dagger-by-reification \dagger /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 \dagger conflatedness \dagger involving ‘hermeneutic/reprojective reactualising as <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’ always entails the three human aestheticisation manifest elements: ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’. This human aestheticisation insight is informing about what exactly is meant by such major stages of human personality development like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, etc. in the sense that the underlying/induced ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ already speaks of the ‘hermeneutic/reprojective reactualising as <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’ long before a child’s language acquisition achievement recognition, schooling achievement
of language, as of the implied ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven ‘hermeneutic/reprojective reactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ in difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{12}–in-singularisation\textsuperscript{12}–as-veridical-epistemic-determinism\textsuperscript{86} ). This is so because ‘human \textsuperscript{6} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{8} purposefulness-reflexivity for prospective relative-ontological-completeness\textsuperscript{7} orientation’ supersedes any such human ‘institutional-development–as-to-social-function-development\textsuperscript{9} meaningfulness-and-teleology\textsuperscript{99} outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness\textsuperscript{12} conceptions like language’, in its existential-contextualising-contiguity\textsuperscript{18} conflatedness\textsuperscript{12} (even as the latter had been precedently contributive to that purposefulness-reflexivity) such that such a human ‘institutional-development–as-to-social-function-development\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99} outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness\textsuperscript{12} conceptions like language’ is more critically a passive ready-at-hand conception that is epistemically/notionally ever always critical only in existential-contextualising-contiguity\textsuperscript{18} conflatedness\textsuperscript{12} as it is adapted to ‘human \textsuperscript{4} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{9} purposefulness-reflexivity for prospective relative-ontological-completeness\textsuperscript{7} orientation’. This basically explains the constantly developing nature of human ‘institutional-development–as-to-social-function-development\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99} outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness\textsuperscript{12} conceptions like language’ which are not truly absolutely of
present-at-hand as to wrongly imply \textsuperscript{7} presencing—absolutising-identitive-constitutedness \textsuperscript{13} of—meaningfulness-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 \textsuperscript{44} \textless \text{amplituding/formative–epistemicity}\textgreater \textless \text{causality–as-to-projective-totalitative-implications,–for-explicating-ontological-contiguity}\textgreater purposefulness-reflexivity for prospective relative-ontological-completeness \textsuperscript{137} orientation’ implied as of maximalising-recomposuring-for-relative-ontological-completeness \textsuperscript{137}—unenframed-conceptualisation that fundamentally renders/makes human institutional-development–as-to-social-function-development \textsuperscript{135} meaningfulness-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{118} in conflatedness \textsuperscript{12} and not in constitutedness \textsuperscript{13} as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existentialexistential-contextualising-contiguity \textsuperscript{38}. In another respect, ‘living-development–as-to-personality-development meaningfulness-and-teleology \textsuperscript{99} aestheticisation’ is of ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with regards to human childhood to adulthood personality development as of the forming individual need to assimilate/integrate human progressive cultural cumulation, and this is very much in contrast to ‘institutional-development–as-to-social-function-development meaningfulness-and-teleology \textsuperscript{99} aestheticisation’ that rather cumulatively holds-on-to and complexifies the culturally cumulated outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,–so-reflected-as-institutional-manifestations from historically accrued ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ construed as of human institutional-cumulation/institutional-recomposure–(as-to–)historiality/ontological-
directed at the complexification of the prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. This will explain for instance why as of the furtherance in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, the ‘institutional-development—as-to-social-function-development ‘meaningfulness-and-teleology’ aestheticisation’ with regards to language development hasn’t warranted any ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with respect to new language creation but this has rather been directed towards language complexification as of advancing human knowledge and construction-of-the-Self. In the bigger picture, the above human ‘meaningfulness-and-teleology’ aestheticisation analysis (and as reflected specifically with language acquisition) is reflective of the fact that the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—<imbued-and-
effectively rather secondnatured institutionalisation outcome of reproducibility—

meaningfulness-and-teleology arises as of transepistemic/epistemic-ricochetting
inginariness-parrhesia, as—spontaneity-of-aestheticisation that renews reproducibility—

meaningfulness-and-teleology as of prospective existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression-as-

of— sublimating-validation/desublimating—invalidation implications of human limited-mentation-capacity-deepening. This underlying insight is reflective of the fact that ‘secondnaturedness is no substitute for originariness as of the

(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 originariness is ever always about ‘intemporal parrhesiastic

seeding-promise dimensionality-of-sublimating—

supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-
drivenness—equalisation of the registry-worldview/dimension

meaningfulness-and-teleology —
ontological-performance of prior reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation in the construal of ecstatic-existence, is one in want of candid analysis as of the very same prior reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation but rather the ontological-veracity of originariness-parrhesia, as spontaneity-of-aestheticisation for prospective/renewed reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation; as perfectly understood by the Socratic philosophers advancing of universalising-idealisation relative to the Ancient sophists non-universalising inclination, budding-positivists/rational-empiricists advancing of positivism/rational-empiricism relative to the medieval-scholastics pedantic dogmatism and equally as of our positivism–procrypticism this author construes practices of disparateness-of-conceptualisation—unforegrounding-disentailment, failing-to-reflect ‘immanent-ontological-contiguity’ not constrained to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of—aplitting/formative–epistemicity totalising–renewing–realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness but rather institutionalised imprimatur as of institutional-being-and-craft as intellectually wanting and in need of the advancing of deprocrypticism–or–preempting—disjointedness-as-of 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. 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

nascence, disclosed from prospective epistemic digression as of amplituding/formative epistemicity totalising renewing realisation/re-perception/re-thought, in supererogatory epistemic conflatedness sublimating validation/desublimating invalidation implications as of ontological primemovers totalitative framework. That is, between reasoning as reasoning from results/afterthought and reasoning as reasoning through/messianic reasoning is ‘aporetic underdetermined madness’ that renders a pretence of hanging unto prior reproducibility—mathesis/motif/thrownness disposition, as reproducibility of aestheticisation more like ‘a pretence of already grasping the complete implications of ecstatic-existence while ignoring/not-referencing/registering/decisioning the epistemic-ricochetting transepistemicity implications of prospective relative-ontological completeness’ and rather speaks in effect of a nihilistic wooden-language (imbued—averaging of thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness and teleology as of ‘nondescript/ignorable—void ’ with regards to prospective apriorising implications); and this temporal nihilism at uninstitutionalised threshold has ever always been associated with a corresponding intemporal asceticism for opened-construct-of—meaningfulness and teleology (not partaking as of transversality of affirmative and unaffirmative disambiguated ‘motif and apriorising axiomatising referencing’ in any such ‘wooden language’) that is the sine qua non for the habituation of the possibility of prospective transcendence and sublimity/sublimation supererogatory de-mentativity. Overcoming this ‘aporia of underdetermined madness’ despite human-subpotency aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional—firstnaturedness—temporal to intemporal dispositions<so-construed-as-from-perspective—ontological normalcy/postconvergence>’—existentialism form factor, has ever always been the absolutely determinative possibility for the fulfilment of the construction of humanity as of its—
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications⟩’, and
likewise between base-institutionalisation and universalisation, non-positivism/medievalism
and positivism/rational-empiricism, and prospectively positivism–procrysticism and
deprocrysticism. 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-mentativity/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation element of meaningfulness-and-teleology instigating the successive
transcendence-and-sublimity/sublation/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’-<including-virtue-as-ontology>’ 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—eliciting-of-prospective-supererogation’ in reflecting ‘immanent-ontological-contiguity’”,–as-operative-notional–deprocrypticism

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-recumulation-(as-to-‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-
 aetheticising-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’<sup>109</sup> of limited-mentation-capacity-deepening , pointing out that what is decisive/critical for inducing human virtue over vices-and-impediments<sup>105</sup> rather lies with the assessment of any such registry-worldview/dimension prospective ‘point of <amplituding/formative–
 epistemicity> causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity<sup>66</sup> in reflecting holographically-(<conjunctively-and-transfusively> the ontological-contiguity<sup>66</sup>—of-the-human-institutionalisation-process<sup>67</sup>)’ as so-implied by the prospective registry-worldview/dimension

supererogatory–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-conflicatedness’–as-to-
totalitative-reification<sup>106</sup>–in-singularisation‘–as-veridical-epistemic-determinism’ in order to
construe/assess/supersede by its induced virtue at the prospective constructiveness-of-ontological-performance\(^7\)-<including-virtue-as-ontology> over vices-and-impediments\(^7\) at the destructuring-threshold-(uninstitutionalised-threshold \(^1\)/presublimating–desublimating-decisionality)~of-ontological-performance\(^7\)-<including-virtue-as-ontology> as of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^9\). The overall emphasis herein of the conjunction between psychopathic manifestation with the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\) arises in the sense that as previously articulated the ‘postlogism’/psychopathy-as-of-preconverging-or-dementing\(^19\)–apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold\(^102\)/presublimating–desublimating-decisionality)~of-ontological-performance\(^7\)-<including-virtue-as-ontology>’ manifestation of any given registry-worldview/dimension is just a difference-in-kind/difference-in-aposteriorising-or-logicising\(^2\) on the basis of the same <amplituding/formative–epistemicity>totalising/circumscribing/delineating supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^3\) construed as of the ‘underlying apriorising/axiomatising/referencing–psychologism/mental-schema’ of the given registry-worldview’s/dimension’s \(^8\)reference-of-thought\(^24\) devolving \(^5\)meaningfulness-and-teleology\(^7\). Thus a registry-worldview’s/dimension’s ‘postlogism’/psychopathy-as-of-preconverging-or-dementing\(^19\)–apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold\(^1\)/presublimating–desublimating-decisionality)~of-ontological-performance\(^7\)-<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-

threshold ∼/presublimating–desublimating–decisionality⟩-of-ontological-performance ∼-⟨including-virtue-as-ontology⟩ to be (as of ⟨amplituding/formative⟩ wooden-language-(imbued—temporal—mere-form/virtualities/dereification ∕akrasiatic-
‘preconverging/dementing’—qualia-schema’—at-its-uninstitutionalised-threshold ∼-it-wrongly-
implies-as-nondescript/ignorable—void ⟩ at the registry-worldview’s/dimension’s destructuriing-threshold-of-ontological-performance —⟨including-virtue-as-ontology⟩’
ontologically-flawed inordinary/unexpected/anormal catching-up-by-extrinsic-attribution for social-functioning-and-accordance as from the supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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 transcendency-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-
axiomatising as of its supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument from the prior registry-worldview’s/dimension’s given supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’, and equally
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~ for
aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social
"meaningfulness-and-teleology") eliciting adhoc conjugated-postlogism" social dynamics as of
conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-
exacerbation/conjugated-social-chainism-or-social-discomfiture-or-negative-social-
aggregation/conjugated-temporal-enculturation-or-temporal-endemisation. Likewise, the same
registry-worldview/dimension prospective destructuring-threshold-(uninstitutionalised-
threshold //presublimating–desublimating-decisionality)–of-ontological-performance’ -
\(<\text{including-virtue-as-ontology}>\) construed rather as of its manifest ‘preconverging-or-
dementing’ –apriorising-psychologism-as-of-postlogism’ /psychopathy-{as-of-the-
‘preconverging/dementing’–qualia-schema’-at-its-uninstitutionalised-threshold’--it-wrongly-
implies-as-nondescript/ignorable–void} at the registry-worldview’s/dimension’s
destructuriing-threshold-of-ontological-performance’ \(<\text{including-virtue-as-ontology}>\)’
ontologically-flawed inordinary/unexpected/anormal catching-up-by-extrinsic-attribution for
social-functioning-and-accordance now construed rather as from the
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the
prospective registry-worldview/dimension for
aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social
"meaningfulness-and-teleology” speaks of the de-mentative/structural/paradigmatic
manifestation of the given prior registry-worldview’s/dimension’s corresponding
notional~procrypticism/notional~disjointedness (whether such a corresponding
notional~procrypticism/notional~disjointedness, starting as from the basis of ‘fundamental
animality failing dispensing-with-immediacy-for-relative-ontological-completeness’ -by-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with recurrent-utter-uninstitutionalisation, ‘failing-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with base-
institutionalisation–ununiversalisation, ‘failing-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with universalisation–non-positivism/medievalism, ‘failing-preempting—disjointedness-as-of-reference-of-thought,-as-to-‘\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\amplituding/formative–epistemicity>growth-or-conflatedness\rangle/\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\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as-reproducibility-of-aestheticisation for the prospective registry-worldview/dimension
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as renewed
meaningfulness-and-teleology infrastructure induced difference-in-nature/difference-in-
apriorising-or-axiomatising. 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 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/comemplative-distension for living-development–as-to-personality-development’
associated with ‘postlogism/psychopathy-as-of-preconverging-or-dementing—apriorising-
psychologism destructuring-threshold-{uninstitutionalised-threshold/presublimating–
desublimating-decisionality}–of-ontological-performance’-<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/comemplative-distension for living-development–as-to-personality-development’
associated with ‘prelogism/postconverging-or-dialectical-thinking—apriorising-psychologism
constructiveness-of-ontological-performance’-<including-virtue-as-ontology>’ (as from within
the very same registry-worldview/dimension
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 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

‘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 in ordinary/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 registry-worldview/dimension for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social

meaningfulness-and-teleology so-construed as difference-in-nature/difference-in-apriorising-or-axiomatising.

Hence, ‘all the human home that exists’ is as of the full implications of the perpetuation in reflecting holographically~<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as it explains what is the human and its becoming beyond any epochally blinded nombrilism. But then while realistically the ontological-contiguity—of-the-human-institutionalisation-process is driven as of human dimensionality-of-sublimating~

disposition of all registry-worldviews/dimensions is very much capable of countenancing however fragile prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness’ -(sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness’/formative–supererogating<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 is, until when that fragility is exploited by temporal sophistic/pedantic dispositions in wrongly and cynically implying the equivalence of prospective intemporal-projection and prior temporal-projection as to when ancient Sophists elicit the contemplation of Socratic philosophers intemporal ‒universalising-idealisation narrative in terms of their epochal <amplituding/formative> wooden-language<(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology”-as-of—’nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications>) non-universalising narrative, as to when medieval-scholasticism fail to engage prospective budding-positivism/rational-empiricism ‘meaningfulness-and-teleology’ and harkening rather to its dogmatic pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, and as to when modern day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness⟩) seems to be blinded to the implication of ‘prospective event’/aporetic thinking implied deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought’ and take the route of eliciting disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’”’ unconstrained to existential-reality as of
ontological-primemovers-totalitative-framework such that even the idea of a human existential narrative tends to be put into question together with a tendency to question the pertinence of historically transformative figures and movements, and so in a 'disparateness-of-conceptualisation-unforegrounding-disentailment-failing-to-reflect-immanent-ontological-contiguity' impotence-inducing exercise' (as to the fact that where there is uncertainty, whether real or unreal, ontological implications cannot then be effectively derived). The manifest reality of human ontologisation/ontological-veracity/aestheticisation-towards-ontology is thus one that is ever sub-ontological-as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating-nascence> as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint–imbued–notional–firstnaturedness–temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence–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/throwness-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/throwness-disposition–as–reproducibility-of-aestheticisation

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desublimating-decisionality\textgreater{}-of-ontological-performance\textless{}-{including-virtue-as-ontology}\textgreater{} with regards to their given reproducibility---mathesis/motif/thrownness-disposition,\textless{}-as--reproducibility-of-aestheticisation; with the underpinning--suprasocial-construct, \textlangle{}amplituding/formative\rangle{} wooden-language\{(imbued---averaging-of-thought\textless{}-as-to- leveling/ressentiment/closed-construct-of-- meaningfulness-and-teleology\textgreater{}-as-of- ‘nondescript/ignorable--void ’--with-regards-to-prospective-apriorising-implications\}\textrangle{} and sophistry in their ‘presencing---absolutising-identitive-constitutedness'' finitism of aestheticisation’ dynamics seemingly substituting in effect for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology as of ‘human-subpotency--aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint nonpresencing-<perspective--ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’. The \langle{}amplituding/formative--epistemicity\rangle{} causality-as-to-projective-totalitative--implications,- for-explicating-ontological-contiguity of relative-ontological-incompleteness /relative-ontological-completeness\textlangle{}-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\rangle{} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textlangle{}-of-the-human-institutionalisation-process\rangle{} critically and insightfully highlights, in reflection of inherent human-subpotency--aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint---imbued- ‘notional--firstnaturedness--temporal-to-intemporal-dispositions<so-construed-as-from-perspective--ontological-normalcy/postconvergence>’--existentialism-form-factor, that ‘all registry-worldviews/dimensions are ever always at the crossroads of knowledge-reification’ and sophistry as the latter is facilitated by underlying social <amplituding/formative> wooden-

But then human temporality\(^{9}\)/shortness loses sight of this ‘parrhesiastic instigative intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’.

dispensing-with-immediacy-for-relative-ontological-completeness —by-
reification /contemplative-distension ’). Such an ‘absolutising disposition with the registry-
worldview/dimension mere-form of reproducibility—mathesis/motif/thrownness-disposition,—
as—reproducibility-of-aestheticisation’ is what underlies disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect—‘immanent-ontological-contiguity ’> at a
registry-worldview/dimension destructuring-threshold-{uninstitutionalised-
threshold ~/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

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supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ on the basis that such social practices are absolutely deterministic of ‘meaningfulness-and-teleology’. In other words, adherence to prospective knowledge-reification 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-confoundedness /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—nascence,—disclosed-from-prospective-epistemic-digression—as—of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-confoundedness sublimating-validation/desublimating-invalidiation 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 secondnaturally normativities, conventions, practices, etc. thus rendering prospective
‘immanent-ontological-contiguity’ along the very same reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of an ontologically-flawed human-subpotency dialogical-equivalence that ‘allows the mortals that we are to average our thoughts’ rather than existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supерerogatory–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–reproducibility-of-aestheticisation but rather prospective existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supерerogatory–epistemic-conflatedness constraining parrhesiastic aestheticisation of prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, that in all three cases looks down upon the notion of human-subpotency sophistic/pedantic pretence of foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism that is no more than complexification of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’>. Critically as of such parrhesiastic instigation of prospective relative-ontological-completeness the prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation ‘sycophantic-sophistic pretences of candour’ are
edgily/incisively trampled-upon parrhesiastically as the Socratic philosophers go out of their way to highlight the intellectual discredit of the sophists, as budding-positivists go out of their way to highlight medieval-scholasticism dogma, and likewise suprastructuralism/postmodern-thought is beyond just our positivism–procrysticism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of institutional-being-and-craft and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) as of positivism–procrysticism ‘disjointedness-as-of- reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of its lack of prospective deprocrysticism–or–preempting—disjointedness-as-of- reference-of-thought foregrounding–entailment–(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^6\) in reflecting ‘immanent-ontological-contiguity\(^{10}\)’,–as-operative-notional–deprocrysticism supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; as all that is as of knowledge-reification at uninstitutionalised-threshold\(^2\) is necessarily as of prospective parrhesiastic instigation beyond the priorly parrhesiastic instigated reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. In all these three instances of parrhesiastic instigation for human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, it is important to grasp that their validation lies in their ‘parrhesiastic <amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought of \(^3\)reference-of-thought-level reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ construed as
disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’> in human-subpotency dialogical-equivalence as of non-
universalising sophistry reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation secondnatured normativities, conventions, practices, etc. as
of its lack of prospective Socratic philosophers universalising-idealisation foregrounding—
entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-
contiguity’),—as-operative-notional—deprocrypticism

**supererogatory**—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument ’; likewise the
budding-positivists are not obstinate as all the possibility for prospective transcendence-and-
sublimity/sublimation/superyogation/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—superyogatory–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>superyogatory—de-mentative/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-
superyogatory–epistemic-conflatedness implied prospective relative-ontological-

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\(3\) implied prospective relative-ontological-
completeness\(8\) parrhesiastic instigation implications of ‘deprocrypticism–or–preempting–
disjointedness-as-of–reference-of-thought’ as the \(^4\) foregrounding–entailment–
(postconverging–narrowing-down–sublimation as to existence–as-sublimating-withdrawal–
eliciting-of-prospective-supererogation\(5\) in reflecting ‘immanent-ontological-contiguity’\(6\)–as-
operative-notional–deprocrypticism at \(^8\) reference-of-thought-level for devolving
meaningfulness-and-teleology\(9\), and ‘not contrasting-and-comparison disparateness-of-
conceptualisation–<unforegrounding-disentailment–failing-to-reflect–immanent-ontological-
contiguity’\(10\) in human-subpotency dialogical-equivalence of positivism–procrypticism’s
(disjointedness-as-of–reference-of-thought reproducibility—mathesis/motif/thrownness-
disposition–as–reproducibility-of-aestheticisation secondnared normativities, conventions,
practices, etc. as of its lack of prospective ‘deprocrypticism–or–preempting–disjointedness-
as-of–reference-of-thought\(^4\) foregrounding–entailment–(postconverging–narrowing-
down–sublimation as to existence–as-sublimating-withdrawal–eliciting-of-prospective-
supererogation\(5\) in reflecting ‘immanent-ontological-contiguity’\(6\)–as-operative-
notional–deprocrypticism \(^{supererogatory}–\) acuity/perspicacity/astuteness/edginess/incisiveness–
of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’.
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

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that much of such thought is poorly operant given its ad-hoc depth of knowledge-reification—gesturing/process as of disparateness-of-conceptualisation—unforegrounding-disentailment—failing-to-reflect-‘immanent-ontological-contiguity’ implications, and along the same parrhesiastic prospective epistemic-ricochetting/transepistemicity line this author is very much befuddled of a perverted exercise to undermine the originality of this work supposedly because of the theoretical orientation by a naïve ad-hoc synonymising exercise that this author is very much confident fails as it overlooks the coherence and knowledge-reification—gesturing/process articulated herein. Generally, such perversion of thought as it discreetly networks fails society in the long-run when it seems to assume a foreshadowing posture with regards to what can be thought or not thought as of a ‘realpolitiking of thought’ exercise. Such intellectual shadiness of vague highmindedness is no more different from the gross inanity of ancient sophists or medieval-scholastic pedants, as of naïve shallow-minded incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation as of a poor sense of intemporality /longness beyond earthly materialism. The transepistemic/epistemic-ricochetting veracity of all singularising/immanenting subject-matters/domains-of-study ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’—as-operative—notional—deprocrypticism’ reflecting 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 the implications of philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or—

In another respect this author’s re-elaboration of postmodern difference conception, as of ontologically-veridical difference-confoundedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism contends that this effectively captures-and-reflects the evolving reality of existential-contextualising-contiguity knowledge-reification of human meaningfulness-and-teleology, and so over analytic atomising/taking-to-pieces formalisation approach as of identitive-constitutedness-as–‘epistemic-totality’-.
dereification\textsuperscript{\textdegree}-in-dissingularisation -as-flawed-epistemic-determinism that goes on to analyse as if all the analysis that has ever been is as of presencing—absolutising-identitive-constitutedness\textsuperscript{13} while ignoring the causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\textsuperscript{66} of human underlying relative-ontological-incompleteness\textsuperscript{86}/relative-ontological-completeness\textsuperscript{48}-(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 -<including-virtue-as-ontology> as from past to present to future with regards to existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{87}. 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\textsuperscript{86}-in-dissingularisation -as-flawed-epistemic-determinism\textsuperscript{48} 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\textsuperscript{38} and then reifies-out conceptualisations as of difference-conflatedness\textsuperscript{\textdegree}-as-to-totalitative-reification\textsuperscript{86}-insingularisation\textsuperscript{\textdegree}-as-veridical-epistemic-determinism\textsuperscript{92}. The implication here is that quite often when required to explicate social phenomena outside the framework of such abstract atomising/taking-to-pieces formalisation approach, what happens is that responses will often tend not to be as of the direct import of such analytical atomising/taking-to-pieces formalisation frameworks of supposed reification\textsuperscript{\textdegree}/elucidation, but rather as extra-contemplative articulations and commentaries that in many ways fall back into the very wooden-language-\{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{99}-as-of-‘nondescript/ignorable–void ‘-with-regards-to-
prospective-apriorising-implications⟩ 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

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’<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 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>
) 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 implicit immediate-constraining ontological-primemovers-totalitative-framework
transcendence-and-sublimity/sublimation/supererogatory de-mentativity whereas the human
world is rather blurry in this regard and hence requires the requisite explicited insight about existence as of its ecstatic singularity for its appropriate approach for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In many ways such an insight is often implied in the natural sciences as of its relative transparency of cause-and-effect reification of existential-contextualising-contiguity but not by a naïve/mimicked formalisation as of mere conceptual patterning. Consider in this regard the implications of interpreting natural science transcendental-enabling/sublimating/supererogatory-de-mentativity knowledge say between Mendelian heredity and DNA genetics or say Descartes Physics and Newton and Leibniz Physics on the basis of naïve formalisation as of conceptual patterning, then in many ways the latter contributors would be poorly appreciated given that the spectacular transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications of their studies are massively overlooked by a poor appreciation that knowledge is critically all about formalisation as of conceptual patterning rather than existential-contextualising-contiguity knowledge-reification. Actually, formalisation in the natural sciences and mathematics is the effective ‘formatting outcome’ of an implicated creative process of existential-contextualising-contiguity knowledge-reification. This process is one of human limited-mentation-capacity-deepening as of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for existential-contextualising-contiguity knowledge-reification’, inducing successive differences of ontological-performance —<including-virtue-as-ontology> of meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ with increasing prospective relative-ontological-completeness’ reflected as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic—
determinism\textsuperscript{21}, and not just a prior formalisation exercise as mere conceptual patterning as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} reflected as of identitive-constitutedness\textsuperscript{14}-as-‘epistemic-totality’\textsuperscript{49}-dereification\textsuperscript{95}-in-dissingularisation\textsuperscript{77}-as-flawed-epistemic-determinism\textsuperscript{21}; with ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{27}—unenframed-conceptualisation for existential-contextualising-contiguity\textsuperscript{10} knowledge-reification\textsuperscript{79}, inducing successive differences of ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> of meaningfulness-and-teleology\textsuperscript{109} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human\textsuperscript{amplitudes}<formative–epistemicity>totalising–purview-of-construal’ with increasing prospective relative-ontological-completeness\textsuperscript{85} rather reflected as of ontologically-veridical difference-conflatedness\textsuperscript{17}-as-to-totalitative-reification -in-singularisation\textsuperscript{99}-as-veridical-epistemic-determinism\textsuperscript{17} which implied singularisation\textsuperscript{77}/epistemic-immanence/veridical-epistemic-determinism enables transcendence-and-sublimity/sublimation/supererogatory~de-mentativity which is ‘concurrently formatted as formalisation’. Thus we know of the recurrent stories of ‘mathematics invented by physicists or mathematicians working under the physics existential-contextualising-contiguity\textsuperscript{38} guise’ as of the insight of their existential-contextualising-contiguity\textsuperscript{18} knowledge-reification\textsuperscript{76} of the physics domain-of-study, with such mathematics ‘very often not well presented but essentially sublime’, and thereafter such existential-contextualising-contiguity\textsuperscript{18} initially reified mathematics is further reified as of mathematics more generalised-level of existential-contextualising-contiguity\textsuperscript{18} insight while ‘exquisitely formalised in concurrence’. This reality of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{27}—unenframed-conceptualisation for existential-contextualising-contiguity\textsuperscript{10} knowledge-reification\textsuperscript{79}, inducing successive differences of ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> of meaningfulness-and-
teleology\textsuperscript{9} 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{19}’ is very much obvious from the accounts of ‘successive partial contributions-and-failures’ that lead to major breakthroughs in the natural sciences as of the ‘very same <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’; with this ontologically-veridical difference-conflatedness\textsuperscript{19}–as-to-totalitative-reification\textsuperscript{96}–in-singularisation\textsuperscript{5}–as-veridical-epistemic-determinism\textsuperscript{21} ‘repeating/repetition of ’ maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation for existential-contextualising-contiguity\textsuperscript{9} knowledge-reification\textsuperscript{86}, inducing successive differences of ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> of \textsuperscript{5}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{99}’ construed as occurring within the very same scientist, across scientists of the same interest-of-study in a generation, and across scientists of the same developing interest-of-study crossgenerationally as of the ‘very same <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. In this regard, we can appreciate that as of their differing ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> the threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-completeness\textsuperscript{27} is considered as postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism, and striving to operate the classical-mechanics—axiomatic-constructs in its projected prior relative-ontological-incompleteness\textsuperscript{3} is effectively preconverging-or-dementing—apriorising-psychologism; even
though both address the ‘very same physics’—amplituding/formative-epistemicity>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-verifydicality/existential-reality’. The implications of flawed formalisation credo as of conceptual patterning identitive-constitutedness—as-‘epistemic-totality’-dereification—in-dissingularisation—as-flawed-epistemic-determinism implied dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism extends, as of its flawed primacy of conceptual patterning on the basis of a conception of knowledge that tends to belittle and trivialise original knowledge contributions 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 singularity /epistemic-immanence/veridical-epistemic-determinism; while avoiding any such conceptualising naivety that may imply ‘existence in existence’ as this can only lead to flawed conceptualisations, <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag33 and logocentrism as of constitutedness13. Critically, no concepts have any veridical meaningfulness-and-teleology99 but only rather as of their conflatedness12 with existence, and cannot be construed as ‘existing in existence’ as implied by constitutedness which just leads to ontologically-flawed dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism implied identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-flawed-epistemic-determinism48. 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-confoundedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism ‘repeating/repetition of maximalising-recomposing-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-amplifying/formative-epistemicity-totalising-purview-of-construal’ with increasing prospective relative-ontological-completeness’ as of implied singularisation/epistemic-immanence/veridical-epistemic-determinism has fundamental amplifying/formative-epistemicity causality-as-to-projective-totalitative-implications-for-explicating-ontological-contiguity, as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity only arise as of human expansion of its reifying grasp of existential-contextualising-contiguity. Consider in this regard that the repeated maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation articulation by this author on the theme of conceptual patterning here further complements as of further articulated reification of this very theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-reification insight often goes missing with many a subscriber to the formalisation credo, as of reification along the three frames indicated above (as of same scholar interest-of-study, scholars of the same generation interest-of-study and scholars crossgenerationally developing interest-of-study). In this regard, the contribution of post-structuralist scholars like Foucault, Derrida, Lyotard, Lacan, Deleuze have now and then been belittled as not original, as of a very much naïve conceptual patterning conception of knowledge; going by their profound association with earlier scholars and more specifically Heidegger and Nietzsche. From a
creative existential-contextualising-contiguity perspective of knowledge construal, this is no less silly as dismissing and belittling as unoriginal the ideas of later physicists since their contributions are just more evolved formalisation as of conceptual patterning of concepts originally/ as-of-event available to earlier contributors to the ‘traditional classical mechanics axiomatic-construct’ propounded by Newton together with the conceptual patterning influences of Galileo, Descartes, Leibniz, etc. as of the conceptual patterning of such concepts like space, time, force, etc. Such a conclusion certainly reflects a ‘massive ontological dearth’ in failing to appreciate the creative existential-contextualising-contiguity 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 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’. 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 knowledge-reification. 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 deprocrypticism—or–preempting—disjointedness-as-of–reference-of-thought ontologically-veridical difference-conflatedness-as-to-totalitative-reification—in-singularisation-as-veridical-epistemic-determinism. We can equally appreciate that much of the disseminative rational-empiricism/positivism implications of the works of such pioneers like Copernicus, Galileo, and specifically Descartes, etc. created ‘a rational-empiricism/positivism disseminative metaphoricity orientation making the human subject thinking as of mathesis universalis conceptualisation central’ reflected by Descartes ‘I think therefore I am’, and as followed and adopted to resolve various human knowledge issues by subsequent thinkers in successive generations as of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 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 positivistm/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\textsuperscript{2} knowledge-reification\textsuperscript{2} for transcendence-and-sublimity/sublimation/superroratory-de-mentativity. But then with regards to the social notwithstanding its high emotional-involvement disruptiveness to knowledge, more profoundly existential-contextualising-contiguity\textsuperscript{18} knowledge-reification\textsuperscript{18} here implies human displacement/decentering even though our temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{9} dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental meaningfulness-and-teleology\textsuperscript{9}. This further speaks to the fact that human knowledge is much more than distantly/remotely abstracted conceptions of meaningfulness-and-teleology\textsuperscript{9} of trite existential-contextualising-contiguity\textsuperscript{18} knowledge-reification\textsuperscript{18} \textlangle amplituding/formative–epistemicity\rangle causality—as-to-projective-totalitative-implications,—for-explicating-ontological-contiguity\textsuperscript{1}, 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\textsuperscript{1} knowledge-reification\textsuperscript{1} is ever always a ‘conflatedness totalising-entailing/nested-congruence’ as it aspires to grasping and articulating meaningfulness-and-teleology\textsuperscript{9} as portends to the wholeness/nested-congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human\textlangle amplituding/formative–epistemicity\rangle totalising—purview-of-construal’; with such construal in reality rather very much as of singularity\textsuperscript{2}/epistemic-immanence/veridical-epistemic-determinism rather than dissingularisation\textsuperscript{2}/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 depocrypticism–or–preempting—disjointedness-as-of—reference-of-thought conflatedness totalising-entailing/nested-congruence suprastructuralism conception herein is rather articulated as of singularisation’/epistemic-immanence/veridical-epistemic-determinism as of epistemic reflection of the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. Unlike the constitutedness rampant with human and social conceptualisations, it is important to grasp that conceptualisations in many a natural science domain tend to be naturally as of conflatedness totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity with ‘the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ implied with regards to all such seemingly ad-hoc conceptualisations being contiguously reflected across space and time’. We can consider in this regard the strongly nested-congruence/contiguity of seemingly disparate conceptualisations as force, energy, etc. in physics or hereditary and functional conceptualisations in biology; reflected as of the specifically ecstatically nested-congruence of such conceptualisations with the existential wholeness, and so more than just abstractable conceptualisations out of sync with effective nesting as of the existential wholeness. In other words, the nestedness of the conceptualisations imply that there is a natural or existential cogency-and-fluidity among the concepts, speaking-of-and-reflecting their wholeness; the implication is not necessarily that all the whole field-of-study must be grasped.
all at once but rather that this existential cogency-and-fluidity speaking-of-and-reflecting wholeness must insightfully be grasped before articulating existentially/ontologically pertinent conceptualisations that are equally cogent-and-fluid with the wholeness. That underlying dynamic theoretical-conceptual-operant interrelatedness speaking of 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-sublimiting-withdrawal, eliciting-of-prospective-supererogation/“as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporetic-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-


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for its knowledge
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> 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 ⁻<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> of an outright social emanance as arising from ‘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 ‘abstract cumulation of human memorisation and knowledge immanence’ is beyond the human neuropsychological background, and as human consciousness as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ⁻<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> is of an altogether social and socio-psychological immanence; with the implications that a hypothetical instantaneous erasure of all humans memory and knowledge will lead to humankind’s retrograding to its most basic animalistic background potential for social emanence as of the
of immanence-function-conflatedness insight as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -<imbued-and-
perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>. This immanence-function-conflatedness insight is effectively what marks prospective deprocryticism/preempting—disjointedness-as-of-reference-of-thought as of an utterly different protensive self-consciousness from our hesitant and occlusive positivism–procrypticism self-consciousness. Hence existence’s ecstatic singularity is very much akin with the Deleuzian plane of immanence construed herein as of existence’s ecstatic singularity immanence/internal-necessity <amplituding/formative–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-incompleteness; respectively as of positivism and deprocrypticism. If by anticipation we do know immanently that a non-positivism mindset is bound to a non-positivistic-as-existentially-superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of dementative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-conflatedness with the obviousness there is no point implying an ontologically-flawed objectifying/contending discursivity in assessing the non-positivism existentially-superstitious inclination, the same implication will extend to notional−deprocrypticism immanence-function-conflatedness as of dementative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our positivism–procrypticism mental-disposition with no pretence of such a positivism–procrypticism ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of-reference-of-thought inclination. In other words, immanence-function-conflatedness is all about reflecting the straightforwardness of ontological-primemovers-totalitative-framework as of singularisation/epistemic-immanence/veridical-epistemic-determinism in arriving at ontological-veridicality over the human mindset flawed-and-naive
predisposition to make of its objectifying/contending discursivity as de-
mentatively/structurally/paradigmatically deterministic by mere mental-reflex of naively
elevating prior relative-ontological-incompleteness\(^1\)\(^5\) meaningfullness-and-teleology\(^9\) as if of prospective relative-ontological-completeness\(^7\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-
function-conflatedness\(^1\) equally highlights knowledge as of its essential organic construct implications. As a constitutedness\(^1\) 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/supererogatory-de-mentativity as of prospective relative-ontological-
completeness\(^7\)-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

invoke a more refined conception of ontological-primemovers-totalitative-framework as reflecting existence/intrinsic-reality/ontological-veridicality. Such a refinement while cognisant of the pertinence of falsifiability and validation is more in line with the Lakatosian research-programme perspective given the complexity of the social just as many a complex domain in the natural sciences in effect assume the research-programme epistemic model; consider that while the natural sciences are generally more amenable to strong immediate cause-and-effect determination, such complex studies like string theory in physics, medical research, etc. send to
assume in effect the research-programme epistemic model. The underlying insight here is that many a complex study purview as well as the study of the social given its poorly constraining immediate cause-and-effect determination, renders knowledge validation more of a ‘construct of comprehensive-coherence and competitive claim to ontological pertinence as of extensive research-programme implications’, but this should however implicitly reflect concurrently the underlying notions of falsifiability\(^{(40)}\)-or-deferring-falsifiability\(^{(40)}\) 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\(^{(13)}\) knowledge-reification\(^{(3)}\) 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\(^{(13)}\) knowledge-reification\(^{(3)}\). This insight equally informs this author’s supplanting-conviction-as-to-profound-supererogation — postconverging/dialectical-thinking — apriorising-psychologism that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further existential-contextualising-contiguity\(^{(13)}\) knowledge-reification\(^{(3)}\), as well as existential-contextualising-contiguity\(^{(13)}\) knowledge-reification\(^{(3)}\) as of the disposition for advancing the metalevel transversality-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\(^{(43)}\) foregrounding—entailment-(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{(50)}\) in reflecting ‘immanent-ontological-contiguity ’),—as-operative-notional—deprocrypticism of the ‘de-mentative/structural/paradigmatic disseminative
implications of postmodern and other human sublimation-inducing—
textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-
existence’ thought, that the ontological-pertinence assumes ontological-primemovers-
totalitative-framework unassailability; and so, not for the mere sake of research-programme
extensiveness but as of its internal constraining to falsifiability -or-deferred-falsifiability and
validation-or-deferred-validation as of existential-contextualising-contiguity knowledge-
reification as implied by the articulation of ontological-good-faith/authenticity herein as of
reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme ‘
‘implicitation of ontological-primemovers-totalitative-framework’, on the basis that the very
first epistemic frontier for ontological-pertinence lies with the scholarly developed creative
insight for existential-contextualising-contiguity knowledge-reification as knowledge.
Ultimately, postmodern-thought has been unassailable to vague scepticism and ontological-bad-
faith/inauthenticity criticism exactly because of its strong scholarly research-programme
existential-contextualising-contiguity knowledge-reification, and thus an immanence-
function-conflatedness insight in the study of the social as of its inherent complex nature is
certainly justified to adhere to a research-programme epistemic model as herein articulated. In
another respect, while intellectualism as of organic knowledge implications in many ways
commands massive social deference and adherence, it is equally important not to naively
assume that at uninstitutionalised-threshold, 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-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\(^{a}\)-as-of—
’nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications\rangle} socially
intelligible ‘meaningfulness-and-teleology’ conceptualisation in \(<\textit{amplituding/formative–}

metaphoricity as such ironises on social intellectual nihilism as it is bent on undermining any
temporality\(^{b}\)/shortness as of ontological-faith-notion-or-ontological-fideism—imbued-
existential-reality solipsistic intemporality\(^{c}\)/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\(^{d}\) manifestations that usurp and undermine human
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Further, while
‘human projected conception of knowledge cumulation’ seems to be ever always ‘perceived
absolutely as within an only same institutionalisation ‘reference-of-thought’, with their merits
at least for expanding human mastery of its environment at their given level as well as their
defects as of undermining the possibility for prospective knowledge, for instance as of the
animistic social-setup to perceive its animistic knowledge system as absolute, as of the
medieval/non-positivism social-setup to perceive its medieval scholasticism as absolute or as of
our positivism–procrypticism social-setup to perceive our positivism–procrypticism humanistic
knowledge system as absolute; it is immanence-function-conflatedness\(^{e}\) by its implied internal-
necessity construct that best reflects the reality of human knowledge cumulation by the
ontological-contiguity\(^{f}\)—of-the-human-institutionalisation-process\(^{g}\) as of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology\(^{h}\) 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 de-mentating/structuring/paradigming as of their ultimate existential-contextualising-contiguity knowledge-reification as knowledge; such that the immediacy of contention of appropriateness of epistemic and methodological approaches is less critical, as ultimately all knowledge constructs and their epistemic and methodological commitments face their long term bottomline reevaluation as to their relative existential-contextualising-contiguity knowledge-reification as knowledge construed as their research-programmes. This speaks of the fact that such a conception of epistemic commitment as of research-programme is effectively one of epistemic singularisation /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-conflatedness reveals that it is the ‘projected research-programme of any given
knowledge construct as of its prospective relative existential-contextualising-contiguity to 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 -<as-to-perspective-ontological-normalcy/postconvergence-implies‘prospective-aporeticism-overcoming/unovercoming’>, and institutionalised, such <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag predispositions may actually be de-mentatively/structurally/paradigmatically stifling for the possibility of prospective knowledge and transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and more seriously so where the possibility of varied research-programme choices are difficultly entertainable without institutional backing for research needing major funding and/or resources. Finally, the research-programme epistemic model attends to the social as of the reality of human emotional-involvement by its extensiveness. Consider that many a transformative natural science idea have certainly been ‘supposedly gross conceptualisations’ but with varied social responses as of their given social epoch sensitivities; consider in this regard Copernicus and Galileo heliocentric world argument eliciting social sensitivities then and equally stark physics ideas at the beginning of the last century with relativity and quantum mechanics hardly eliciting any social sensitivities, rather as of the disarming effect on conventioning simply on the basis of their matter-of-fact cause-and-effect. In many ways the prospect of prospective knowledge very much lies with a shakeup of the social ‘sense of presence’ and this is not contradictory in the sense that if the present was all that great then its very transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity wouldn’t be occurring, and so existence/intrinsic-reality/ontological-veridicality warrants that transcendence-and-sublimity/sublimation/supererogatory—de-mentativity occurs as to conflict with the naïve social sense of presence as absolute, and so because it is all about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-amplitudes/formative-epistemicity>totalising-purview-of-construal’ but with contrastive underlying relative-ontological-incompleteness /relative-ontological-completeness - (sublimating-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/intelligibility/setup/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–deprocrypcticism. 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 singularity~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\textsuperscript{16}. This inherently projects a ‘practical picture of human epistemic
determination’ of ‘maximal disseminative human epistemic articulations at relative
uninstitutionalised-threshold\textsuperscript{12}’ 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\textsuperscript{12} selective epistemic-
veracity transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. In this
regard and at the general epistemic level of \textsuperscript{13}reference-of-thought\textsuperscript{13} 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\textsuperscript{17}’ as of difference-
conflatedness\textsuperscript{18}–as-to-totalitative-reification\textsuperscript{19}–in-singularisation\textsuperscript{20}–as-veridical-epistemic-
determinism\textsuperscript{21} \textsuperscript{<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–
implications,–for-explicating-ontological-contiguity }\textsuperscript{22} is one associated with increasing
thinning out of epistemic-veracity as of prospective relative-ontological-completeness\textsuperscript{23}
\textsuperscript{<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–
for-explicating-ontological-contiguity }\textsuperscript{24} induced from ontological-primemovers-totalitative-
framework. Central to such epistemic-veracity thinning out is the very essential process
behind increasing ontological-contiguity\textsuperscript{17}—of-the-human-institutionalisation-process\textsuperscript{17} 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>}
epistemic impertinence. Prospective notional–deprocrypticism necessarily implies a further
epistemic-veracity thinning out as of its prospective relative-ontological-completeness—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^40-or-deferred-falsifiability^40 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^72 <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^72 knowledge-reification^86 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^72, such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of ontological-primemovers-totalitative-framework as developed in the natural sciences tends to be poorly developed in many a domain-of-study of the social. In this regard, we can appreciate for instance in the physics and other natural sciences <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, the ‘thin epistemic-veracity line’ arrived at transversally as of concurrent cause-and-effect determinations that allows for developed singular or near-singular comprehensive explanations of phenomena ‘discarding the demonstrably impertinent conceptions’, while in contrast with many a domain-of-study in the social, without necessarily implying this as all-encompassing but still critically and substantively so, such a spearheading towards the ontologically decisive is lost/obliterated in an approach driven by theoretical and conceptual mutuality/equilibrium rather than a transversality~of-affirmative-and-unaffirmative–disambiguated~‘motif-and-apriorising/axiomatising/referencing’^101 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–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 mental-disposition ‘beyond just responsiveness to secondnatured institutionalisation’ but equally the capacity to assume dimensionality-of-sublimating—amplituding/formative/supererogatory de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality 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 behind the ‘inventing’ as of reasoning-through/messianic-reasoning with respect to ‘upholding and defending ontological-veridicality beyond constraining-and/or-secondnatured institutionalisation framework’ as well as actually perpetuating prospective ontologically-veridical sublimation-as-of-deprocrypticism-immanented-implications, and so as of a fundamental mental-disposition for perpetually preempting—disjointedness-as-of-reference-of-thought. With the foregoing immanence-function-conflatedness insight, of most critical importance and decisiveness as de-mentatively/structurally/paradigmatically anchoring futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism ‘meaningfulness-and-teleology’ is the need for a notional–deprocrypticism reconceptualised conception of the human construction-of-the-Self. In this regard, we can appreciate critically that hitherto and as
of a natural human predisposition to \textit{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}, the psychology traditions have tended to ad-hocly construe construction-of-the-Self as of a human-subpotency flawed absolutising epistemic reference, and so over an existence-potency-sublimating–nascence-disclosed-from-prospective-epistemic-digression-as-of\textit{totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness} absolutising epistemic reference, specifically as so-construed from our positivism–procrypticism registry-worldview/dimension flawed absolutising epistemic reference. The fact that existence/intrinsic-reality/ontological-veridicality precedes human-subpotency thus questions the veracity of the ontological orientation of traditional psychology/psychoanalysis; wherein ‘the human psychology of absolutising epistemic reference is wrongly conceived as of ontological-normalcy/postconvergence rather than as of epistemic-abnormalcy/preconvergence’ considering the necessarily decontorting human-subpotency psyche on the constraint of our ontologically-compromised reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of our \textit{totalising–thrownness-in-existence}. The implication here is that we cannot have a human-subpotency flawed absolutising epistemic reference that as of human-subpotency can surpass the ontological-veracity of the full-potency of existence/intrinsic-reality/ontological-veridicality as absolutising epistemic reference as of ontological-normalcy/postconvergence, and so given human-subpotency prior relative-ontological-incompleteness implied flawed prospective ontological-performance\textit{<including-virtue-as-ontology>}. Such a human-subpotency flawed absolutising epistemic reference for ‘meaningfulness-and-teleology’ can be construed as of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’; as of ‘human-subpotency

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 dementatively/structurally/paradigmatically bound to fail the ontological-performance71 -<including-virtue-as-ontology> 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-incompleteness98 -of-reference-of-thought as of an ontological-normalcy/postconvergence/referentialism notional–deprocrypticism perspective of analysis as of singularisation77/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\(^{17}\)-as-to-totalitative-reification\(^{37}\)-in-singularisation\(^{37}\)-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\(^{32}\) of the prior relative-ontological-
incompleteness\(^{39}\)-of- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior
relative-ontological-incompleteness\(^{39}\)-reference-of-thought mental-disposition reflects its
uninstitutionalised-threshold\(^{32}\) as a nondescript/ignorable–void (actually speaking of
akrasia-drag-denatured-and-preconverging-or-dementing -narratives) of notional-
discontiguity/epistemic-discontiguity\(^{46}\)-<shallow-supererogation\(^{96}\)-of-mentally-
aestheticised-preconverging/dementing –qualia-schema> by ‘resetting its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is flawed
at its uninstitutionalised-threshold\(^{39}\) thus taking a flawed posture of identitive-
constitutedness\(^{13}\)-as-‘epistemic-totality\(^{45}\’-dereification \(^{37}\)-in-disingularisation\(^{37}\)-as-flawed-
epistemic-determinism of notional-discontiguity/epistemic-discontiguity\(^{46}\)-<shallow-
supererogation\(^{96}\)-of-mentally-aestheticised-preconverging/dementing\(^{13}\)–qualia-schema>. Such
akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’
is reflected as of the ‘<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of the prior relative-ontological-
incompleteness\(^{39}\)- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity of living-development~as-to-personality-development, institutional-development~as-to-social-function-development and Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of~meaningfulness-and-teleology. Thus fundamentally the \textless amplituding/formative–epistemicity\textgreater causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity and orientations underlying construction-of-the-Self as of a notional~deprocrypticism conception is rather transformative, in reflecting its protensive-consciousness insight of varied human constructions-of-the-self as of institutional-cumulation/institutional-recomposure~as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing~perspective–ontological-normalcy/postconvergence-reflected~epistemicity-relativism) with successive registry-worldviews/dimensions human-subpotency reference-of-thought induced recurrently from the instigative \textless amplituding/formative–epistemicity\textgreater causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity of de-mentation\textless 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-prime movers-totalitative-framework. Thus intemporal ontological-performance <-including-virtue-as-ontology> ever always warrants human prospective relative-ontological-completeness-of-reference-of-thought for empowering and responsible meaningfulness-and-teleology for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance <-including-virtue-as-ontology> arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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
the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supererogatory-de-mentativity could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipatory possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology”-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance”-<including-virtue-as-ontology> as of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence4 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\textsuperscript{16}-in-singularisation\textsuperscript{12}-as-veridical-epistemic-determinism\textsuperscript{21}

\textit{<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-akrasiac-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\textsuperscript{9}/ontological-prime mover-totalitative-framework\textsuperscript{72} construal/conceptualisation with respect to prospective relative-ontological-completeness\textsuperscript{9}-of-reference-of-thought\textsuperscript{44}<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{9} in accounting for human differences of ontological-performance <including-virtue-as-ontology> across the successive registry-worldviews/dimensions reference-of-thought-level of ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> as well as the temporal-to-intemporal differences of ontological-performance\textsuperscript{72}-<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-akrasiac-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-
ontological-performance —<including-virtue-as-ontology> by its <amplituding/formative—epistemicity> totalising—self-referencing-syncetising/circularity/interiorising/akrasiatic-drag

epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness
2 epistemic perspective
1 in order to induce
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, so-construed as
superegoic cleansing as of living-development—as-to-personality-development, institutional-
development—as-to-social-function-development and Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development—as-infrastructure-of—
meaningfulness-and-teleology
9 in dispensing-with-immediacy—for-relative-ontological-
completeness—by-reification
8 /contemplative-distension /contemplative-distention; as of a
prospective psychoanalysis rather constrained to existence-potency—sublimating—nascence,—
disclosed-from-prospective-epistemic-digression-as-of—
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness
2 normalcy/postconvergence/referentialism as-to-
ontologically-uncompromised-ontological—amplituding/formative
notional—preempting—
disjointedness-as-of—reference-of-thought/notional—deprocrypticism. We can fundamentally
appreciate that just in reflecting holographically—conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process
9 is associated with
epistemic-veracity 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
the increasing existential ousting of superfluous notions like superstitions, etc., likewise ‘human
akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self
/ontological-fracturing/desublimation/gimmickiness complex’ as of prospective relative-ontological-
completeness epistemically shrinks with the ontological-contiguity —of-the-human-
institutionalisation-process
9. That is, in reflecting holographically—conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process
"
anamnesis of meaningfulness-and-teleology\textsuperscript{15} reflects prospective originariness-parrhesia, as spontaneity-of-aestheticisation as of recurrent transepistemic renewing of reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation’ (and so, in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{17} of the-human-institutionalisation-process\textsuperscript{97} dimensionality-of-sublimating — <amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutate-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as of difference-conflatedness—as-to-totalitative-reification\textsuperscript{86}—insingularisation—as-veridical-epistemic-determinism\textsuperscript{1} <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity\textsuperscript{1}). 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 /transvalutate-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation mental-disposition’) and not any ‘presencing—absolutising-identititive—constitutedness\textsuperscript{13} 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-conflicatedness). 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</include-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 —


<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—of-existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-
(uninstitutionalised-threshold\(^{11}\)/presublimating–desublimating-decisionality)–of-ontological-performance -<including-virtue-as-ontology>, as well as anticipate the overall human institutional process as herein conceptualised as of difference-conflatedness\(^{12}\)-as-to-totalitative-reification\(^{13}\)-in-singularisation\(^{14}\)-as-veridical-epistemic-determinism\(^{15}\)
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity\(^{16}\) of phronesis existential-contextualising-contiguity\(^{17}\). In concrete terms, we can contrastively construe of such akrasia-susceptibility-or-akrasiatic-drag complex <amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ existential desublimation manifestation of meaningfulness-and-teleology\(^{19}\) 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\(^{20}\) geared to undermine ontological-veracity’; but then the positivism–procrypticism perspective as of its prospective relative-ontological-completeness\(^{21}\) 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-referring-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) 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-referring-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) underlying nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-
preconverging-or-dementing\textsuperscript{19}-narratives) of its preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism acts of disjointedness ‘say like a plot to frame-up someone’; as the latter on occasion as of a positivism–procrypticism \textlt{amplituding/formative} wooden-language-(imbued—averaging-of-thought–\textlt{as-to-leveling/ressentiment/closed-construct-of–}
meaningfulness-and-teleology\textsuperscript{19}–as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications\textgt)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation
may be construed as smart while it construes of the former as abhorrent, but then not factoring
in its own abhorrence from futural Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{19} as
of prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation.
This point out the ontological-veracity for avoiding the absolutising/presencing—absolutising-
identitive-constitutedness\textsuperscript{13} referencing of psychology/psychoanalysis as of any human-
subpotency epistemic/notional–projective-perspective in prior relative-ontological-
incompleteness–of—reference-of-thought as of identitive-constitutedness–as–‘epistemic-
totality’–dereification\textsuperscript{20}–in-dissingularisation\textsuperscript{20}–as-flawed-epistemic-determinism\textsuperscript{20} of notional-
discontiguity/epistemic-discontiguity –\textlt{shallow-supererogation }–of-mentally-
aestheticised–preconverging/dementing –qualia-schema>, and the critical pertinence in this
regard of the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
Self /ontological-fracturing/desublimation/gimmickiness complex’ as it reflects a more
profound and fuller construct of the human psychological potency as of difference-
conflatedness–as-to-totalitative-reification–in-singularisation–as-veridical-epistemic-
determinism\textsuperscript{21} in ontological-contiguity\textsuperscript{16} as from existence-potency–sublimating–nascence,-
disclosed-from-prospective-epistemic-digression-as-of–\textlt{amplituding/formative–}
incisively about dialogical-equivalence level of contemplation induced transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity even as such a dialogical conception
arises as of mutual apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument say with
Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing—apriorising-psychologism> devaluing their
presencing—absolutising-identitive-constitutedness convitioning-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-
infrastructure-of—meaningfulness-and-teleology>
common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing—apriorising-psychologism> devaluing their
presencing—absolutising-identitive-constitutedness convitioning-referencing in medieval-
scholasticism pedantising/muddling/formulaic-hollowing-out—insubontologisation/subpotentiation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
ontological-incompleteness s or with a Rousseau Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology

as of social enlightenment common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/de-assertion/dundueness-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’s

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,
and so as of epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity that exploits the supposedly coherent ontological-commitment so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective intemporal-as-ontological metaphoricity. The reality thus is that prospective transcendence-and-sUBLImity/sublimation/supererogatory—de-mentativity from a—presencing—absolutising-identitive-constitutedness perspective is not actual ‘meaningfulness-and-teleology’ but rather such is rather acting as a constrained metaphoricity upon a social-setup supposedly coherent ontological-commitment to which the social-setup cannot overtly turn around and wholly assume a contradictory nihilistic disposition; with metaphoricity rather inducing prospective ‘meaningfulness-and-teleology’ mostly as of prospective crossgenerational reasoning-from-results/afterthought. In this regards as of the possibility of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of meaningfulness-and-teleology as of prospective notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory de-mentativity, this author is of the opinion that any intellectual endeavour must procedingly guarantee that it is truly involved in a transparent ontological reification exercise exclusively as of the full existence-potency-sublimating-nascence disclosing from prospective-epistemic-digression as of amplituding/formative-epistemicity totalising-renewing-realisation/re-perception/re-thought, in supererogatory-epistemic-conflatedness reflection of its ontological-veracity or ontological-impertinence, and so rather than subject to sophistry, as the latter instance will fundamentally undermine and ridicule the underlying intellectual a priori aspiration for reification. In this regards, and as of extensive contemplation, it is herein contended that in many ways such ontological virginity with regards to intellectual practice today is covertly being undermined at the more fundamental level of social emancipation contemplation, and explains why it has herein been seen as relevant to introduce the notion of ontological-bad-faith/inauthenticity anticipating of such anti-intellectual dispositions. As of a further indictment, this author is sceptical of ‘covert cohorting initiatives’ that substitute intellectual work for ontological-veracity with ‘politicised intellectualism’ as to which type of theories can be entertained or not, as if there can be knowledge without knowledge! Such cohorting initiatives pretences like those of many supposedly ‘thinking political societies’ since the end of the Cold War have rather had catastrophic consequences on the world all round in terms of the price of wars including with regards to the hegemonising policies these covert initiatives were supposed to instigate. Generally, the idea that such entities and initiatives covertly undermining the sovereignty of democracies, serve any given society, nation or human progressive purposes is rather counterproductive, as in fact this actually disrupts the natural course of sensible human answers to problems and issues and because of their parochial vision end up aggravating and escalating them, furthering a social narrative of double standards. The
last frontier one can contemplate of with regards to such a proclivity is when it comes to undermining the intellectual sovereignty as of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. Knowledge cannot and should not be forestalled because of any supposed politico-economic penchant. The idea that liberal society can only be upheld by artificial and anti-intellectual undermining of many a critical theory including postmodern-thought as of the vital possibility of human social regeneration, is ridiculous and speaks of intellectual lack of self-assuredness; with such institutional grip subterfuges rendering such inclinations just as objectionable as the former ousted communist regimes. Ultimately, it is up to free intellectuals to affirm themselves as to what they think society and human intellectual potential can be, beyond the institutional constraints geared to such naïve conventioning-referencing which seem to imply that as of its anti-knowledge posture it will determine the limits of what can be human knowledge. Human history has systematically shown that despite human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor there is an effective mechanism of human registry-worldview’s/dimension’s institutionalisation that draws out the best from mankind, and the more critical problem for human emancipation arises as of the contending sophistries that confuse-and-disrupt-as-of-significant-otherness that institutionalisation mechanism in one way or the other, and that’s why at all stages of human history, the reasoning-through/messianic-reasoning disposition has more critically focussed rather on calling out the prospective institutionalisation perturbation of such sophistries; especially when these show no qualm in integrating the most ignoramus of wooden-language–(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–
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 \textsuperscript{68}—as-to-totalitative-reification\textsuperscript{69}—in-singularisation\textsuperscript{70}—of-the-human-institutionalisation-process\textsuperscript{67}—as-veridical-epistemic-determinism\textsuperscript{71} \textsuperscript{72}<amplituding/formative–epistemicity> causality\textsuperscript{73}—as-to-projective-totalitative-implications,—for-explicating-ontological-contiguity’. Ontological-fracturing as such is a reflection of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and points out that the way we tend to conceptualise/construe-of idealisation as reflected in rules, institutional essence, institutional processes and ideals is ontologically-flawed/wrong as the assumption is one that tends to imply beyond-the-consciousness-awareness-teleology\textsuperscript{74}–<in-existential-extrication-as-of-existential-unthought> only human intemporal ontological-performance\textsuperscript{75}–<including-virtue-as-ontology> by mental-reflex, rather than the reality of human temporal-to-intemporal ontological-performance\textsuperscript{75}–<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–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–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-deferential-formalisation-transference>, ‘in order to be more ontologically pertinent and resilient constructs’, as they are otherwise subject to the
temporal denaturing of such idealisations with regards to their more profound transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications. In the same vein, we tend as of habit to construe of the fulfilment of human ideals as of the inherent institution and/or inherent individual identitive dispositions, rather than the fact that it is actually brought about by the de-mentative/structural/paradigmatic relations as of projected principles and essences implied intemporally (in cognisance of human temporal-to-intemporal-individuations-within-the-receptable-of-the-individual); and thus that our capacity to fulfil such principles and essences lies with our grasping-and-nurturing-appropriate-intemporal-individuation projection rather than falling back to identitive individual inherence or institutional inherence. As even where it may seem that any given individual or institutional ontological-performance-including-virtue-as-ontology> is inherent, the underlying de-mentative/structural/paradigmatic reality is rather guaranteed and accounted for as of the effective grasping-and-nurturing-appropriate-intemporal-individuation projection for ontological-performance-including-virtue-as-ontology> in that individual or institution rather than just identitive inherence. In the bigger scheme of things, human registry-worldview’s/dimension’s institutionalisation outcome as of deferential-formalisation-transference and percolation-channelling-in-deferential-formalisation-transference> doesn’t substitute for the <amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought as of the underlying dimensionality-of-sublimating-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 secondnatured institutionalisation. The bigger point here is that there is never going to be an inherent suprasocial or wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-
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 absolutising epistemic reference of ontological-veracity for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity idealisation. We can garner that it is intemporal individuations 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 in recurrent-utter-uninstitutionalisation that induced prospective base-institutionalisation and not a suprasocial or absolutising epistemic reference in recurrent-utter-


Critically, it is this grasping-and-nurturing-appropriate-intemperal-individuation projection ontological-performance‘—<including-virtue-as-ontology> over the flawed notion of individual inherent and institutional inherent absolutising epistemic reference of intemporality\textsuperscript{10}, as of the awareness of the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemperal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, that underlies the ontological-contiguity—as-of-the-human-institutionalisation-process\textsuperscript{67} as of its retrospective, present and prospective possibilities. This doesn’t speak of subjectivity, no more than a doctor’s judgment is necessarily subjective as to the fact of its validation going by the primacy of the ‘superior party’ that is existence-potency—sublimating—nascent,-disclosed-from-prospective-epistemic-digression-as-of<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought—in—supererogatory—epistemic-conflatedness //intrinsic-
reality/ontological-veridicality reflected in effective remedy as of ontological-primemovers-
totalitative-framework over imagined suprasocial or wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications) 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-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality sense of intemporal-projection behind its ‘inventing’ is lost; as is needed for prospective institutionalisation prospective relative-ontological-completeness epistemic want of prospective reasoning-through/messianic-reasoning to overcome the prior relative-ontological-incompleteness<sup>6</sup>

as-veridical-epistemic-determinism


projective-totalitative–implications, for explicating ontological-contiguity’, prospective reference-of-thought

setup has basic de-mentating/structuring/paradigming supposedly coherent ontological-commitment⁵ for its effective functioning which lays it prospectively exposed to metaphoricity⁵ as of prospective ontological-primemovers-totalitative-framework⁷ 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-superceratory–epistemic-conflatedness⁶
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-completeness⁴ of meaningfulness-and-teleology⁹. 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-drag¹, as of potentially the same ontological-performance⁷<-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-commitment⁵ but from a more profound level of appreciation this not the case as explained above, as in effect a society/social-setup conventioning projects correspondingly a profound supposedly coherent ontological-commitment⁵ as of its ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which is then enabling for the critical metaphoricity⁵ of prospective meaningfulness-and-teleology⁹ ontological-veracity implications of ontological-primemovers-totalitative-framework⁷ as of prospective relative-ontological-completeness⁸. In other words, as of transversality~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’¹¹ of human metaphoricity⁶ of temporal-to-intemporal–ontological-performance -<including-virtue-as-ontology>-of-narratives, we know that the
ontological-primemovers-totalitative-framework\textsuperscript{72} that underlies existence-potency~sublimating~nascence, disclosed from prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, in supererogatory~epistemic-conflatedness\textsuperscript{72} sublimating-validation/desublimating-invalidation implications of ontological-veracity is bound in the long run to select/skew-toward the intemporal/ontological over the temporal, whether as of internal cultural transformation or cultural diffusion. This is exactly why the overall ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—as-of-the-human-institutionalisation-process\textsuperscript{77} as of difference-conflatedness-as-to-totalitative-reification-as-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\textsuperscript{78}’ ultimately has a direction as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, notwithstanding de-mentative/structural/paradigmatic implications of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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\textsuperscript{102} as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating historicality/ontological-eventfulness\textsuperscript{77}/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> 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{5} from a long-term perspective, in the
ontological-performance\textsuperscript{1}, 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\textsuperscript{2} inducing prospective relative-ontological-completeness\textsuperscript{3} of reference-of-thought\textsuperscript{4} causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{5}. This ontology-driven assessment of intemporal\textsuperscript{6}/longness metaphoricity\textsuperscript{7} perspective rejects the often wrongly made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-pieces identitive-constitutedness\textsuperscript{8} as ‘epistemic-totality’\textsuperscript{9}–dereification –in-dissingularisation –as-flawed-epistemic-determinism\textsuperscript{10} 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-recomposuring-constructivism-towards-singularisation\textsuperscript{11} as of the causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{12} of prospective relative-ontological-completeness\textsuperscript{13}, and so-construed as of difference-conflatedness\textsuperscript{15}–as-to-totalitative-reification –in-singularisation –as-veridical-epistemic-determinism\textsuperscript{14} perspective. In other words, it is herein contended that the implied notion of relative truth expressed by postmodern-thought is not a rejection of truth as they are wrongly accused, but that truth deepens relatively with human limited-mentation-capacity-deepening\textsuperscript{16}; and this notion of relative truth is reflected in their works/research-programmes that undermine our causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{17} identitive-constitutedness\textsuperscript{18} as ‘epistemic-totality’–dereification –in-dissingularisation –as-flawed-epistemic-determinism\textsuperscript{19} perspective. Further, the implication as well is that the adjudicator as to transcendental-signifier/transcendental-enabling/sublimating/supererogatory–de-mentativity with regards to

Even though in the short-term/immediacy perspective the specific metaphoricity of say a scientific and liberal worldview narrative as implied with the industrial revolution may actually be in the most part ignored/overlooked in a pre-industrial society from a merely meaningfulness-and-teleology transmission/spreading perspective, the supposedly coherent ontological-commitment so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ exposes it to the metaphoricity of the scientific and liberal worldview narrative; wherein for instance such pre-industrial societies were constrained politically and as of national vision, economically and culturally to the effect of progressing industrialisation as it induced the requisite knowledge, skills, beliefs, lifestyle, organisations, etc. changes undermining systematically prior de-mentating/structuring/paradigming of societies. Such an overall prospective institutionalisation metaphoricity constraining is very
much unlike what we may naively imagine the prior human ‘meaningfulness-and-teleology’ to be from an after the fact analysis; since such a process is much more critically more than just ‘mere transmission/spreading of scientific and liberal ‘meaningfulness-and-teleology’ for say a suprasocial or <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 mindset processing’, but critically was an epistemic-ricochetting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology-⟨in-existential-extrication-as-of-existential-unthought⟩ unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity’ as of a self-consciously instigated prior suprasocial or <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⟩ comprehensive sense of prospective metaphoricity’. This points to a more comprehensive reality of human epistemic-veracity arising as of our <amplituding/formative–epistemicity> totalising~thrownness-in-existence with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability implications as of ontological-primemovers-totalitative-framework, in the long run our sense of epistemic-veracity is rather more aptly refined as of our overall existential knowledge insight as reflected with say the research-programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in many ways more profoundly as of a beyond-the-consciousness-awareness-teleology-⟨in-existential-extrication-as-of-existential-unthought⟩ nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ ricochetting that speaks of the de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective
relative-ontological-completeness appraisal. The reason for making this point is equally to undermine any overrating of human comprehensive contemplation of any such implied suprasocial or wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>)


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 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 de-mentative/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 for 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-
thinkers sharing a common emancipatory metaphoricity\textsuperscript{56} mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their \textsuperscript{19} universalisation projection or the Descartes, Galileos, Copernicuses, Newton, etc. with budding-positivism/rational-empiricism. But rather beyond such shared prospective apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument for meaningfulness-and-teleology\textsuperscript{99} that is instigative, metaphoricity\textsuperscript{56} is critically about the prospective ricochetting de-mentating/structuring/paradigming implications for inducing such prospective meaningfulness-and-teleology\textsuperscript{99} implications on the fabric of the social as an epistemic-totality\textsuperscript{76} framework beyond-the-consciousness-awareness-teleology\textsuperscript{99}-<in-existential-extrication-as-of-existential-unthought>, as the supposedly coherent ontological-commitment\textsuperscript{65} 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\textsuperscript{56}. This is so because in the long run transversality-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{101} of temporal-to-intemporal–ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>-of-narratives is rather as of ontological-primemovers-totalitative-framework\textsuperscript{72} selecting/skewing-towards intemporality\textsuperscript{7} 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{7} as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism. It is important thus to grasp that a social-setup value construct lies somewhere between the possibility of its
conventioning-referencing and its presencing—absolutising-identitive-constitutedness, Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, when it comes to assessing the possibility of prospective meaningfulness-and-teleology inducing of metaphoricity. It is not necessarily the case that a society that doesn’t or poorly appreciate the implication of science will value as of immediacy prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology like the cultivation of science over its conventioning-referencing as a cultural inclination or metaphysical predisposition or a creed; as we can appreciate the contrasting disposition towards the cultivation of science as in Europe and the Arabic world during the medieval period, or even disparity in ontological progressiveness within the very same societies at various epochs. Thus the assumption that any given society or period is absolutely turned/committed to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology including our modern period, is a flawed appraisal; as in many ways, beyond our <amplituding/formative–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 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.
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-dementing—apriorising-psychologism> devaluing their
teleology -<in-existential-extrication-as-of-existential-unthought> it will relate to ontological-veracity as relatively impertinent on critical occasions as of its apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument
<amplituding/formative–epistemicity>totalising–self-referencing-
 syncrretising/circularity/interiorising/akrasiatic-drag, and so-reflected socially as of the uninstitutionalised-threshold. The underlying insight about such ontological-veracity destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
 decisionality}–ontological-performance
<including-virtue-as-ontology> is that the state of human-subpotency is one where overall its capacity to reflect existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of–totalising–totalising–
renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-confalatedness as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is inherently limited such that human meaningfulness-and-teleology\textsuperscript{9} construal ever always varies as of ‘individual whim/impulsion narratives ontological-performance
‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications>) narratives ontological-performance
<including-virtue-as-ontology>', ‘suprasocial narratives ontological-performance
<including-virtue-as-ontology>' and ‘ontologically-hegemonising-narrative\textsuperscript{9} 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–totalising–totalising–renewing-realisation/re-
perception/re-thought,-in-supererogatory–epistemic-confalatedness/intrinsic-
profoundness of their social-stake-contention-or-confliction existential-investment, temporal–ontological-performance\textsuperscript{71}<-{including-virtue-as-ontology}>-of-narratives will drag out as of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism–apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}<-{shallow-supererogation}\textsuperscript{96}-of-mentally-aestheticised-preconverging/dementoing-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<-amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,in-supererogatory–epistemic-conflatedness\textsuperscript{3} of intemporal ‘ontologically-hegemonising-narrative’-ontological-performance>-{including-virtue-as-ontology}’, going by the fact that the supposedly coherent ontological-commitment\textsuperscript{8} 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 the prospective intemporal-as-ontological metaphoricity\textsuperscript{5} of ‘ontologically-hegemonising-narrative’-ontological-performance>-{including-virtue-as-ontology}’. The reality of a regular and stable dynamic of human temporal-to-intemporal–ontological-performance\textsuperscript{2}-<including-virtue-as-ontology>-of-narratives across the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism>), critically and naturally makes of anthropology more of a universally and operantly principled construction of human existence reification\textsuperscript{1} as of anthropopsychology, beyond more or less a traditional orientation categorising epistemic disposition with regards to human cultural life, the social and practices of specific societies, with respect to the coherence of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<c so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor

<c amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,<-
for-explicating-ontological-contiguity< as of the de-mentative/structural/paradigmatic

<c amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,<-
for-explicating-ontological-contiguity< of ‘human akrasia-susceptibility-or-akrasiatic-
drag/shiftiness-of-the-Self’ /ontological-fracturing/desublimation/gimmickiness complex’; as
reflected as of singularisation /epistemic-immanence/veridical-epistemic-determinism over
dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism. Basically, the
possibility in reflecting holographically<conjugatively-and-transfusively> the ontological-
contiguity< of-the-human-institutionalisation-process< arises as of human generation of
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> accordinging<as-of-varying-
individuations-contextually-transverse-desublimation/sublimation,<as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance <including-virtue-as-ontology>) ontological-performance<-
<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of the specific
destructuring-threshold<uninstitutionalised-threshold >/presublimating–desublimating-
decisionality<of-ontological-performance <including-virtue-as-ontology> of ‘human akrasia-
susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’ /ontological-
fracturing/desublimation/gimmickiness complex’. It is ultimately ‘ontologically-hegemonising-
narrative’ ontological-performance<including-virtue-as-ontology>’ that is implicated with
respect to the supposedly coherent ontological-commitment< so-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’ opening it up to prospective
syncretising/circularity/interiorising/akrasiatic-drag. Besides and overlaid on this underlying human-subpotency background deficiency as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, is the reality that human 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/presublimating—desublimating-decisionality)—of-ontological-performance—<including-virtue-as-ontology> effect of social-construct settings with regards to individual possible constructive/institutionalising/nascent—sublimating-decisionality construal of ontological-veracity is validated by the idea that even the most assured critique in the ontological-veracity of their ideas when this elicits the uninstitutionalised-threshold cannot just articulate them as if the social-construct is ‘purely/absolutely receptive-as-constructive/institutionalising/nascent—sublimating-decisionality to ontological-veracity’ but need to implicitly recognise the social-construct predisposition to destructure such meaningfulness-and-teleology as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold, and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension /contemplative-distension to strategically articulate such meaningfulness-and-teleology going by the possibility of the social-construct as of its potential constructive/institutionalising/nascent—sublimating-decisionality significant otherness to tolerate it in the immediacy, even as the social-construct is rather predisposed in the immediacy to destructure at this uninstitutionalised-threshold as of its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’. From the foregoing, while the supposedly coherent ontological-commitment so-implied as of a social-setup ‘self-assuredness-of-
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,—
for-explicating-ontological-contiguity for affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring—<as-to-postconverging-or-
dialectical-thinking”—apriorising-psychologism> of prospective registry-worldview/dimension.

The ultimate point here being that critically the notion of human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity more often than not occur as ‘reasoning-
through/messianic-reasoning projection-beyond-the-presencing-human-self-consciousness-as-
reinventing-prospective—nonpresencing—perspective–ontological-
normalcy/postconvergence—human-self-consciousness’ rather than as it can wrongly be
implied with ‘reasoning-from-results/afterthought postures as of presencing—absolutising-
identitive-constitutedness self-consciousness mastery and direction’ which are rather
ontologically-flawed <amplituding/formative–epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag”. In this regards, ontological-veracity as of
a perpetual predisposition for prospective relative-ontological-completeness is ensured by
supposedly coherent ontological-commitment to undermine the social-construct predisposition
to destructure ‘meaningfulness-and-teleology as of its conventioning-referencing for social-
functioning-and-accordance at its uninstitutionalised-threshold, and enable the construal of
prospective ontological-veracity by ‘ontologically-hegemonising-narrative ontological-
performance’—<including-virtue-as-ontology>, as of ontologically-veridical difference-
conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic—

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determinism\textsuperscript{11}, over ‘individual whim/impulsion narratives ontological-performance\textsuperscript{7} -\langle\textit{including-virtue-as-ontology}\rangle’, ‘\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⟩) narratives ontological-performance\textsuperscript{7} -\langle\textit{including-virtue-as-ontology}\rangle’ and ‘suprasocial narratives ontological-performance\textsuperscript{7} -\langle\textit{including-virtue-as-ontology}\rangle’ in their various flawed identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-flawed-epistemic-determinism\textsuperscript{10} postures. The social epistemic-totality\textsuperscript{36} reality of the metaphoricity\textsuperscript{16} flux of temporal-to-intemporal–ontological-performance\textsuperscript{7} -\langle\textit{including-virtue-as-ontology}\rangle-of-narratives thus implies that in effect a social-setup is a construct of ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordning-{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{7} -\langle\textit{including-virtue-as-ontology}\rangle} ontological-performance\textsuperscript{7} -\langle\textit{including-virtue-as-ontology}\rangle-including-virtue-as-ontology of narratives’ as an epistemic-totality\textsuperscript{16} of meaningfulness-and-teleology\textsuperscript{16}, wherein the most totalisingly-entailing/ontologising/institutionalising of narratives as of ‘ontologically-hegemonising-narrative\textsuperscript{9} ontological-performance\textsuperscript{7} -\langle\textit{including-virtue-as-ontology}\rangle’ is de-mentatively/structurally/paradigmatically superseding over more specific and spurious temporal–ontological-performance\textsuperscript{7} -\langle\textit{including-virtue-as-ontology}\rangle-of-narratives but with all such temporal-to-intemporal–ontological-performance\textsuperscript{7} -\langle\textit{including-virtue-as-ontology}\rangle-of-narratives susceptible to recombination in unsuspecting ways given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–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\(^7\) - <including-virtue-as-ontology>-of-narratives
unlike the strictly formalised institutional frameworks tending to totalisingly-
entailing/ontologising/institutionalising of narratives. It is this possibility of narratives
recombination as of formative and enculturating implications as well as the criss-crossing of
formal and informal spheres/settings differing temporal-to-intemporal value-references that
renders even totalisingly-entailing/ontologising/institutionalising narratives susceptible to
recombination with temporal–ontological-performance \(^7\) - <including-virtue-as-ontology>-of-
narratives, thus leading to their possible ontological denaturing\(^15\) as of uninstitutionalised-
threshold \(^02\) 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-conflicatedness \(^12\) as-to-
ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism as this
underlies retrospective, present to prospective \(^5\) meaningfulness-and-teleology \(^99\) rather boils
down to grasping prospective relative-ontological-completeness \(^7\) \(^4\) <amplituding/formative–
epistemicity>causality–as-to-projective-totalitative–implications, for explicating-ontological-
contiguity \(^66\) as of notional–deprocripticism. Effectively prospective \(^5\) meaningfulness-and-
teleology \(^6\), as articulated from ‘ontologically-hegemonising-narrative\(^'\) ontological-
performance \(^7\) - <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-conflicatedness \(^3\) as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism perspective, can be construed as: prospective relative-ontological-completeness substitution for superseding/undermining/deflating the ‘relative-ontological-incompleteness perception of prospective relative-ontological-completeness’ de-mentating/structuring/paradigming, wherein the former’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its de-mentating/structuring/paradigming 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-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to human limited-mentation-capacity-deepening as of prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposing; speaking of the recurrent edging towards completion of ontological-performance —<including-virtue-as-ontology> 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 shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aesthetisation for a ‘seeding promise of human-subpotency ontological-performance’<sup>5</sup>-<sup>including-virtue-as-ontology</sup> equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’, which by that token as of the ‘reference-of-thought-level induces the ontological-contiguity’<sup>5</sup>—of-the-human-institutionalisation-process as of difference-conflatedness<sup>5</sup>-as-to-totalitative-reification<sup>8</sup>-in-singularisation<sup>9</sup>-as-veridical-epistemic-determinism<sup>11</sup> in ontological-contiguity<sup>6</sup> from notional–deprocrypticism. In other words, ontologically-veridical ‘meaningfulness-and-teleology’<sup>9</sup> as organic-knowledge is more critically overtly walking into the evil forest and finding a root or leaf cure as emancipatory to such animistic social-setup beyond just the immediate remedy as mechanic knowledge but more profoundly as of the prospective worldview possibility of undermining the flawed ontological implications of the animistic social-setup mythology in prior relative-ontological-incompleteness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as its ‘identitive-constitutedness -as-‘epistemic-totality ’-dereification’-in-dissingularisation<sup>8</sup>-as-flawed-epistemic-determinism<sup>8</sup> of ‘meaningfulness-and-teleology’<sup>8</sup>, 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<sup>7</sup> 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’<sup>23</sup> de-mentating/structuring/paradigmign apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective nonpresencing-<sup>perspective–ontological-normalcy/postconvergence</sup> rede-mentating/restructuring/reparadigmign 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-
normalcy/postconvergence> 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 \(<\text{including-virtue-as-ontology}\>) \text{ontological-performance} \(<\text{including-virtue-as-ontology}\>\)-including-virtue-as-ontology of narratives’, wherein what marks out temporal–ontological-performance \(<\text{including-virtue-as-ontology}\>\)-of-narratives is their ‘overt untransvaluated–temporal-
intemporality existential-extrication-as-of-existential-unthought akrasia-susceptibility-or-
akrasiatic-drag complex’ as of the dynamic implications of direct and conjugating human
temporal dimensionality-of-sublimating \(<\text{amplituding/formative}\>\) supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness/\text{transvaluative-rationalising/}
transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation
manifestation \text{of postlogism}^-\text{slantedness}/\text{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-level difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as
the differing temporal-to-intemporal ontological-performance \(<\text{including-virtue-as-ontology}\>\) of the \text{historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–
ontological-normalcy/postconvergence-reflected-epistemicity-relativism>’, and what marks
out ‘ontologically-hegemonising-narrative ontological-performance \(<\text{including-virtue-as-ontology}\>\)’ 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\text{/contemplative-
distension}/\text{contemplative-distension in nonextricatory-existential-preempting-of-existential-unthought, and so with respect to overall registry-worldview/dimension uninstitutionalised-}

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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-
totalititative-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-completenesss 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, Copernicuses, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold–{uninstitutionalised-threshold/presublimating–desublimating-decisionality}–of-ontological-performance

⟨including-virtue-as-ontology⟩ nature is effectively what underlies in ontologically neutral/objective terms–as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the ontological neutrality/objectivity of a decentering
narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrypticism prior relative-ontological-incompleteness human social-stake-contention-or-confliction in disjointedness-as-of-reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms–as-of-axiomatic-construct of the circumstantial social primacy of this temporal framework social-stake-contention-or-confliction over its fuller pure-ontology as of prospective relative-ontological-completeness deprocrypticism; explaining in many ways the difficulty for Derrida to define deconstruction. Again, such a social situation is no more different with say the articulation of budding-positivism/rational-empiricism science in say a non-positivism/medievalism social-setup as caught up in the universalisation–non-positivism/medievalism prior relative-ontological-incompleteness temporal framework of social-stake-contention-or-confliction, such that the more ontologically pure idea we may appreciate today as science is poorly disentangled from that circumstantial social primacy of the non-positivism/medievalism social-stake-contention-or-confliction like the entrenched interests that will rather focus mindsets rather in a nominal adversarial binarity perspective as of defending or attacking the traditional scholasticism pedantic literature over a more pure, nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming–notionally–collateralising-beholdening-protohumanity’-to–‘attain-sublimating-humanity’-as-to-existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supercerogatory–epistemic-conflatedness 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'); 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—procrpyticism prior relative-ontological-incompleteness—human social-stake-contention-or-confliction as of its disjointedness-as-of—reference-of-thought but that a more fuller pure-ontology appreciation of the deconstruction notion as of prospective relative-ontological-completeness—notional—deprocrypticism rather subsumes all such binary opposition conceptions basically into the binarity of intemporality/longness and temporality/shortness as to human limited-mentation-capacity relative ontological-performance—<including-virtue-as-ontology>. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness—notional—deprocrypticism that we can appreciate more profoundly the universal ontological epistemic pertinence of decentering narratives like deconstruction, and so pervasively well beyond the stereotypical grand themes of gender, race, postcolonialism, power, etc. but rather just as of an all-pervasive universal ontological profundity for analysing everything as of prospective relative-ontological-completeness—notional—deprocrypticism herein construed as human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation; with the implied knowledge emancipation rather construed as of mutual human emancipation beyond just the idea of a decentering narrative being about stronger and weaker but transcending that framework of contemplation in projecting of 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 / contemplative-distension as of a nominal adversarial binarity predisposition in many ways renders such an ontologically more profound construct of deconstruction difficult. In this very contrastive sense with regards to our present prospective relative-ontological-completeness 87 positivism/rational-empiricism, we don’t ideally construe of science as of its pure-ontology as discriminatorily selective in its conclusions and we further appreciate that its usefulness is universally emancipatory as of social-stake-contention-or-confliction, and so in both instances with regards to say medicine or civil technology or consumer technology or even scientific and technological nomenclatures; with any such discriminatorily selective predisposition and failure to share its usefulness being an indictment of a lack of the requisite liberalism for perpetuating human scientific progress and basically overall human emancipation. Ultimately, the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-(uninstitutionalised-threshold / presublimating–desublimating-decisionality)–of-ontological-performance -<including-virtue-as-ontology> nature inherently points out why human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of intemporal metaphoricity 86 epistemic pertinence doesn’t lie with any inherent suprasocial
thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{2} ontological-primemovers-totalitative-framework validation induce transcendence-and-sublimity/sublimation/supererogatory–dementativity thus constraining the positive opportunism for prospective human secondnatured institutionalisation as of crossgenerational deferential-formalisation-transference and percolation-channelling<-in-deferential-formalisation-transference>. The insight here is that the epistemic possibility for human prospective aetiologisation/ontological-escalation as reflected in all prior transcendence-and-sublimity/sublimation/supererogatory–dementativity 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\textsuperscript{7} so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’, rather than a naïve reliance on <amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{9}–as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) or suprasocial epistemic relevance which is actually the outcome as reasoning-from-results/afterthought of secondnatured institutionalisation poorly inclined to such requisite prospective reasoning-through/messianic-reasoning. Human akrasia-susceptibility-or-akrasiatic-drag complex is rather reflected operantly and pertinently as of human ‘ontologically-flawed antiakrasiatic disposition’ so-construed from existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of<-amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{2} ontological-veracity perspective and so over our human-subpotency epistemic/notional–projective-perspective which is rather in an
ontologically-flawed \textit{<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{9}}. (It should be noted here thus that going by the entire projection of this work rather towards futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{10} 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-\textit{<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,–in–supererogatory–epistemic-conflatedness\textsuperscript{12} epistemic/notional–projective-perspective as a more re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking\textsuperscript{17}–‘projective-insights’/‘epistemic-projection-in-conflatedness’–of-notional–deprocrypticism-prospective-sublimation)\textsuperscript{19} reformulation as of the displacement/decentering-of-the-human-subject in the ontological-contiguity\textsuperscript{20}—of-the-human-institutionalisation-process\textsuperscript{21}\textit{<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{66} with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{43}, institutional-development–as-to-social-function-development and living-development–as-to-personality-development implied as of deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought this author has rather thought it pertinent herein to use the term ‘akrasia’ differently from the more traditionally restricted personal development implications of the Greek interpretation as of a \textit{universalising-idealisation self-consciousness} but very much along the lines of Socratic unification of knowledge and virtue, with a deliberate adherence to the derivation ‘akrasiatic’ rather than the traditional derivations ‘acratic’ or ‘akratic’ to mark such a break, and further the term ‘antiakrasiatic’ also along the same lines is further meant to emphasise the underlying idea

articulated–or–acquiesced-to \textsuperscript{5} meaningfulness-and-teleology \textsuperscript{9} ontological-performance \textsuperscript{7}–\textsuperscript{10} <including-virtue-as-ontology>, and as de-mentatively/structurally/paradigmatically reflected at the uninstitutionalised-threshold \textsuperscript{5}, speaks of a threshold at which as of our human-subpotency we fail to assume the intellectual-and-moral responsibility arising as of ontological-veridicality so-reflected as from the full sublimating-over-desublimating implications of existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought,–in–supererogatory–epistemic-conflatedness \textsuperscript{9} ontological-veracity perspective insight of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring–<as-to-postconverging-or-dialectical-thinking \textsuperscript{1}–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 as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-
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 antiakrasiac-disposition as of postlogism’-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation reflecting <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiac-drag/denatured/preconverging-or-dementing—narratives—of-the ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’}. This analysis so far sums up the overall framework of human temporal-to-intemporal ontologically-flawed antiakrasiac 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 antiakrasiac disposition aspiration is truly reflected as from the effective implications 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 ‘seeding promise of human-subpotency ontological-performance’-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence—of-its-coherence/contiguity’; thus with the latter reconceptualised as ‘human-subpotency equivalence/correspondence antiakrasiac-aspiration ontological-performance’-<including-virtue-as-ontology>’. This reflects the epistemic-veracity of construing human-
<including-virtue-as-ontology>, and that human-subpotency implications of human limited-
mentation-capacity induces covert-pretence-of-equivalence/correspondence–antiakrasiastic-
aspiration-ontological-performance –<including-virtue-as-ontology> construed as
destructuring-transitoriness“–as-of-deratiocination/deratiocontiguity; as implying in effect a
destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity“.--<shallow-supererogation“–of-mentally-
aestheticised–preconverging/dementing –qualia-schema> of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus denaturing
the true ‘equivalence/correspondence antiakrasiastic-aspiration ontological-performance✓-
<including-virtue-as-ontology>‘ from the ontologically-veridical existence-
potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought, in supererogatory–epistemic-conflatedness✓ epistemic/notional–projective-
perspective reflecting social-construct constructiveness-of-ontological-performance✓-
<including-virtue-as-ontology>, so that it is a difference-conflatedness✓–as-to-totalitative-
reification –in-singularisation -as-veridical-epistemic-determinism✓ that can restore-and-
reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-ontological-
aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-
relativism’> about the social-construct constructiveness-of-ontological-performance✓-
<including-virtue-as-ontology> from this induced destructuring-transitoriness“–as-of-
deratiocination/deratiocontiguity denaturing✓ whereas naïve identitive-constitutedness✓–as-
‘epistemic-totality”–dereification”–in-dissingularisation”–as-flawed-epistemic-determinism”
will wrongly validate the so-induced destructuring-transitoriness -as-of-
deratiocination/deratiocontiguity as of the destructuring-by-flipping/changing/transitioning-
induced-notional-discontiguity/epistemic-discontiguity“.--<shallow-supererogation”–of-
animistic superstitious <amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ and not any such notion as propositional attitude because human meaningfulness-and-teleology is <amplituding/formative–epistemicity>totalising/circumscribing/delineating as of its given <amplituding/formative–epistemicity>totalising~thrownness-in-existence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus construed in notional~conflatedness with existence-as-of-existential-instantiations and as its ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ can then be reflected in an infinite number of propositions by that notional~conflatedness with existence-as-of-existential-instantiations as so-construed in such approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a reification is all about elucidating the ontological-veracity/ontological-performance of human-subpotency epistemic/notional~projective-perspective meaningfulness-and-teleology articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness epistemic/notional~projective-perspective of ontological-primemovers-totalitative-framework as of prospective relative-ontological-completeness <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity, whereas the notion of propositional attitude is rather as of constitutedness and not in conflatedness with existence-as-of-existential-instantiations as failing to reflect the given <amplituding/formative–
epistemicity>totalising~thrownness-in-existence devolving
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument
‘<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 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’ or intemporal-as-ontologically-veridical
meaningfulness-and-teleology with regards to revealing the series of propositions implied
phenomenal-abstractiveness as of ontologically-flawed destructuring-transitoriness as-of-
deratiocination/deratiocontiguity as when respectively projecting a destructuring-threshold-
(uninstitutionalised-threshold / presublimating–desublimating–decisionality)–of-ontological-
performance -<including-virtue-as-ontology> as of notional-discontiguity/epistemic-
discontiguity -<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> of ‘reference-of-thought-
level apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’
reflecting a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-
preconverging-or-dementing –narratives) or as of ontologically-veridical
<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism
in ontological-contiguity of ‘reference-of-thought- devolving-level

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‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious effect from the wings’; with the positivism relative-ontological-completeness\textsuperscript{27} perspective rather reflecting the non-positivism/superstitious relative-ontological-incompleteness\textsuperscript{28} perspective as of a ‘\textless\textless\textless amplituding/formative–epistemicity\textgreater\textgreater\textgreater\textgreater totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’ while the latter perspective wrongly holds on to an ontologically-flawed ‘\textless\textless\textless amplituding/formative–epistemicity\textgreater\textgreater\textgreater\textgreater totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema’. This is the fundamental conception underlying the notion of \textless\textless\textless supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\textgreater\textgreater\textgreater\textgreater as implying an underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-mentative/structural/paradigmatic misconstruing for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{55}, thus disambiguating/differentiating prospective relative-ontological-completeness\textsuperscript{87} as of ‘\textless\textless\textless amplituding/formative–epistemicity\textgreater\textgreater\textgreater\textgreater totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema’ and the prior relative-ontological-incompleteness\textsuperscript{88} as of ‘\textless\textless\textless amplituding/formative–epistemicity\textgreater\textgreater\textgreater\textgreater totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’. This is equally what very much underlies from a prospective relative-ontological-completeness constructiveness perspective of notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought the social manifestation of a phenomenon like psychopathy and social psychopathy reflecting our prior relative-ontological-incompleteness positivism–procrypticism destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{71}–.
narratives—of-the- reference-of-thought—a categorical-imperatives/axioms/registry-teleology
preconverging/dementing –qualia-schema’. The bigger point here is that, the social as purportedly driven by its constructiveness-of-ontological-performance ~/<including-virtue-as-ontology> is rather supposedly all about overtly implicated ‘equivalence/correspondence
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{\textdegree} -
aestheticised-preconverging/dementing –qualia-schema> in dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism’ and ‘<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation /epistemic-immanence/veridical-epistemic-determinism’, with the latter construed rather as of constructive difference-confoundedness\textsuperscript{\textdegree}–as-to-totalitative-reification\textsuperscript{\textdegree}–in-singularisation -as-veridical-epistemic-determinism\textsuperscript{\textdegree} with respect to its constructive disambiguating of the covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance <-including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{\textdegree}–as-of-deratiocination/deratiocontiguity as it disambiguates/differentiates the destructuring-by-flipping/changing/transitioning-induced-
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’ ontological-performance’-<including-virtue-as-ontology’>, and so as
of the very ‘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 implied ‘reference-of-thought and
‘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 phenomenon-
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-
threshold}/presublimating–desublimating–decisionality}—of-ontological-performance’-<
including-virtue-as-ontology’>, with <amplituding/formative–
epistemicity>totalising—intervalist-as-categorising phenomenal-abstractiveness,
<amplituding/formative–epistemicity>totalising—ordinal-as-qualifying phenomenal-
abstractiveness, <amplituding/formative–epistemicity>totalising—nominal-as-tendentious
epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism derived
ontology/apriorising/axiomatising/referencing construal of Being and beings’, reflecting the
human understanding process (with this so-structured registers of lesser-and-lesser mental-
processing reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
estheticisation, as derived from the underlying registry-worldview’s/dimension’s reference-
of-thought induced ‘\(<\text{amplituding/formative–epistemicity}>\text{totalising–ratio-contiguity/ratiocination-as-referentialism}\) ontology/apriorising/axiomatising/referencing construal of Being and beings’, forming the said registry-worldview’s/dimension’s ‘notional~conflatedness’\(^{12}\) \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\) self-consciousness qualia-schema’ of memorisation as of replication-and-differentiation-in-a-‘\(<\text{amplituding/formative–epistemicity}>\text{totalising–disambiguation-in-notional~conflatedness}\) –with-existence-as-of-
existential-instantiations’ and thus enabling the notional~conflatedness\(^{12}\) of mental-processing in existence-as-of-existential-instantiations reflected in the ‘evolving-and-devolving formation/learning-development metaphoricity\(^{16}\) and transcendence-and-
sublimity/sublimation/suberogatory-de-mentativity metaphoricity\(^{14}\) subjoining in \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\) meaningfulness-
and-teleology\(^{19}\)’, and so as of impulsive mental-reflex, tendentious mental-reflex, qualifying
mental-reflex, categorising mental-reflex and \(<\text{amplituding/formative–epistemicity}>\text{totalising–ratio-contiguity/ratiocination-as-referentialism}\) mental-reflex in their comprehensively underlying ‘notional~conflatedness’\(^{12}\) with existence-as-of-existential-
instantiations’); from whence \(^{55}\) meaningfulness-and-teleology\(^{20}\) aposteriorising/logicising/deriving/intelligising/measuring ensues as of notional~conflatedness \(^{7}\) with existence-as-of-existential-instantiations (‘\(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\) 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 <amplituding/formative–epistemicity>totalising/circumscribing/delineating self-consciousness and by extension we can grasp that the <amplituding/formative–epistemicity>totalising/circumscribing/delineating qualia-schema of successive registry-worldviews/dimensions ‘reference-of-thought are grasp rather as of ‘<amplituding/formative–
decisionality)-of-ontological-performance</i> -<i>including-virtue-as-ontology></i>, 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 <i>amplituding/formative–epistemicity></i>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag , though from existence-potency–sublimating–nascence, disclosed from prospective-epistemic-digression-as-of-<i>amplituding/formative–epistemicity></i>totalising–renewing–realisation/re-perception/re-thought, in supererogatory–epistemic-confledness 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</i>-<i>including-virtue-as-ontology></i> 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 <i>amplituding/formative</i> 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. It is only <i>amplituding/formative–epistemicity></i>totalising–ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as of its mental-processing persistently pervasive
existential reshuffling thoughtfulness as from human anxiety that is bound at destructuring-threshold-{uninstitutionalised-threshold/\presublimating\desublimating\decisionality}-{of-ontological-performance}-{\presublimating\desublimating-decisionality} to reconstrue the prospective constructiveness-of-ontological-performance-{\presublimating\desublimating-decisionality} as so-reflected from existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-{amplituding\formative-epistemicity}totalising-renewing-realisation/re-perception/re-thought, in supererogatory-epistemic-conflatedness epistemic/notional perspective of analysis as of prospective relative-ontological-completeness to be ontologically-veridical. It is in this way that \presublimating\desublimating-decisionality-{of-ontological-performance} operation of the comprehensive human phenomenal-abstractiveness expands the frontiers of human knowledge as ‘ontologically-hegemonising-narrative ontological-performance-{\presublimating\desublimating-decisionality}’, 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 meaninglessness-and-teleology of lesser-and-lesser phenomenal-abstractiveness mental-processing tasking, as from the categorising register, the qualifying register, the tendentious register and the impulsive register, and thus enabling new human understanding; from whence new meaninglessness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring ensues as of human existential-instantiations. In the bigger scheme of things, this ‘constructiveness-of-ontological-performance’ from destructuring-threshold-(uninstitutionalised-threshold/\presublimating\desublimating\decisionality)~of-ontological-performance’ operation of the comprehensive human phenomenal-abstractiveness process reflecting the cumulation/recomposuring of human meaninglessness-and-teleology as knowledge, is what brings about the successive
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-
tonological-completeness', and is reflected in the ontological-contiguity —of-the-human-
institutionalisation-process reification 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 as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism perspective. The social as supposedly a forward-
facing constructiveness-of-ontological-performance—<including-virtue-as-ontology> is one
where ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’—
<including-virtue-as-ontology>’ is effectively driven as of ‘<amplituding/formative–
epistemicity>totalising–ratio-contiguity/ratiocircination-as-referentialism constructiveness
disposition in singularisation /epistemic-immanence/veridical-epistemic-determinism’ as
‘ontologically-hegemonising-narrative ontological-performance —<including-virtue-as-
onontology>’ 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-pretense-of-equivalence/correspondence–antiakrasiatic-
aspiration-ontological-performance—<including-virtue-as-ontology> as to destructuring-
transitoriness —as-of-deratiocircination/deratiocontiguity arise variously at reference-of-thought-
epistemicity>totalising–random-as-impulsive destructuring-disposition—
flipping/changing/transitionalising-induced-notional-discontiguity/epistemic-discontiguity”
\textsuperscript{\textdagger}suppererogatory–epistemic-conflicatedness 3 as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism. This reveals destructuring-transitoriness\textsuperscript{\textdagger}–as-of-deratiocination/deratiocontiguity as the destructuring ontologically-flawed failing antiakrasiatic
discontiguity/epistemic-discontiguity<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema> in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism at its destructuring-threshold-(uninstitutionalised-threshold<sub>1</sub>/presublimating-desublimating-decisionality)-of-ontological-performance<sub>1</sub>-<including-virtue-as-ontology>, to then reflect of such ‘pretence of equivalence/correspondence antiakrasia-aspiration ontological-performance<sub>1</sub>-<including-virtue-as-ontology>’ as if of ‘equivalence/correspondence antiakrasia-aspiration ontological-performance<sub>1</sub>-<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<sub>1</sub>-<including-virtue-as-ontology> as of ‘equivalence/correspondence antiakrasia-aspiration ontological-performance<sub>1</sub>-<including-virtue-as-ontology>’, with such destructuring deficiency defining its uninstitutionalised-threshold<sub>0</sub>, destructuring-transitoriness-as-of-deratiocination/deratiocontiguity as it speaks to the reference-of-thought-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<sub>0</sub> implied overall registry-worldview/dimension prospective de-mentative/structural/paradigmatic ontological-performance<sub>1</sub>-<including-virtue-as-ontology> deficiency), as of the dearth of ontologically-hegemonising-narrative as of ‘amplituding/formative-epistemicity-totalising-ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation<sub>0</sub>/epistemic-immanence/veridical-epistemic-determinism’ in the extended-informality with the latter variously substituted as of human phenomenal-abstractiveness
<amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflicatedness implication as of notional–deprocrypticism in prospective relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications of aetiologisation/ontological-escalation; and this is akin to the existence-potency–sublimating–
nascence–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflicatedness projection to prospective positivism insight of aetiologisation/ontological-escalation with regards to say the reflection of destructuring-
transitoriness-as-of-deratiocination/deratiocontiguity in the manifestation of notions-and-
accusation-of-sorcery in a non-positivism social-setting social-stake-contention-or-confliction, with the construal of such purportedly constructiveness disposition of
‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’<including-virtue-as-ontology>’ as of positivism ontologically-hegemonising-narrative not necessarily telling from within the perspective of the non-positivism human-subpotency social-stake-contention-or-confliction narratives, but for the implied prospective metaphoricity as prospective ontologically-hegemonising-narrative of positivism. Insightfully, such an ontological-normalcy/postconvergence destructuring-threshold-{uninstitutionalised-threshold}/presublimating–desublimating–decisionality–of-ontological-performance/-<including-virtue-as-ontology> analysis insight is more like a projective contrast as with the case of the BODMAS characters deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity operation of Arithmetic construed as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism in epistemic-abnormalcy/preconvergence and with regards to our normally conceived apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process with respect to destructuring at all uninstitutionalised-threshold; as so-implied by de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). The comprehensive social susceptibility to destructuring-transitoriness—as-of-deratiocination/deratiocontiguity as the defining element of the social-construct destructuring is what underlies passive to active social mobbishness phenomena as of human limited-mentation-capacity social dynamic implications of lacking social ontologically-hegemonising-narrative. The failing cogency and individual wariness of the social as of the lack of a comprehensive expectation of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’—<including-virtue-as-ontology>’ arises because of destructuring-transitoriness—as-of-deratiocination/deratiocontiguity as of its implied destructuring-threshold—(uninstitutionalised-threshold /presublimating—desublimating—decisionality)—of-ontological-performance—<including-virtue-as-ontology> parasitism <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag, as beyond-the-consciousness-awareness—teleology—<in-existential-extrication-as-of-existential-unthought> this reflects the individual psyche conception of the social especially as of its extended-informality as not necessarily of high operant ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’—<including-virtue-as-ontology>’, and is further reflected in a social dynamics of dual overt and covert implicated interpretations of social phenomenality arising as of beyond-the-consciousness-awareness—teleology—<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 antiakrasiatic-attainment ontological-performance’-<including-virtue-as-ontology>’ as of ontologically-hegemonising-narrative implied as of prospective ‘<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation /epistemic-immanence/veridical-epistemic-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening 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 antiakrasiatic-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-

This destructuring-threshold (uninstitutionalised-threshold \( \frac{\text{presublimating–desublimating-decisionality}}{\text{of-ontological-performance}} \)) 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 as to the destructuring implications at uninstitutionalised-threshold implied human-subpotency epistemic/notional-projective-perspective in dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism relative to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as—of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re—thought,—in—supererogatory—epistemic—conflicatedness epistemic/notional—projective-perspective in singularisation /epistemic-immanence/veridical-epistemic-determinism. This 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> of the social-construct as from the elucidation/reification as ‘destructuring-threshold—{uninstitutionalised-threshold /presublimating—desublimating—decisionality}—of-ontological-performance—<including-virtue-as-ontology> analysis’ is rather notionally/epistemically reflective of the social-construct constructiveness-of-ontological-performance—<including-virtue-as-ontology>, as such an antiakrasiatic analysis of uninstitutionalised-threshold notionally/epistemically reflects the ontological-contiguity —of-the-human-institutionalisation-process; and so, similarly as the analysis of prospective possibilities of disease and illness is not about being pessimistic about the biology of human beings but is notionally/epistemically reflective of the possibility for the further development and provision of medicine and healthcare, and just as the projective analysis of lack of science and technology capacity is not about being pessimistic about human technical development but is notionally/epistemically reflective of the possibility for the further invention of technologies and scientific discoveries. We can appreciate here that
the very same epistemic/notional conceptualisation with respect to the human subject as with
natural subject-matters elicits in the former high emotional involvement whereas the latter as of
its direct ontological-primemovers-totalitative-framework \(^2\) \(\langle\text{amplituding/formative–}
\text{epistemicity}\rangle\text{causality~as-to-projective-totalitative–implications,~for-explicating-ontological–}
contiguity\rangle\) 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\(^{(\text{uninstitutionalised-threshold})/(\text{presublimating–desublimating-decisionality})}\)~of-
ontological-performance\(^{(\text{including-virtue-as-ontology})}\) and as reflected at
uninstitutionalised-threshold \(^{(\text{uninstitutionalised-threshold})/(\text{presublimating–desublimating-decisionality})}\)~of-ontological-performance\(^{(\text{including-virtue-as-ontology})}\), and it is this
difficult task of crossgenerational mobilisation that enables the prospective constructiveness-of-
ontological-performance\(^{(\text{including-virtue-as-ontology})}\) 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 implicit passivity behind such reflections that human progress occurs anyway again highlights why the intemporal mental-dispositions behind the superseding of destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)—of-ontological-performance—<including-virtue-as-ontology> need to be integrated into the very core of such secondnatured formulaic/mechanical-knowledge outcome as part and parcel of knowledge, construed as organic-knowledge. Otherwise, the very vocation behind such organic-knowledge end up being denatured as of deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this inevitably actually occurs and reoccurs throughout the ontological-contiguity—of-the-human-institutionalisation-process; such that prospective social-construct constructiveness-of-ontological-performance—<including-virtue-as-ontology> and institutionalisation is ever always a process of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation to prospectively recapture the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective organic-knowledge lost in secondnatured institutionalisation with the latter construed in temporality/shortness often bound to induce incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of poor apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Inevitably across the various registry-worldviews/dimensions in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, the universally-transparent articulation-and-implications (as herein) of human destructuring as reflected by ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing ‘–qualia-schema’ and constructiveness as reflected by ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
postconverging/dialectical-thinking ‘–qualia-schema’ inherently elicits from the human-subpotency epistemic/notional–projective-perspective reflected as of the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing ‘–qualia-schema’ in <amplituding/formative–
sublimating-humanity’-as-to-existence-potency–sublimating–nascence,-disclosed-from-
prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness\textsuperscript{12} to supersede human temporality\textsuperscript{7}/shortness
<amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{9}-as-of-
nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) is not
interpreted from a temporal existential-extricatory-as-of-existential-unthought perspective as
ineptness warranting the furtherance of temporal-dispositions as of untransvaluated–temporal-
intemporality\textsuperscript{1} inclination and accompanying sophistic/pedantic complexes as well as to the
extent of entailing prospective relative-ontological-completeness\textsuperscript{7}. We can appreciate in this
regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy
apriorising-teleological-elevation-in-ontological-contiguity\textsuperscript{15} beyond recurrent-utter-
uninstitutionalisation social-stake-contention-or-confliction as of its ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{12}–qualia-schema’
in <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1}, and likewise with the intemporal
projection as of 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\textsuperscript{1}–apriorising-psychologism as reflected as of
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing –qualia-schema’ of prior relative-ontological-incompleteness\textsuperscript{20} 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\textsuperscript{20}—
qualia-schema’ with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically\textsuperscript{<conjugatively-and-transfusively>} the ontological-contiguity\textsuperscript{—}of-the-human-institutionalisation-process\textsuperscript{22}; 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\textsuperscript{4} 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 ‘<amplituming/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ in stigmatising terms–as-of-axiomatic-construct, the ontological-veracity from existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} epistemic/notional–projective-perspective is one that rather entails a forward-thinking appreciation that the possibility of all prospective relative-ontological-completeness\textsuperscript{57} postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema’ can only arise as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility of prior relative-ontological-incompleteness\textsuperscript{58} preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism reflected as of
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 dep recreationalism—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—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications> as of their ontologically-flawed identitive-constitutedness—‘epistemic-totality’—dereification—in-dissingularisation—as-flawed-epistemic-determinism, that are enabled by human limited-mentation-capacity-deepening as herein implied successively as of
non-rules—apriorising/axiomatising/referring—psychologism of recurrent-utter-
uninstitutionalisation, rulemaking-over-non-rules—apriorising/axiomatising/referring—
psychologism of base-institutionalisation, universalisation-directed-rulemaking-over-non-
rules—apriorising/axiomatising/referring—psychologism of universalisation, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referring—psychologism of our positivism and preempting—
disjointedness-as-of—reference-of-thought, as-to—amplituding/formative—
epistemicity>growth-or-conflatedness /transvalutative-
raternalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referring—psychologism of futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism; the
ontological-contiguity’—of-the-human-institutionalisation-process can thus be qualified as
the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ as its
opened-construct-of—meaningfulness-and-teleology reflects the comprehensive ontological-
veracity of the successive registry-worldviews/dimensions becoming as of ontologically-
veridical difference-conflatedness—as-to-totalitative-reification -in-singularisation—as-
veridical-epistemic-determinism. This ‘true-ontology—as-of-Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology’ is ultimately construed as of notional—conflatedness with
futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology as of prospective
notional—deprocrypticism as notional—deprocrypticism, reflecting the fact that the ontological-
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 recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation registry-worldviews/dimensions; and so critically by the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In this regards, as applies with our positivism–procrypticism and so just as with any other prior relative-ontological-incompleteness registry-worldviews/dimensions <amplituding/formative> wooden-language-(imbued—averaging-of-thought--as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications) as of their ontologically-flawed identitive-
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/meaningfulness-and-teleology as reasoning-through/messianic-reasoning must
necessarily be wary of all such sophistry that go on to emphasise logic as of the deficient
destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}–of-ontological-performance –<including-virtue-as-ontology> and thus fails
reification% as of prospective existence-potency–sublimating–nascence,-disclosed-from-
prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatednessOntological-primemovers-totalitative-framework
<amplituding/formative–epistemicity>causality–as-to-projective-totalititative–implications,-
for-explicating-ontological-contiguity% of aetiologisation/ontological-escalation in relative-
ontological-completeness*, and not wrongfully imply its ontological-elevation as of
common/mutual logical-dueness implied ‘postconverging-or-dialectical-thinking’–apriorising-
psychologism’ but rather realise the reality of its notional-discontiguity/epistemic-
discontiguity<shallow-supererogation ‘of-mentally-
aestheticised–preconverging/dementing –qualia-schema> that speaks of its prospective
preconverging-or-dementing–apriorising-psychologism and thus ontological-degradation. In
other words 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” points out
that our positivism/rational-empiricism induced science-ideology and humanism ideology as

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) relative-
ontological-incompleteness
postconverging/dialectical-thinking\(^{19}\)–qualia-schema’ and preconverging-or-dementing\(^{19}\)–
apriorising-psychologism destructuring-threshold–(uninstitutionalised-
threshold\(^ {19}/\)presublimating–desublimating–decisionality)–of-ontological-performance\(^ {11}\)–
<including-virtue-as-ontology> as reflected by ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing \(^ {19}–qualia-schema’.
Ultimately, human \(^ {19}\)de-mentation–(supererogatory–ontological–de-mentation–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\(^ {19}\) ‘true-ontology—as-of-Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfullness-
and-teleology’. It all arises from the ‘human capacity for decomplexified/uninhibited
preconverging-or-dementing \(^ {19}–apriorising-psychologism’ in order to then ‘prospectively induce
originarily/as-of-event\(^ {19}\) prospective postconverging-or-dialectical-thinking\(^ {19}\)–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\(^ {19}–\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle\) institutional-
being-and-craft, muddlement and other intellectual complexes/inhibitions’ that de-
mentatively/structurally/paradigmatically as of a destructuring-threshold–(uninstitutionalised-
threshold\(^ {19}/\)presublimating–desublimating–decisionality)–of-ontological-performance\(^ {11}\)–
cloud/undermine the potential for further intellectual emancipation, and so similar to the breakthrough that brought about budding-positivism/rational-empiricism as of say the reasoning-through/messianic-reasoning Galilean gesturing de-mentating/structuring/paradigming based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the deconstructing-threshold-(uninstitutionalised-threshold /presublimating–desublimating-decisionality)—of-ontological-performance —<including-virtue-as-ontology> of traditional medieval no-trouble disposition to perceive and take comfort in traditional medieval-scholasticism reasoning-from-results/afterthought pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as if critical reification will arise by that pathway. In other words, the possibility of all human prospective transcendence-and-sublimity/sublimation/supereboratory–de-mentativity arises not as we may naively construe vaguely as of exceptional occurrence on the basis of —incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation disposition but rather more concretely only after human decomplexing/uninhibiting de-mentative/structural/paradigmatic development ‘weaning humankind from its traditional complexes/inhibitions reasoning-from-results/afterthought conceptualising flaws’ that then brings about the corresponding existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of—amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-supereboratory–epistemic-conflatedness level for human emancipation as of maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation; and this is effectively reflected in all cases of human transcendence-and-sublimity/sublimation/supereboratory–de-mentativity. Whether of low or high emotional—
involvement, it is inevitably the case that the de-mentative/structural/paradigmatic possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity ever always and has ever always involved or been-grounded-on-prior ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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—reproducbility-of-aestheticisation’ inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; as we can appreciate for instance that without the secondnatured institutionalisation arising as from the Galilean gesturing reasoning-through/messianic-reasoning highlighted above, there wouldn’t have been the human psychology reflected in the displacement/decentering-of-the-human-subject as of the resultant reasoning-from-results/afterthought later on in the 20th century to acquiesce to such breakthroughs like theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with barely any social contestation. Thus psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as of human de-mentation—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) implied prospective postconverging-or-dialectical-thinking/apriorising-psychologism and prior preconverging-or-dementing —apriorising-psychologism, is merely a reflection of the fact that human meaningfulness-and-teleology is ever always as of the very same overall purview that is existence but then as of various state of human relative-ontological-incompleteness/relative-ontological-completeness—(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflicatedness/formative—supererogating—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological—
contextualising/instantiative-devolving-meaningfulness’. It is this \textless{}amplituding/formative–epistemicity\textgreater{}totalising–thrownness-in-existence\textsuperscript{34} induced \textless{}amplituding/formative–epistemicity\textgreater{}totalising/circumscribing/delineating nature of human \textsuperscript{9} meaningfulness-and-teleology\textsuperscript{9} that renders it necessarily an exercise of \textless{}amplituding/formative–epistemicity\textgreater{}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} as of existence-in-devolving-existential-instantiations; such that the construal of human \textsuperscript{9} meaningfulness-and-teleology\textsuperscript{9} is rather as of the given \textless{}amplituding/formative–epistemicity\textgreater{}totalising–thrownness-in-existence\textsuperscript{34} registry-worldview/dimension ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, as of \textless{}amplituding/formative–epistemicity\textgreater{}totalising/circumscribing/delineating–narrative. Thus the idea of a postconverging-or-dialectical-thinking\textsuperscript{70}–apriorising-psychologism representation of human \textsuperscript{9} meaningfulness-and-teleology\textsuperscript{9} as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\textless{}amplituding/formative–epistemicity\textgreater{}totalising–renewing-realisation/re-perception/re-thought,-in-superrerogatory–epistemic-conflatedness\textsuperscript{2} epistemic/notional–projective-perspective is operantly elicited as of the construal of the ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, as of \textless{}amplituding/formative–epistemicity\textgreater{}totalising/circumscribing/delineating–narrative of the given \textless{}amplituding/formative–epistemicity\textgreater{}totalising–thrownness-in-existence\textsuperscript{4} registry-worldview/dimension ‘implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9} devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development’ reflecting
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’. This
<amplituding/formative—epistemicity>totalising/circumscribing/delineating elucidation about
postconverging-or-dialectical-thinking—apriorising-psychologism representation and
preconverging-or-dementing—apriorising-psychologism representation as of human de-
mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-
or-attributive-dialectics) implications underlies the historiality/ontological-eventfulness
/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—
epistemicity-relativism> in reflecting holographically—conjugatively-and-transfusively>
the ontological-contiguity—of-the-human-institutionalisation-process as of human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—
existentialism—form-factor<br><amplituding/formative—epistemicity>causality—as-to-projective—totalitative—implications,—for—explicating—ontological-contiguity. However, from a traditional/modern/positivism history construal perspective, such
a perceptive/astute historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism> is
hardly reflected as it tends to induce a naïve, flawed and incomplete representation of the past
as being mainly as of the ‘cumulation of human postconverging-or-dialectical-thinking—
apriorising-psychologism representations <amplituding/formative—epistemicity>totalising/circumscribing/delineating—narratives and as this is often further
skewed towards the locus of the present registry-worldview/dimension (positivism/rational-
empiricism) postconverging-or-dialectical-thinking—apriorising-psychologism representation’,
and thus in many ways failing to project fundamentally the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–

The ecstatic singularity of existence is the very shepherding/ushering/heralding possibility for existence’s intelligibility. Thus the supervening unity of all existential sublimation manifestations arises as of their notional–conflatedness intelligibility derived from the primordial ineffability of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-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-prinemovers-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 this primordial ineffability is thus the epistemic guidance for the construal of intelligibility in all existential sublimation manifestations. This never failing ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-prinemovers-totalitative-framework <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as shepherding/ushering/heralding the possibility of intelligibility to arise, is ‘the outstanding/in-waiting/in-abeyance/in-pending of existence as to existence-potency~sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of-
epistemicity-totalising-ratio-contiguity/ratiocination-as-referentialism as ontologically-veridical constructiveness of "meaningfulness-and-teleology" and "as of covert pretence of equivalence/correspondence antiakrisiatic-aspiration as inducing prospective destructuring-transitoriness-as-of-deratiocination/deratiocontiguity as ontologically-flawed destructuring-"meaningfulness-and-teleology"; and thereof, what is ever of absolute incertitude is ontologically-veridical identitive "meaningfulness-and-teleology" as this is ever always in need for its prospective recuperation/recovery as from prospective relative-ontological-completeness induced "postconverging-or-dialectical-thinking" "apriorising-psychologism as of apriorising-teleological-elevation-in-notional-contiguity/epistemic-contiguity" "<profound-supererogation" "of-mentally-aestheticised-postconverging/dialectical-thinking" "qualia-schema>" superseding prior relative-ontological-incompleteness induced "preconverging-or-dementing" "apriorising-psychologism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity" "<shallow-supererogation" "of-mentally-aestheticised-preconverging/dementing—qualia-schema>. 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}/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 implicated
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}
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—by-reification’/contemplative-distension associated with the Socratic/Platonic/Aristotelian individual emancipation as of ‘universalising-idealisation was effectively in reaction to the sophists—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 by their ‘warped/twisted ad-hoc/makeshift/nonprincipled-as-of-their-non-universalising—syllogising’, with Socrates not giving in to such apriorising-teleological-
degradation-in-notional-discontiguity/epistemic-discontiguity -<shallow-supererogation\> -of-
mentally-aestheticised-preconverging/dementing -qualia-schema> as of his symbolic
asceticism\ even at the risk of his life; budding-positivism projection as of Copernicus/Galileo/Descartes dispensing-with-immediacy-for-relative-ontological-
completeness -by-reification\'/contemplative-distension \ over medieval-scholasticism-
pedants—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-
incompleteness -dereification \ for <amplituding/formative> wooden-language-(imbued—
averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-\'meaningfulness-and-
teleology -as-of-\'nondescript/ignorable–void \'-with-regards-to-prospective-apriorising-
implications>) disposition as of medieval-scholasticism tradition and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation; with all such efforts for human emancipation eliciting from the perspective of their times as dispensing-
with-immediacy-for-relative-ontological-completeness -by-reification\'/contemplative-
distension\ like ending Slavery and the Slave-Trade in the United States involving the
American civil war or the French Revolution for instance, meeting with sophistic/pedantic
eliciting-of-immediacy-as-of-relative-ontological-incompleteness -dereification \ for <amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of-\'meaningfulness-and-
teleology -as-of-\'nondescript/ignorable–void \'-with-regards-to-prospective-apriorising-
implications>) dispositions like ‘in many ways the slaves lives are better off than their kindreds in the darkness
of Africa or that their conditions will be worse off when freed’, that ‘the toll of the American
civil war was unnecessary’, or ‘in many ways the outcome of the French Revolution was far
worse than was worth the struggle’. In all these instances, the sophists as of its existential-
extrication-as-of-existential-unthought with respect to social-stake-contention-or-confliction are
ever always inclined to eliciting-of-immediacy-as-of-relative-ontological-incompleteness\-
dereification\ab for <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’ with-regards-to-prospective-apriorising-implications)} disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension accrue prospectively the sophists react as if ‘human progress occurs anyway’ as the idea of a human existential tale perpetuation and its implications is alien to the sophists since all that counts is the immediate now and its temporal/mortal social-stake-contention-or-confliction interests; and worst still, human limited-mentation-capacity in inducing prospectively relative-ontological-completeness as of the weaknesses associated in all human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the ontological-contiguity of-the-human-institutionalisation-process as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’, what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the present one as of an overall human tale, as the threat of rationalising the implications of such a human existential tale perpetuation may jeopardise their present social-stake-contention-or-confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each
and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/supererogatory-dementativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness⁷⁻by-reification ⁸⁻/contemplative-distension⁹ which is ‘never always the easiest of notion’ for human 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⁻dereification⁸ for disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-dementativity, and so beyond-the-consciousness-awareness-teleology⁴⁻<in-existential-extrication-as-of-existential-unthought>. In all such instances as was realised by universalising-idealisation philosophers Socrates/Plato/Aristotle as well as budding-positivists, the notion of dialogical-equivalence and intellectual-and-moral-equivalence is not a given, and as the sophists commit to sophistry the genuine intellectual holds it against the sophists to imply they are effectively of ‘apriorising-teleological-
degradation-in-notional-discontiguity/epistemic-discontiguity’-<shallow-supererogation>of-
mentally-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 <amplinding/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 the existential-instantiation soundness or unsoundness of its devolving aposteriorising/logicising/deriving/intelligising/measuring. But where in the instance of dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, despite our habituation, dialogue/dialogical-equivalence as of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’-<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema>’ does not avail as of epistemic-veracity and thus ontological-veracity as of the ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’-<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema>’ closed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in prior relative-ontological-incompleteness which rather warrants psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective relative-ontological-completeness. This is akin to the mathematician opened to mutual calculating even where one could produce a wrong solution as of aposteriorising/logicising/deriving/intelligising/measuring flawed ontological-performance -<including-virtue-as-ontology> but this only holds with the mathematical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit for engaging genuinely and naturally in the calculations; where that apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit is lost, fundamentally the notion of mutual calculating is then ontologically and epistemically flawed. Ultimately, the notion of meaningfulness-and-teleology as of ontological-veracity is about the ‘reasoning-through transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ of contentions for the determination of existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,-in-supererogatory–epistemic-conflicatedness as of ontological-primemovers-
totalitative-framework as of 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-
estential-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<in-existential-extrication-as-of-existent-unthought> surreptitiously
defining what can be thought or not thought. The fact is such implied underpinning–
suprasocial-constructs are mainly secondnatured whether as sovereign representation or
establishment constructs, and can easily be caught up in their own <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
in prior relative-ontological-incompleteness with respect to social-stake-contention-or-
confliction and are thus not the absolutising framework of human ‘meaningfulness-and-
teleology’, as the social knowledge-reification role must always be opened to ‘intemporal
individuation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic asksis-or-acumen for originary/as-of-event\[37\] 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, \[10\] universalisation–non-positivism/medievalism underpinning–suprasocial-construct rather as of positivism, and prospectively positivism–procrypticism underpinning–suprasocial-construct rather as of \[17\] 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 asksis-or-acumen for originary/as-of-event\[37\] reasoning-through/messianic-reasoning’, is nothing but
amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which obviously doesn’t register/is-unaccounted internally because (but from the existence-potency–sublimating–nascence, disclosed–from-prospective-epistemic-digression-as–of–amplituding/formative–epistemicity> totalising–renewing–realisation/re-perception/re–thought,–in–supererogatory–epistemic–conflatedness as–to–ontologically–uncompromised–ontological-normalcy/postconvergence/referentialism notional–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 wooden-language-(imbued—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 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/ignoreable—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 aetiology/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/intelligibility/setup/measuring/instrument of any given registry-worldview/dimension in relative-ontological-incompleteness like our positivism–procrypticism speaks of a loss of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ to the given registry-worldview/dimension conventioning-referencing. In this regards, we can appreciate that our own projection of
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 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-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 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>

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-

underlined as of human limited-mentation-capacity-deepening antiakrasiatic disposition since this is effectively what de-mentatively/structurally/paradigmatically by the induced ontological-performance-

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-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> turns out to be rather skewed towards our positivism–procrypticism <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective with the implication of history considered mainly as of succession of postconverging-or-dialectical-thinking –apriorising-psychologism representations inducing a loss of authentic-and-profound contemplative human projection both retrospectively and prospectively, as can be more pertinently be derived as of historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> ontologically-hegemonising-narrative implications reflecting the dynamics of
human postconverging-or-dialectical-thinking –apriorising-psychologism representation and  
preconverging-or-dementing –apriorising-psychologism representation as of human de-
mentation-⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics⟩, as such historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–epistemicity-
relativism⟩ can very much inherently grasp the metaphoricity of human meaningfulness-
and-teleology as implied by its ‘apriorising-teleological-thresholding–as-teleological-
framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’,  
since ‘individual-collective-and-social constructiveness-of-ontological-performance’ -
⟨supererogatory–epistemic-confledness⟩ epistemic/notional–projective-perspective singularisation /epistemic-immanence/veridical-
epistemic-determinism supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 
⟨amplituding/formative–epistemicity⟩ causality–as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity for postconverging-or-dialectical-thinking –apriorising-psychologism representation and preconverging-or-dementing –apriorising-
psychologism representation; and wherein the in-effect supervening-confledness of  
phenomenal/manifest–subpotencies–in-transitive-confledness –reflexivity,-in-the-full-
and-teleology’. This coherently explains the inevitability of human ‘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 prospective relative-ontological-completeness-of-reference-of-thought; as when the organic-knowledge avails it is much more than just an idea of choice but rather an obligation as of the implied inherently 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–dementativity. 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\textsuperscript{9} in \langle amplituding/formative\rangle wooden-language-(imbued—averaging-of-thought-\langle as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{9} as-of-‘nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications\rangle) ever gets prodded into contemplating an opened-construct-of—meaningfulness-and-teleology\textsuperscript{9} speaking supposedly of more ontologically profound prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-teleology\textsuperscript{9} 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\textsuperscript{9}/shortness and existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-\langle amplituding/formative—epistemicity\rangle totalising—renewing-realisation/re-perception/re-thought,—in-supererogatory—epistemic-conflatedness\textsuperscript{2} which knows of no such accommodation for human temporality\textsuperscript{9}, inevitably the existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-\langle amplituding/formative—epistemicity\rangle totalising—renewing-realisation/re-perception/re-thought,—in-supererogatory—epistemic-conflatedness\textsuperscript{2} transcendental-enabling/sublimating/supererogatory—de-mentativity implications necessarily comes ahead of human temporality\textsuperscript{9}/shortness emotional convenience. The certitude and determination of human \textsuperscript{9}meaningfulness-and-teleology\textsuperscript{9} as from this hindsight, as so-reflected from singularisation\textsuperscript{7}/epistemic-immanence/veridical-epistemic-determinism as of prospective notional—deprocripticism \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9}, 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-
epistemic-determinism as from our positivism perspective of 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
prior non-positivism/medievalism meaningfulness-and-teleology as
dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism even as we can
appreciate the emotional inconvenience of the non-positivism/medievalism establishment
mental-dispositions. Existence’s metaphoricity /ecstasy supervening-conflatedness as of ‘phenomenal/manifest-subpotencies–in-transitive-conflatedness –reflexivity, in-the-full-
potency-of-existence’s–sublimating–nascence>—in—<amplituding/formative–
epistemicity>totalising–thrownness-in-existence ‘, ‘<of– surrealistic-as-pseudoreal’–epistemic-
abnormalcy given ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-
framework of contextualising/instantiative-devolving-meaningfulness’ speak of
transepistemic/epistemic-ricochetting

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of organic-
knowledge in reflecting both singularisation /epistemic-immanence/veridical-epistemic-
determinism-as-of-intemporality and dissingularisation /epistemic-nonimmanence/flawed-
epistemic-determinism-as-of-temporality implications of meaningfulness-and-teleology
veridical ontological-performance or ontologically-flawed

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ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> respectively, as of both the reference-of-thought-level disambiguation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process\textsuperscript{67} and the reference-of-thought-\textsuperscript{57} devolving-level disambiguation as of temporal-to-intemporal ontological-performance \textsuperscript{71}-<including-virtue-as-ontology>; wherein singularisation /epistemic-immanence/veridical-epistemic-determinism is rather ‘a psychoanalytically dragged-out depth/profoundness of ontological-conception’ as of dispensing-with-immediacy-for-relative-ontological-completeness \textsuperscript{65}-by-reification \textsuperscript{66}/contemplative-distension whilst dissingularisation /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 -by-reification \textsuperscript{69}/contemplative-distension \textsuperscript{8}. Ultimately, existence’s metaphoricity /ecstasy as of supervening-conflatedness reflected in ‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence of phenomenal/manifest–subpotencies-in-transitive-conflatedness–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 reflexivity of existence, wherein the ontological-veracity/ontological-performance \textsuperscript{71}-<including-virtue-as-ontology> 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> phenomena/manifestations are transepistemically/epistemic-ricochettlingly construed as of their supposedly coherent ontological-commitment\textsuperscript{65} as can be validated by existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-
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 as of its inherent supposedly coherent ontological-commitment as the defining-and-superseding basis for its acquisition of culture and language all along the way of its entire devolving possibility of flourishing in conflatedness -as-of-its-developing-commitment-with-existence as from its feeding, warmth, relating, aspiring, maturing, etc. towards the effective acquisition of culture and language, and by extension a social-setup-as-a-subpotency epistemic-conception is de-mentatively/structurally/paradigmatically opened to prospective metaphoricity from existential-constraining/conflatedness -of-its-commitment-with-existence as of its inherently implied supposedly coherent ontological-commitment as with individuals and social groups are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving in conflatedness to draw in various ways the optimum as of perceived existential possibilities such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its implied supposedly coherent ontological-commitment on the basis of ontological-primemovers-totalitative-framework validatory implications as to existence-potency-sublimating-nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,in-supererogatory-epistemic-conflatedness. Basically it is this supervening-conflatedness reflexivity of existence as of the ‘phenomenal/manifest-subpotencies-in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence>—in—<amplituding/formative-epistemicity>totalising–thrownness-in-existence,-of-‘surrealistic-as-pseudoreal’–epistemic-abnormalcy> phenomena/manifestations
singularisation\textsuperscript{92} -as-of-intemporality\textsuperscript{93} /dissingularisation\textsuperscript{92} -as-of-temporality\textsuperscript{94} of the meaningfulness-and-teleology\textsuperscript{95} arising from renewed ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification\textsuperscript{96} /contemplative-distension\textsuperscript{97} as of human limited-mentation-capacity-deepening\textsuperscript{92} for prospective relative-ontological-completeness\textsuperscript{98}, in undermining the prior registry-worldview’s/dimension’s ‘shiftiness-of-the-Self\textsuperscript{99}’ that defines its destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{100} /presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{101} -<including-virtue-as-ontology> as uninstitutionalised-threshold\textsuperscript{102}; and thus moving the ontological-contiguity\textsuperscript{66} —of-the-human-institutionalisation-process\textsuperscript{67} bar of ‘shiftiness-of-the-Self\textsuperscript{91}’ to the prospective registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology\textsuperscript{99} as of its specific construction-of-the-Self’. Thus we can appreciate fundamentally that, as reflected in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{66} —of-the-human-institutionalisation-process\textsuperscript{67}, human ‘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’ over ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology\textsuperscript{99} as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{101} -<including-virtue-as-ontology>’, has ever always been more critically about the ‘existentially-operant constraining’ for: moving the ontological-contiguity —of-the-human-
institutionalisation-process bar of ‘shiftiness-of-the-Self’ to the prospective registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance


limited-mentation-capacity-deepening\(^2\) for prospective relative-ontological-completeness\(^3\)* that can then allow for the requisite ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ reflected as of singularisation\(^4\)-as-of-intemporality\(^5\)/dissingularisation-as-of-temporality\(^6\) of the ‘meaningfulness-and-teleology\(^7\)*. In this regard, we can more specifically appreciate the central and transformative implications of the Socratic philosophers\(^8\)’ universalising-idealisation as of the prospective\(^9\) universalisation registry-worldview/dimension ‘social-construction of ‘meaningfulness-and-teleology\(^9\) as of social-stake-contention-or-confliction’, wherein such prospective ‘shiftiness-of-the-Self’ as induced by the Socratic philosophers\(^8\)’ universalising-idealisation construed as\(^10\) universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism inducing the secondnatured institutionalisation of the\(^11\) universalisation registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of ‘meaningfulness-and-teleology\(^9\) as of its specific construction-of-the-Self’ brought about the coherently\(^12\) universalising construction of ‘meaningfulness-and-teleology\(^9\) with the associated elevated level of ontological-performance –<including-virtue-as-ontology> as manifested with the Socratic method for\(^10\) universal consistency and coherence, Plato’s ideas for\(^13\) universal consistency and coherence and Aristotle’s qualifying-categories and\(^14\) universalising-syllogism for\(^13\) 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’\(^11\)*. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic
positivism registry-worldview/dimension ‘social-construction of meaningfulness-and-

teleology’ 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-mentionation-
capacity-deepening for prospective relative-ontological-completeness, allowing for the requisite

‘supererogatory acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/ intelligibility setup/measuring instrument’ reflected as of singularisation as-of-intemporality / dissingularisation as-of-temporal as of the meaningfulness-and-teleology for the secondnatured institutionalisation of prospective positivism registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-

and-accordance ‘specific bottomline of mere-mathesis/motif/thrownness disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’. Here too, the budding-positivists/rational-empiricists were very much aware of the lack of dialogical-equivalence and intellectual-and-moral-equivalence as of common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of their dissimilar apriorising/axiomatising/referencing/intelligibility setup/measuring instrument as to imply underlying medieval-scholasticism-pedants—ideal-type-or-individuation establishment dogmatism was rather in ‘apriorising-teleological-degradation-in-notional-

discontiguity/epistemic-discontiguity <shallow-supererogation of-mentally-

aestheticised-preconverging/dementing—qualia-schema’, and that it would be more critically a question of upholding the budding-positivism/rational-empiricism reifying meaningfulness-and-teleology as to existence-potency—sublimating—nascence, disclosed from prospective-epistemic digression as-of-amplituding/formative—epistemicity totalising—renewing-

realisation/re-perception/re-thought, in supererogatory—epistemic conflatedness ontological-

primemovers-totalitative framework
destructuring-transitoriness\textsuperscript{1} as of deraticination/deratiocontiguity, so-construed as of
dissingularisation /epistic-nonimmanence/flawed-epistic-determinism
induced
deraticination-or-deratiocontiguity; wherein as of flawed
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
\textsuperscript{1}
\textsuperscript{2} <amplituding/formative-epistemicity> causality as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity \textsuperscript{1}, preconverging-or-dementing \textsuperscript{2} – apriorising-
psychologism representation is wrongly singularised/immanented while postconverging-or-
dialectical-thinking \textsuperscript{2} – apriorising-psychologism representation is wrongly dissingularised/not-
immanent. This actually points out why dialogial-inequivalence/intellectual-and-moral-
inequivalence as of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistic-
discontiguity \textsuperscript{2} – <shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema>’ is associated with sophistic/pedantic
representations as knowledge as well as temporal manifestations of postlogism –slantedness
and conjugated-postlogism manifestations including psychopathy and social-psychopathy as
of the positivism–procrypticism registry-worldview. While as of human-subpotency temporal
\textsuperscript{2} <amplituding/formative-epistemicity> totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag we may be inclined to construe of the
notion of dialogical-equivalence as absolutely requisite, the fact is dialogical-equivalence
cannot supersede existence-potency–sublaming–nascence, disclosed-from-prospective-
epistic-digression-as-of-<amplituding/formative-epistemicity> totalising–renewing-
realisation/re-perception/re-thought, in supererogatory epistic-conflatedness \textsuperscript{3} sublimating-
validation/desublimating-invalidations implications where its eliciting is de-
mentatively/structurally/paradigmatically flawed for the simple reason that knowledge as of
implied underlying supposedly coherent ontological-commitment \textsuperscript{35} as of ontological-
primemovers-totalitative-framework causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity is all about existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness and not about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s² doesn’t heed to any human sovereignty exercise as of dialogue as the latter is only as pertinent as it dementatively/structurally/paradigmatically implies an intermediative process for the deferred-outcome as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness but not otherwise, and as being subpotent with existence it is the human that has to ensure that its meaningfulness-and-teleology coincides with existential veracity, such that where dialogical-equivalence is wrongly implied and thus likely to undermine existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness what gives in is the false notion of dialogical-equivalence. This is equally reflected in the idea that the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-teleology is rather as of the implication of relative-ontological-completeness associated with human limited-mentation-capacity-deepening from the perspective of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness as-to-
ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism rather construed as of difference-conflatedness’’-as-to-totalitative-reification’’-in-singularisation’’-as-veridical-epistemic-determinism’’ , and not idefinitive-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-
measuringinstruments-invalidating-measuring-<as-to-preconverging-or-dementing>–apriorising-psychologism> of prior relative-ontological-incompleteness as to existence-potency~sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,—apriorising/epistemic~conflicatedness ontological-primemovers-totalitative-
framework
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–
implications,—for-explicating-ontological-contiguity, likewise it is the case that
‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity’
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
seeding-misprising of reasoning-from-results/afterthought ‘meaningfulness-and-teleology’ as
covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-
performance’—including-virtue-as-ontology’ is associated with ‘ontologically-flawed
denaturing’ of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ construed herein
as of ‘pseudo-edginess/pseudo-incisiveness’; as to the fact that ‘pseudo-edginess/pseudo-
incisiveness’, whether actively projected or passively insinuated as of
vocalisation/interjection/expletive intensification, beyond-the-consciousness-awareness-
teleology—<in-existential-extrication-as-of-existential-unthought> is bound to wrongly imply
the ontological-veracity of the ‘pseudo-edginess/pseudo-incisiveness implied
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as if as of
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstruments-
validating-measuring—<as-to-postconverging-or-dialectical-thinking>—apriorising-
psychologism> of prospective relative-ontological-completeness over
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing—apriorising-psychologism> of prior relative-ontological-incompleteness as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-
and associated social psychopathy, or as we can appreciate as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor
manifestations of sophistic/pedantic dispositions social eliciting of
‘nondescript/ignorable—void—’—with-regards-to-prospective-apriorising-implications>) as of
social-stake-contention-or-confliction, beyond-the-consciousness-awareness-teleology—<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—<amplituding/formative—epistemicity>—totalising—<in-relative—ontological—
completeness}—today. Thus a given prospective relative-ontological—
completeness registry-worldview/dimension
supererogatory—acuity/perspicacity—astuteness—edginess/incisiveness—as—
apriorising/axiomatising/referencing/intelligibility/setup/measuring—
instrument as of ‘notional—
singularisation—/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 registry-worldview/dimension ‘shiftiness—of—the—Self’ as of ‘a
reifying gesturing that is—<not-to-be—drag-in/commingle—with the prior relative—ontological—
incompleteness—registry-worldview’s/dimension’s—apriorising/axiomatising/referencing—
intelligibility/setup/measuring—social—stake—
contention—or—confliction—meaningfulness—and—teleology as of its pseudo—edginess/pseudo—
incisiveness \textsuperscript{44} \textit{<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity \textsuperscript{1}; as reflected by the fact that positivising or prospective notional–deprocrypticism supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{1} rather construe respectively non-positivising or procrypticism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity \textsuperscript{1}–\textit{<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema> as to invalidate the \textit{<amplituding/formative> wooden-language\textsuperscript{1} (imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct–of–meaningfulness–and-teleology\textsuperscript{10}–as-of–‘nondescript/ignorable–void \textsuperscript{1}–with-regards-to-prospective-apriorising-implications\textsuperscript{1}) mental-reflex of dialogical-equivalence pointing rather to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring \textsuperscript{14} \textit{<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{1} to be reflected by the prospective supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{1}, but then this equally implies the destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{12}/presublimating–desublimating-decisionality)–of-ontological-performance \textsuperscript{1}–\textit{<including-virtue-as-ontology> is effectively prone to a general \textit{<amplituding/formative> wooden-language\textsuperscript{1} (imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct–of–meaningfulness–and-teleology\textsuperscript{1}–as-of–‘nondescript/ignorable–void \textsuperscript{1}–with-regards-to-prospective-apriorising-implications\textsuperscript{1}) disposition predisposed to forego ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure–of–meaningfulness-and-teleology\textsuperscript{10} for a \textit{<amplituding/formative> wooden-language\textsuperscript{1} (imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct–of–meaningfulness-and–
enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. It is this
<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-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation’, and
not as ontologically-flawed atomising/taking-to-pieces constitutedness rather as of
elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity. The validation of the epistemic-totalitative
nature of existential meaningfulness-and-teleology 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-
ormalcy/postconvergence⟩) as to human-and-social–expectations/anticipations—
metaphoricity ‘—as-rede-mentating/restructuring/reparadigming—psychologism’ of
ontological-performance ⟨<including-virtue-as-ontology⟩’ is much more directly obvious in
the natural sciences which do not imply any inherent splitting/disparateness of intrinsic-reality
but rather points to a <amplituding/formative–epistemicity>causality–as-to-projective-
totalitative–implications,-for-explicating-ontological-contiguity construal of
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’ in their knowledge 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 schemes. The underlying explanation for disparateness here is effectively construed as a question of the implications 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>’ 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 and the prospective possibility of ontologically-veridical grander unifying scientific explanation of the natural world <amplituding/formative—epistemicity>totalising—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of relative-ontological-completeness. Such <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity construal points out that disparateness of meaningfulness-and-teleology as often wrongly projected in many a social domain-of-study is not an inherently sovereign notion as to the fact that construal as of relative-ontological-incompleteness cannot be ‘qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness perspective’ given that all
human "meaningfulness-and-teleology" are of supposedly coherent ontological-commitment as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity – as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’; such that while recognising the human-subpotency epistemic-veracity perspective of say a given social-setup attributing an ailment to say magic, this doesn’t override the notion of inherent ontological-veridicality as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-confledatedness 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-confledatedness 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-confledatedness over the mortals that we as human beings
are in order for transcendence-and-sublimity/sublimation/supererogatory de-mentativity to be possible; and that reality with respect to knowledge doesn’t speak of totalitarianism as will often be sophistically usurped when it comes to the blurriness of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity construal equally points out that the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or any <amplituding/formative–epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality does not imply the de-mentative/structural/paradigmatic change of existence-as-of-existential-contextualising-contiguity but rather that change is the outcome of human limited-mentation-capacity-deepening maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation involving de-mentation (supererogatory ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of prospective postconverging-or-dialectical-thinking—apriorising-psychologism representation and prior preconverging-or-dementing—apriorising-psychologism representation; with the implication here that the issue of knowledge is all about developing human-subpotency towards existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing–realisation/re-perception/re-thought,—in–supererogatory–epistemic-conflatedness. The conflatedness of existential-contextualising-contiguity in the natural sciences is often poorly perceived inherently because of their subject-matter/domain-of-study implicated nature of philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-
intuition-or-foresight-as-of-embodied-consciousness'; such that it is often wrongly construed in atomising/taking-to-pieces constitutedness\(^3\) as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^8\) but with little consequence since such an atomising/taking-to-pieces constitutedness\(^3\) is generally an ontologically-flawed afterthought reflection/contemplation whereas operantly beyond-the-consciousness-awareness-teleology\(^6\)-<in-existential-extrication-as-of-existential-unthought>\(^5\) scientists generally adopt a conflatedness\(^1\) of existential-contextualising-contiguity\(^8\) posture. The reality of existential-contextualising-contiguity conflatedness\(^1\) 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\(^8\) in <amplituding/formative–epistemicity>causality~as-to-projective-totalitative~implications,,-for-explicating-ontological-contiguity\(^6\) conflatedness\(^1\) to then reflect abstract scientific notions in existential-contextualising-contiguity\(^8\) knowledge-reification\(^9\) or depart from existential-contextualising-contiguity\(^8\) already reified abstract scientific notions to then reflect further abstract scientific notions in existential-contextualising-contiguity\(^8\) knowledge-reification\(^9\)’. 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\(^9\). Rather we can better appreciate the occurrence of existential-contextualising-contiguity\(^8\) knowledge-reification\(^9\) as of <amplituding/formative–epistemicity>causality~as-to-projective-totalitative~implications,,-for-explicating-ontological-contiguity\(^6\) construal in the sense that our ordinary thought process itself is as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\(^8\) construal of notions like space, time, force, etc. with no absolutely given point of atomising/taking-to-pieces constitutedness\(^3\) 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 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 in conflatedness involving human limited-mentation-capacity-deepening hermeneutics in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness. We can appreciate that the atomising/taking-to-pieces disposition that is often wrongly sought in other domains-of-study is often ontologically-flawed because it fails to see that ‘the more elaborate panintelligibility’—effusing/ecstatic—inlining nature of existential-contextualising-contiguity in epistemic-conflatedness 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, as even the natural sciences are implicitly epistemically totalising-entailing by the mere fact of the ‘precedence of existential-contextualising-contiguity’ in causality—as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity in epistemic-
conflatedness to which their abstract notions are aligned’ as well as so-implied by their foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity)—as-operative-notional—deprocrypticism orientations which drives their knowledge-reification—gesturing for unification as to ontological-contiguity as not just an idle quest; and this misconstrual is further reflected by the fact that the life sciences (as of their axiomatic-construct ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’) have a more inherently elaborate panintelligibility—effusing/ecstatic—inlining nature of existential-contextualising-contiguity supervening-conflatedness thus rendering its methodology more explicitly totalising-entailing and teleological even as it is often naively and wrongly construed as ‘a relatively weaker natural science’ from a naïve epistemic constitutedness perspective. This underlying <amplituding/formative—epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity insight reflects ecstatic-existence’s supervening-conflatedness as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—<imbued-and—
hermeneutically/reprojectively-educing—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation>; wherein inherently ‘more immediate epistemically constrained to ontological-primemovers-totalitative-framework’ domains-of-study like physics and the natural sciences generally are of a less elaborate existential-contextualising-contiguity conceptualisation nature in epistemic-conflatedness and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic constitutedness while inherently ‘less immediate epistemically constrained to ontological-primemovers-totalitative-framework’ domains-of-study like the social domains-of-study are more of an elaborate existential-
contextualising-contiguity\(^2\) conceptualisation nature in epistemic-confoundedness\(^1\) 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\(^6\) hermeneutics involved in avoiding-and-superseding any \(^7\) presencing—absolutising-identitive-constitutedness\(^3\) for construing their veridical \(^8\) historiality/ontological-eventfulness\(^9\)/ontological-aesthetic-tracing-\(<\text{perspective–ontological-normalcy/postconvergence-reflected—'epistemicity-relativism'}\>\). In many ways the natural sciences by the immediate constraining of their ontological-prime-movers-totalitative-framework implicitly avoid atomising/taking-to-pieces constitutedness\(^1\) but the misunderstanding that their knowledge-reification—gesturing is effectively as of atomising/taking-to-pieces constitutedness\(^1\) in other domains-of-study ends up having naïve and distortive effects on such domains-of-study knowledge-reification\(^8\) and particularly so with regards to the development of their self-conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. It is herein contended that this poor self-conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is the de-mentatively/structurally/paradigmatically defining issue of many of the social domains-of-study today, as in effect many such domains are turned into technicality as of institutional-being-and-craft imprimatur, ‘fallback to unquestioned/dogmatic normativities’ and ‘habituated dispositions’ which priorly enframed subject-matters and institutional-sets-ups de-mentatively/structurally/paradigmatically stifle the possibility for conceptualisation as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-
determinism’. In this regards we can appreciate for instance that with the positivism/rational-empiricism modern society’s disease theory, parents failing to figure out that a baby is likely to get sick if kept in dirty surroundings due to bacteria and germs as well that high temperature is a sign that the baby needs medical care, such that were it to be established that the baby develops a serious medical condition because of such failure of parental care then the human potentiation of freewill of the parents is engaged with regards to the parents responsibilities as of the self-consciousness/construction-of-the-Self implied as of our positivism/rational-empiricism Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, however, supposed a similar situation arises in a non-positivistic social-setup with the parents acting that way because of say animistic beliefs that are utterly normal in the given animistic social-setup then it is difficultly the case that the human-potentiation of freewill of the parents is engaged with regards to their responsibilities as of the self-consciousness/construction-of-the-Self implied as of their non-positivism/animistic Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology (as the relative-ontological-incompleteness in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness in the former case renders it as an ‘is determinacy’); but then, a general underlying human potentiation of freewill of all humans is engaged passively to the effect that prospective relative-ontological-completeness inducing prospective self-consciousness/construction-of-the-Self reflected as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology in deflating human vices-and-impediments, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness. And such a more broad construal of freewill and natural determinism implications can be contemplated as elaborated elsewhere herein with
regards to akrasia-susceptibility-or-akrasiatic-drag complex; thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance arising as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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’ equivalence/correspondence with the full-potency-of-existence’s-sublimating–nascent-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human equivalence/correspondence with the full-potency-of-existence’s-sublimating–nascent-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supererogatory–de-mentativity could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipatory possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic <amplituding/formative> wooden-language–(imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of-
‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications)>? In this
regard, the anti-nihilist stance implies that the very first notion of human ontological-performance\textsuperscript{10}--\textless including-virtue-as-ontology\textgreater as of human \textless amplituding/formative-epistemicity\textgreater totalising\textendash thrownness-in-existence\textsuperscript{14} 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\textsuperscript{7} possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill \textquotesingle applies critically only as of poor self-consciousness/construction-of-the-Self implications arising from the underdevelopment of Being/ontological-framework-expansion or self-consciousness/construction-of-the-Self incapacity as of say insanity\textquotesingle, and not necessarily as of lack of new knowledge-construct or technical-development; in the sense that say a criminal that had gone uncaught before a new technical-development like DNA testing establishes their criminal responsibility as of human potentiation, cannot talk of natural determinism implications as a defence just as covert predispositions associated with vices-and-impediments\textsuperscript{70} as of ‘self-conscious drive’ cannot be qualified to be of natural determinism implications when unmasked. Reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \textless imbuendo-and-\textquotesingle hermeneutically/reprojectively-educing\textquotesingle—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation> ‘speaking epistemically with respect to the overall phenomenal/manifest-subpotencies<in-transitive-conflatedness\textsuperscript{12}–reflexivity,—in-the-full-potency-of-existence’s–sublimating–nascence> including human-subpotency epistemic-perspective’, inherently reflects the veridical-epistemic-determinism as to existence-potency–sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as—
narratives—of-the-’reference-of-thought—’categorical-imperatives/axioms/registry-teleology’ ) failing/not-upholding-’as-of-apriorising/axiomatising/referencing’ intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ‘valued-viability’ to expend on a ‘so-construed most important work’ that can be done in a positivism–procrypticism registry-worldview/dimension, as of prospective institutionalisation into notional–deprocrypticism (more like an archaeologist might don on dirty clothing and dig their hands in mud and rubbish ‘like an animal’ to find out about the treasures that are human histories); and by that equally implying prospectively the decentering and dialectical–de-mentation of positivism–procrypticism <amplituding/formative> wooden-language–(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology’-as-of-’nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>). Such an insight can be appreciated as with the instance in the non-positivistic community where the positivistic mindset/’reference-of-thought will most likely not necessarily perceive and construe the ‘achievement motives and temporal-stakes in animistic or medieval lives and living’ in the non-positivistic social-setup as ‘grandest living’ but rather the maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation ‘of positivistic transcendental institutionalisation projection over the animistic or medieval setup as much more of existential worth’ from its vantage ontological-normalcy/postconvergence epistemic/notional–projective-perspective. There is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. However, with regards to a prior registry-worldview’s/dimension’s <amplituding/formative> wooden-language–(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology’-as-of-’nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications)> denaturing of meaningfulness-and-teleology so
construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism, such motives are necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human eternalising aspiration as of the intemporal/longness-of-register-of—"meaningfulness-and-teleology" individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as inducing successively base-institutionalisation, universalisation, rational-empiricism/positivism and prospectively deprocrypticism; as going by ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing—psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. To rather assume the notion that ‘achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of a given registry-worldview’s/dimension’s denaturing—<amplituding/formative> wooden-language—<imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct—of—"meaningfulness-and-teleology"—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>) so-construed prospectively’ take precedence and are not ‘necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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—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 wooden-language-(imbued—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’ universalisation–non-positivism/medievalism, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing wooden-language-(imbued—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 \langle\text{amplituding/formative}\rangle \text{wooden-language-}\langle\text{imbued—averaging-of-thought-}\langle\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology’-as-of—non-descript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\rangle\rangle \text{so-construed prospectively are rather more pertinent} \text{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-\langle\text{as-of-apriorising/axiomatising/referencing}\rangle \text{to do our own ‘homework’ with respect to our forerunners in the bigger notion of the human species continuous emancipation. In order words, the most vital human activities has to do, whether as of a consciously aware or unconscious nature, with the ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness’–or-ontological-reprojecting that enables human memetic-rescheduling (psychoanalytic-unshackling/institutional-recomposuring) as from recurrent-utter-uninstitutionalisation to present day positivism–procrypticism and prospectively deprocrypticism; together with the idea that by the very intemporal-disposition essence of that ‘inventing’ it is inappropriate to construe such institutional-being-and-craft construct as a framework of temporal extricatory de-

dementating/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 \langle\text{amplituding/formative}\rangle \text{wooden-language-}\langle\text{imbued—temporal–mere-

form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing}\rangle\rangle
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\(^2\), represented ontologically as decentered and preconverging-or-dementing\(^2\)–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 \(^3\)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 \(^3\)reference-of-thought (as the prior/transcended/superseded), as transcendental ‘meaningfulness-and-teleology\(^3\) involves psychical and institutional recomposuring of high contrariety implications to human temporality\(^2\)/shortness as putting into question the present as prior/old, but then the vocation of all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as all knowledge is not about being responsive to the mortals that we are (including this author’s mortality as anyone’s else) as of social-aggregation-enabling but rather responsive to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity of an intersolipsistic nature. It is equally important to grasp that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is the more profound origination of
reference-of-thought that enables knowledge conceptualisations, and that the praxis of knowledge may naively be construed as non-transcendental. So all knowledge is actually transcendental and this is not to be confused with its distance/remoteness as coming from the ‘transcendental origination of the reference-of-thought of the knowledge’ (whether as base-institutionalisation, universalisation, positivism or prospectively notional–deprocrypticism knowledge), and the idea of neutral/equable knowledge is a ‘mental complex of institutional 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–dementativity and not social-aggregation-enabling, transcendence-and-sublimity/sublimation/supererogatory–dementativity (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 intempestoral-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 of reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then were transcendental as of apriorising/axiomatising/referencing—re-originariness/re-origination in their positivistic outlook relative to other outlooks then like alchemy, essences, mysticism, serfdom, feudalism, etc., while equally inducing high social contrariety then to supersedingly establish our positivistic psyche leading to corresponding institutionalisation implications like the culture of science, notions of human rights, etc.; and we now take for granted today such a scientific disposition by the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction but right back in their epoch this elicited a high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction. The point here is to highlight that where the need for ‘reappraisal of reference-of-thought’ arises as for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, it will be naïve to imply that knowledge is neutral failing/not-upholding-as-of-apriorising/axiomatising/referencing to register that all knowledge is the outcome of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as ‘reappraisals of references-of-thought’ and inducing their corresponding prospective psychologisms (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the argument of the prior transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of reference-of-thought that enabled it to be as of the present reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or positivism registry-worldviews/dimensions are just naively asserting respectively the former or
the latter as the 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 but 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/postconvergernce. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism 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 as of 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 intemoral/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-intemoral with the implication that such intemoral mental-orientation as ontology divulging is just one mental-disposition among others such that any such pre-eminence arises only as of positive opportunity ontological-primemovers-totalitative-framework induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as intemorality asymmetric-subsumption-of-temporality. This dichotomy of contradictory narratives explains why it is the
bigger framework of prospective relative-ontological-completeness -of- reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-escalation in notional-deprocrypticism conflatedness\textsuperscript{2} and so over procrypticism disjointedness-as-of- reference-of-thought denaturing\textsuperscript{15} and harkening back in undermining psychopathy and social psychopathy as the more specific individuation-level denaturing\textsuperscript{1}. Interestingly this construing of psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold\textsuperscript{12} 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–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold\textsuperscript{12} 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-\textsuperscript{8}reference-of-thought issue wherein the incidental denaturing\textsuperscript{15} of such manifestations reflected a social denaturing\textsuperscript{9} 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\textsuperscript{1} directed to the bigger and subsuming issue of relative-ontological-incompleteness\textsuperscript{8,10}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\textsuperscript{12} 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-ordementing-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<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-processssing/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
as candored/straightness (wrongly ignoring/overlooking and setting-aside to reassert a candoring/straightness-of-thought as to postconverging-or-dialectical-thinking<sup>20</sup>–apriorising-psychologism<sup>–</sup>stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> over the ontological-veridicality of preconverging-or-dementing<sup>20</sup>–apriorising-psychologism<sup>–</sup>stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>). Thus the registry-worldviews/dimensions which are in epistemic-decadence (notional-discontiguity/epistemic-discontiguity –<shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema>–as-of-epistemic-decadence in hollow-constituting<sup>–</sup>as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<sup>–</sup>iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’<sup>–</sup>) with respect to ontological-veridicality (ontological-contiguity<sup>–</sup>of-reference-of-thought in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and ‘wrongly being temporally integrated intradimensionally’ as candored/straightness rather than decandored/oblengagedness are recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively, procrypticism. The conscious or unconscious exercise of ‘subknowledging /mimicking the non-veridical hollow/empty form of the meaning of narratives’, whether by a psychopath or a temporally-inclined mental-disposition pedestal, in view of getting interlocutors to wrongly align prelogically/in-prelogic supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking<sup>–</sup>apriorising-psychologismly and perceive the non-veridical hollow mimicking form of the meaning of narratives as veridical/true/real is known as perversion-of-reference-of-thought<sup>–</sup>as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, requiring ontologically, at the ‘uninstitutionalised-threshold<sup>–</sup>’, ‘distractive-alignment-to-reference-of-thought<sup>–</sup>of-apriorising/axiomatising/referencing> which is decandored/oblengaged as of
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 positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-mental-alignment-or-postlogism’ (explained further in the text) as against an ‘integrative-mental-alignment-or-prelogism’ (the latter being the normal reflex by which the normal prelogism-as-of-conviction,-as-to-profound-supererogation mind ordinarily aligns to meaning, and it is this mental-alignment reflex to meaning that makes it difficult to truly grasp the psychopath’s and other postlogic mental-dispositions which mental-alignment are rather as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism with respect to meaningfulness). Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism-as-of-conviction,-as-to-profound-supererogation mind to wrongly elevate psychopathic ‘meaningfulness-and-teleology’ as of veridical ‘existential-contextualising-contiguity’ rather than reflect the reality of its ‘formulaic meaningfulness-and-teleology’ which is ‘meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’. So when we talk about psychopathy we are talking about perversion-of-reference-of-thought-
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-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\(^{15}\) of the \(^{15}\)”reference-of-thought or the soundness-or-ontological-good-faith/authenticity\(^{15}\)”-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\(^{78}\)”-as-of-conviction,-as-to-profound-supererogation\(^{96}\) contention about his \(^{15}\)”perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity\(^{15}\)”-of- \(^{15}\)”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 \(^{78}\)”-as-of-conviction,-as-to-profound-supererogation\(^{96}\) minds will tend to align to adult psychopaths and other postlogic teleological mindsets wrongfully as prelogic/conviction-as-to-profound-supererogation\(^{78}\)”-or-candored/straightened/prelogism\(^{78}\) instead of rightfully keeping a decandored/oblongated/distractive-alignment-to\(^{78}\)”reference-of-thought-<of-apriorising/axiomatising/referencing>/<threshold-of– nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{78}\)”— preconverging/dementing \(^{19}\)”-apriorising-psychologism \(^{20}\)”(circumventive/distractive-temporal-prioritisation-of- \(^{83}\)”reference-of-thought). Such reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) inherently implies a dialecticism involving supplanting–conviction-as-to-profound-supererogation\(^{78}\)”–postconverging/dialectical-thinking \(^{20}\)”-apriorising-psychologism narratives as of organic-comprehension-thinking (organicalism)/’intemporal-prioritisation-of- \(^{83}\)”reference-of-thought’–as-conflatedness \(^{12}\)”-or- ontological-reprojecting or longness-of-register-of- \(^{83}\)”meaningfulness-and-teleology\(^{19}\) and threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{78}\)”— preconverging/dementing \(^{19}\)”-apriorising-psychologism narratives. This points to a \(^{78}\)”perversion-of- \(^{83}\)”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-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–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 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/supерarогatory-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-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-amplitude-formative–epistemicity) totalising in relative-ontological-completeness ) which protects the internal-coherence of meaning as of soundness-or-ontological-good-faith/authenticity of reference-of-thought and corresponding virtue’ and so by way of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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\textsuperscript{76} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. It should be noted that both psychopathic postlogism\textsuperscript{76} and conjugated-postlogism\textsuperscript{77} 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’, 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\textsuperscript{19}-apriorising-psychologism’. It is rather their respective ‘retracing of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought -devolving-as-of-instantiative-context of set-of-narratives together’ that reveals ‘postlogic slanting unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought \textsuperscript{74} perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’\textsuperscript{96}>’ and ‘conjugated-postlogism cohering-slanted unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought derived\textsuperscript{2} perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ \textsuperscript{96}> (preconverging-or-dementing\textsuperscript{19}-integration)’; as in successive postlogic-backtracking-<iterative-looping-\textsuperscript{1} set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{96}> and corresponding

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conjugated-postlogic conjoining of the iterating narratives, the succeeding changing/decentering/non-cohering foci (thus revealing the ‘deliriousness/delirious-effect/cinglé-effect’ as unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought inducing the preconverging-or-dementing—apriorising-psychologism which is particularly obvious at childhood psychopathy but its perception easily gets lost at adult psychopathy with psychopath increasing maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction) are constantly modified with circumstantial hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> by ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’; and so in order to wrongly imply the apriorising—reference-of-thought-elements/apriorising—registry-elements as the foundation for its faulty-mentation-procedure-deception-or-urge. However, the natural level of human interlocution engagement ‘is not the enlightenment of the retracing of an interlocutor’s sets-of-narratives’ (as this could vary anywhere from say a few days or weeks to years of supplanting—conviction-as-to-profound-suprerogation—postconverging/dialectical-thinking—apriorising-psychologism engagement, for such an insight to arise), but rather as of ‘specific singular circumstantial narrative of interlocution without a comprehensive existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context projection’ by which interlocutors deduce circumstantially. Thus the postlogic-and-conjugated-postlogic habit of producing sets-of-narratives (which collective retracing reveals their unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought and perversion-and-derived-perversion—of-reference-of-thought—<as-effectively-apriorising-in-
thought-devolving-as-of-instantiative-context’). The idea that the ‘natural level of human interlocution engagement is a perpetuation’ can be understood insightfully with respect to a non-positivism/medievalism setup wherein a contention arising in non-positivism/medievalism reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their reference-of-thought into the positivistic terms with their successive contentions (due to <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33}), as their reference-of-thought remains rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability \textsuperscript{9}, and in the big picture in all likelihood can only be ‘weaned from’ crossgenerationally as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Likewise the ‘natural basis of human interlocutory engagement tends to be perpetuating’ when it comes with psychopathy and social psychopathy with respect to its eliciting of a ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation-inducing-the-uninstitutionalised-threshold-as-of-procrypticism’, thus equally implying a <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33} circularity/recurrence/repetition/repeatability of the reference-of-thought as of the uninstitutionalised-threshold \textsuperscript{92} or procrypticism—or–disjointedness-as-of-reference-of-thought. Thus the central notion for preempting psychopathic postlogism \textsuperscript{77} 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-reference-of-thought of the traces of sets-of-narratives is analogous to resolving a list of BODMAS equations where the solution of the first
equation is a variable of the second equation and whose solution is a variable of the third equation whose solution is a variable of the fourth; and where the first equation is fundamentally flawed (as of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument flaw, for instance), systematically the three other equations will be wrong whether by ('ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-disposition to resolve the equation of the traditional arithmetic principles as 'reference-of-thought–categorical-imperatives/axioms/registry-teleology', for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without factoring that such 'reference-of-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-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 naïve elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity (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)) that is only pertinent when it is of the existential existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression—
on a chair where it is directly obvious there is no elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity to be had/entertained nor any logical analysis but rather "maximalising-recomposuring-for-relative-ontological-completeness"—unenframed-conceptualisation invalidating that the implied-logical-dueness-or-implied-scape of the child psychopath who deliberately in a ‘dereifying act’ spills water on the chair to accuse another even exists, its implied-profile is ridiculous, just as its implied-presumptuousness-or-implied-arrogation, its implied-assumptions, its implied-value-reference and its implied-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—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 raisonnable)’ 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-illlogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing’ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing’ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a mental-disposition). Even if this latter narrative is proven to be false (as it is another perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not being the logic itself, but in wrongly implying as existentially real the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements
(out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating 5 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’ since that will validate the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context)’ on the basis that it was the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that was wrong hence the possibility and credibility not to question the reference-of-thought/apriorising—registry/categorical-imperatives/axioms and to re-engage logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation by ‘prelogism-as-of-conviction-as-to-profound-supererogation’ re-engaging reflex wrongly turning the issue into one of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation instead of construing a perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > ‘preconverging-or-
dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought-manifestation’). The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing’ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation—or-prelogism—basis’ towards sanctified-conventioning-social-aggregation-enablers. What is critical for the psychopath is that ‘the last postlogic/formulaic non-veridical hollow mimicking narrative/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’ allows its interlocutors to prelogically ‘rationalise’ (align in-conviction-as-to-profound-supererogation to or prelogism, at-a-pedestal,-in-this-case-ignorance-pedestal) the other narratives even if there are all ‘non-veridical hollow mimicking narratives’. This might further involve juggling such hollow mimicking in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking—<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’> as absolving/fleeting/escaping-reflex—logic among different set-of-interlocutors (this is simply because postlogism in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per ‘perverted-outcome-sought-precedes-existentially-veridical-logical-dueness’ unlike postlogism as prelogism which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per ‘existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at’), and inducing mutual misconstruing; and the reason for a perpetual psychopath’s extrinsic-attribution inclination is that the outcome of its postlogism in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which is an unusual and rare social experience given that a psychopathic personality and postlogism in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> are an outlying phenomenon) with one
flawed-existential-elevation-of-reference-of-thought and developing a supplanting-conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—apriorising-psychologism or prelogism out of them), to the psychopath’s ‘denaturings’ postlogic-backtracking—<iterative-looping—set-of-dereifying-hollow-narratives-and-acts’—with—successive-shifting-of-the-narratives-and-acts-foci’-construed-as—‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. But again, this is just when the temporal prelogic/prelogism—as-of-conviction,—as-to-profound-supererogation mind is ignorant of the slanted mental state of the psychopath. The general and complete operative psychopath’s perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> mechanism (it isn’t necessarily completed in all manifestations as is rather a ‘mental roaming/drifting-cycle disposition known as postlogism—retreating’ that carries on depending on how the situation permits) involves the psychopath first projecting initially neutral narratives (pre-valuation), then narratives meant to elicit the sense of excellence/exception/accommodation of its interlocutor (pri-individuation) as well as any other person or notion the interlocutor holds in high esteem, which are then contrasted ‘out of context’ unfavourably with non-veridical hollow mimicking narratives about the psychopath’s ‘socially-perceived-value as of social-stake-contention-or-confliction target’ (de-individuation) ensuring the latter narratives are articulated craftily and at different social locations/spaces. De-individuation further consists of four elements; ‘consternation’ wherein narratives with a ‘sense of dismay’ are induced on the interlocutor about the psychopath’s social-stake-contention-or-confliction target, ‘revulsion’ wherein narratives with a ‘sense of repugnance’ are induced on the interlocutor about the target,
‘certainty’ wherein narratives with a ‘false sense of undoubtedness’ are projected about the 
target on the interlocutor, and finally ‘a sense of passive or suggestive alienation’ towards the 
psychopath’s target is projected upon the interlocutor to ‘subconsciously induce a sense of 
alienation from the target’. The psychopath then strives to settle on the whole of this process 
circularly doing likewise with other new and pertinent interlocutors as well (commitment). By 
and large this circularity /perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/ thus involves these 
four elements as pre-valuation/pri-individuation/de-individuation/commitment. Together with 
its corollary, social psychopathy, this disposition (passive or suggestive alienation) is at various 
level-of-consciousness-and-wittiness extended to the social-construct as a comprehensive 
nature of extrinsic-attribution. Passive or suggestive alienation as such with corresponding 
‘temporal-dispositions miscuing’ which is ‘misconstrued as intrinsic ontological depth-of-
conviction-as-to-profound-supererogation’. The underlying reason for the entirety of this 
mental process in the psychopath has to do with its ‘mere formulaic constrained/unconstrained 
perception and relation to /meaningfulness-and-teleology/ (vague-rhyming-or-copied-
mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging faulty-mentation-procedure-deception/meaning-by-the-mere-illogical-
possibility-of-it-being-formulaically-narrated) which poorly perceives ‘supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-
psychologism contentions’ not in the ‘essence/conviction-as-to-profound-supererogation’ sense’ but rather as ‘formulaic mental alienation schemes’ wherein perverted-outcome-sought-
precedes-existentially-veridical-logical-dueness (in order words the developmental psychology 
of the psychopath is actually to perceive supplanting–conviction-as-to-profound-
supererogation—postconverging/dialectical-thinking—apriorising-psychologism meaning as 
formulaic-schemes/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-

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alienation’ by inducing the alienation of its ‘perceived social-stake-contention-or-confliction
target’ over a social-stake-contention-or-confliction de-mentating/structuring/paradigmning.
Critically, it should be understood that passive or suggestive alienation is actually the sumnum
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/infllected/derived/mimicked/in-protracction-to-
psychopathic-preconverging-or-dementing –apriorising-psychologism’ is not really
ontologically-speaking a prelogic/conviction-as-to-profound-supererogation mental state but
rather technically a ‘miscuing/dialectically-or-contendingly-out-of-phase postlogic mental
state’. There are two stages at which an interlocutor can be in relation with the psychopathic
manifestation: first, as an ignorant of psychopathic postlogism in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to which
the interlocutor aligns prelogicly and then miscues, and then secondly (in addition), as
‘committed-by-temporality’/interest over intrinsic-veridicality’ whether in the form of
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that
this psychopathic manifestation process can be mimicked in the context of social psychopathy,
and more thoroughly when as ‘exacerbation-temporal-disposition conjugated/infllected/derived/mimicked/in-protracction-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
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-conviction,-as-to-profound-supererogation – mind is so attached by supplanting–conviction-as-to-profound-supererogation –postconverging/dialectical-thinking –apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex to the notion of the essence of supplanting–conviction-as-to-profound-supererogation –postconverging/dialectical-thinking –apriorising-psychologism meaning (as it is not priorly inclined to put into question narratives but rather to quickly operate/process logic to arrive at outcome while ‘trusting’ that the other is also prelogism -as-of-conviction,-as-to-profound-supererogation 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 ‘compulsing–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 compulsing–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 compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation backtracking—iterative-looping–set-of-dereifying-hollow-narratives-and-acts’ deductions’ imply the psychopath overemphasises in a consciously active manner the empty forms of prosody in-of-themselves first and over the intrinsic attributive essence of meaning like overemphasising the toning form (toning triggering) and the supposition form (presumptuousness) in their expressed deductive reasoning, as it mimicks the fact that the forms of prosody tend to be overemphasised spontaneously when naturally expressing profound/deep conviction; thus naturally the psychopathic mindset/reference-of-thought has an unusually large repertoire of ‘sense of meaningfulness associated with empty forms of prosody’ since it artificially perceives them as more critical than the supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking –apriorising-psychologism mind’s
intrinsic meaningfulness the forms of prosody are latently associated with. The peculiarity with the psychopath and in the instance of protracted slantedness/social psychopathy with the case of exacerbation for instance, is the over-elaboration of such forms in a way that is rather an instrumentalisation of form of expression and not natural expression (mimicking or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging). In fact, it is often the case that such line of rather ‘overly emphasised forms of expression with peculiar tonality’ will be noticeable across an entire set of the psychopath interlocutor’s in conjugated-postlogism in their ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging), and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism situation’, construable with an appropriate maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. This mirrors the operant case highlighted further below, wherein the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism /preconverging-or-dementing -integration and supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism mental-dispositions) is existentially-traced as of the circularity/recurrence/repetition/repeatability as to existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity/reification/superseding—oneness-of-ontology to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of universal human prelogism-as-of-conviction, as-to-profound-supererogation’ without factoring the ‘postlogism mere formulaic slanting—compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation mental-disposition’ of the postlogic/psychopathic and conjugated-postlogism /preconverging-or-
dementing integration mindsets/ reference-of-thought. It is important to note that the psychopath’s targeting is highly evolutive throughout its life (along human personality development stages) as ‘socially-perceived-value as of social-stake-contention-or-confliction’ with others arise and ‘the possibility of going undetected’ permits. The psychopath being ‘out-of-phase’ is pushed by a faulty-mentation-procedure-deception/urge/folie raisonnable, and the idea of psychopath’s having a grand plan/an overall scheme in its actions is ridiculous and unfounded (this idea again, is due to prelogism-as-of-conviction,-as-to-profound-supererogation mental-alignment or in-phasing or prelogism to the last narrative(s) of the psychopath and rationalising prelogically/by-essence/candor all its previous ‘denaturing’ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> - with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase’ over ‘the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ instead of mentally aligning postlogically/by-form/slantedness/distractive-alignment-to-reference-of-thought/insanity). In fact, the psychopath’s faulty-mentation-procedure-deception-or-urge occurs because of overthinking (elevating its perverted registry/mimicking-subknowledging to wrongly contend with it) rather than underthinking downgrading the perversion-of-reference-of-thought-as-effectively-apriorising/in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and not contending with it, just as is naturally done with a ‘childhood cinglé’ who is not yet
surreptitious and the delirium is rather obvious. Actually, instead of being ‘deliberate of thought’/‘conviction-as-to-profound-supererogation’\(^5\) logical motive’, the psychopath ‘compulsively learns’ as of its postlogic \(^6\) compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation faultymentation-procedure-deception-or-urge\(^7\) from the successive experiences of its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> childhood postlogism\(^7\)-slantedness as it grows into an adult by learning first to be socially-functional-and-accordant\(^8\) while being maturated, indirect, spatialising, credulous and crafty about its postlogism\(^7\)-slantedness so that it starts becoming effective in inducing supplanting–conviction-as-to-profound-supererogation\(^9\)—postconverging/dialectical-thinking \(^2\)–apriorising-psychologism minds to align in-conviction-as-to-profound-supererogation to its compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(^6\) hollow narratives. Thus, social \(^1\) universal-transparency\(^2\)-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\(^8\)>’ 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 \(^2\)–apriorising-psychologism mind just getting acquainted but this is basically the same hollow-formulaic structure. This social loss-of-awareness of the social \(^1\) universal-transparency\(^2\)-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\(^8\)> as being of postlogism\(^7\) mere formulaic slanting \(^7\) compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(^6\) further elicits a ‘sense of temporality’ as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in many an
acquainted or non-acquainted (ignorance) supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—apriorising-psychologism minds to the psychopathic postlogism mere formulaic slanting compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation of preconverging-or-dementing—apriorising-psychologism narratives as if it was truly of supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—apriorising-psychologism as to ontologically-veridical reality thus inducing the phenomenon of social-psychopathy threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism. Thus, a non-ignorant temporal pedestal mindset/ reference-of-thought whether affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation may find it in their temporal-self-interest to cynically elevate the psychopath’s postlogism—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-as-of-compulsing—
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation mental-disposition (going by experience), and then their sense of abstraction or gullibility or disposition to bandwagon effect with respect to a critical aetiological/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—
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-of-totalising-entailing-as-to-entailing-amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness> about notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation), becomes ‘affordable’ (as it doesn’t think it has got anything to lose personally), ‘negatively opportunistic’ (as it occasionally finds a temporal-self-interest in backing the psychopath, even though it knows better), ‘negatively exacerbatory’ (as it gains some insight in the psychopath’s mental process and actually strives to copy it adhocly, as a successful way of going about one’s temporal-self-interest). There is equally a social dynamism aspect wherein the issue of ‘social allegiance, affordability and initial prelogism as-of-conviction,–as-to-profound-supererogation alignment to psychopath-and/or-the-protracted-postlogism ’ comes to override the issue of ‘intrinsic rightness’ leading to what is known as ‘social-chainism or negative-social-aggregation or social-discomfiture’ which in turn (because individuals find ‘apparent social success and conventioning/social-temporal-thresholding’ in such social behaviour) leads to the ‘temporal endemisation/enculturation of social psychopathy’. The underlying mental-disposition of the psychopath as postlogic and the temporal prelogic/conviction-as-to-profound-supererogation minds pedestals that endemise/enculturate this process thus becoming conjugated-postlogism, is known as ‘extrinsic-attribution’, i.e. the idea of satisfying an interlocutors sense of temporal interests is more important and critical in gaining their support than the notion of intrinsic truth/veridicality of meaning (intrinsic-attribution) thus reflecting their threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing —apriorising-psychologism. Ontologically, this requires an altogether PURIST and UNCOMPROMISING intemporal/ontological conceptualisation of such a-comprehensive-social-temporal-hodgepodging which is rather ontologically-discontinuous. This author qualifies as procrypticism preconverging-or-dementing—apriorising-psychologism, and so as ‘ONTOLOGICAL ENTRAPMENT’ going by the ‘human solipsistic/emmanent template of institutionalisation/intemporalisation’, given that reality and predication doesn’t compromise with the ‘mortal’ that man is (more like the positivistic mind can’t afford to compromise positivism to non-positivism/medievalism) exactly for the ‘intemporal good-of-man’. At childhood the psychopath’s mental process can fully be seen in operation as the slanted effect of its thinking produces ‘a delirium effect’. However, as the psychopath matures it start adjusting to its failing/not-upholding—<as-of-apriorising/axiomatising/referencing> slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-or-dementing—apriorising. But then in its child development psychology, this social negation is rather the backdrop by which it evolves (in a process of trial-and-error in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking—<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’—>—absolving-or-fleeting-logic-reflex-or-escaping-logic wherein ‘perverted-outcome-sought-precedes-existentially-veridical-logical-dueness, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging ’) from ‘a direct and blatant faulty-mentation-procedure-deception-or-urge’ for postlogic slantedness’ in a given social space during its childhood to a state in which the psychopath ‘externalises, displaces and transfers its faulty-mentation-procedure-deception-or-urge’ for postlogic slantedness to attain an apparent normal social equilibrium or socially-
functional-and-accordant state within any given social space as it develops into adulthood'. It is in this way that a mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting-conviction-as-to-profound-supererogation — postconverging/dialectical-thinking—apriorising-psychologism interlocutors, and so along five factors: - MATURATION (as childish slanted delirious non-veridical hollow mimicking narratives give way to increasingly adult and serious non-veridical hollow mimicking narratives which unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought/slantedness become harder to perceive); - INDIRECTNESS (as the psychopath makes its motive, i.e. the psychopathic faulty-mentation-procedure-deception-or-urge, less direct and obvious, by increasingly appearing to bring up narratives in a neutral and unmotivated manner); - SPATIALISATION (as the psychopath learns to articulate narratives at different ‘social spaces/locations’ to prevent interlocutors from judging their non-veridical hollow mimicking narratives and comparing with the effective social reality context to establish whether the narratives are sound); - CREDULITY (as with development from childhood to adulthood psychopathy, its narratives increasingly mimic ‘genuine supplanting—conviction-as-to-profound-supererogation —postconverging/dialectical-thinking —apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting—conviction-as-to-profound-supererogation —postconverging/dialectical-thinking —apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting—preconverging-or-dementing -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. oince it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’. Further slanting is done at what it perceives to be ‘the credulity-level-of-
slanting’ with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however the successive failing/not-upholding-<as-of-apriorising/axiomatising/referencing> is an experiential basis that ultimately skews (‘intemporality’-asymmetric-subsumption-of-temporality’), 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-slantedness is not socially-universally-transparency, that is, it now passes the intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing –apriorising-psychologism or ‘uninstitutionalised-threshold’) 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—as-of–compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation construes meaningfulness as a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> construct driven as an threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing –apriorising-psychologism exercise (with respect to same-terms-of-expressions/seemingly-same-implied-meaningfulness with regards to ordinary meaning) as determining of others/conviction-as-to-profound-supererogation interlocutors behaviours and
mental-dispositions; this is rather crude with the childhood-psychopath/cinglé such that it fails to elicit supplanting-conviction-as-to-profound-supererogation —postconverging/dialectical-thinking —apriorising-psychologism in others as the postlogic-effect is rather ‘delirious’ then (as in the case of wetting a chair) but the postlogism at adulthood psychopathy becomes rather polished/less-crude in its effect ‘with maturation/indirectness/spatialisation/credulity’ to the point then of eliciting a prelogic/conviction-as-to-profound-supererogation mental-disposition as conjugated-postlogism /preconverging-or-dementing—integration (conjugated-ignorance, conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) which is hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with respect to the meaningfulness of reference-of-thought—categorical-imperatives/axioms/registry-teleology from the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing —apriorising-psychologism. The psychopath perceives instances of rebuttal of its postlogism not essentially in terms—as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts as a prelogic supplanting-conviction-as-to-profound-supererogation —postconverging/dialectical-thinking —apriorising-psychologism mental-disposition will but rather in terms—as-of-axiomatic-construct of not delivering well and failing/not-upholding—<as-of-apriorising/axiomatising/referencing> in its compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation postlogic narratives with the idea of how to further confound/muddle hence the reason it is recursive (postlogic-backtracking—<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’> ) as absolving/fleeting/escaping-reflex—logic to the point of faking remorsefulness or being a victim as long as fundamentally it ‘succeeds in placing its interlocutor in a prelogism—as-of-conviction,—as-to-profound-supererogation relation to its compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation or postlogism mental-disposition’ in order for the former to conjoin to its postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>.

So basically, as social-and-confliction-stakes develop from childhood to adulthood, likewise the psychopath’s postlogic narratives exercise develop and become increasingly serious in its social consequences as the context of ‘socially-perceived-value as of social-stake-contention-or-confliction’ moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath. The fact, however, is that many of those who grow together with the psychopath (immediate family, close family friends and relatives, etc.) generally have some insight, however wobbly, into this mental process. Further, psychopathic phenomenon meets with varying impact levels as it’s just a way of being/living for the psychopath, and differences in the setup of 'socially-perceived-value as of social-stake-contention-or-confliction' context and time might play a role in making its social consequences benign or aggravated. But then psychopathy and its social consequences, as a social phenomenon, is often wrongly perceived as exclusively due solely to an individual (the psychopath). This is rather an incomplete picture of things actually. The psychopath in a way can be said to suffer from a pathological dysfunction arising in the interaction of biology and the social environment. The psychopath has an urge or the inclination to take a faulty-mentation-procedure-deception to resolving ‘socially-perceived-value as of social-stake-contention-or-confliction’s. This is the reason why its narratives are of succeeding changing/decentering/non-cohering foci in order to wrongly imply the veridicality of the projected apriorising–reference-of-thought-elements/apriorising–registry-elements which when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge; 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-

And this fundamental faulty-mentation-procedure-deception-or-urge relative to social-stake-contention-or-confliction of its postlogic ‘compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation'
mindset/reference-of-thought then goes on to account for the developmental psychology of the psychopath from childhood to adulthood wherein it gains maturation/indirectness/spatialisation/credulity/craftiness in circumventing its postlogism/failing/not-upholding-as-of-apriorising/axiomatising/referencing experiences at childhood and early adolescence to achieve the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance at adulthood. The paradox being that the prelogic supplanting–conviction-as-to-profound-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-suprerogation—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 notional~firstnaturedness—
temporal-to-intemporal-dispositions<-so-construed-as-from-perspective~ontological-
normalcy/postconvergence⟩ 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 prelogically/in-
conviction-as-to-profound-supererogation⟩) will often perfectly elicit an ‘induced-ring-of-
gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 geared towards what is ‘perceived as succeeding or conventioning/social-temporal-thresholding rather than ontological rightness for rightness sake’, whether intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology) or temporal (shortness-of-register-of–meaningfulness-and-teleology), hence its relation to sociopathy which is a more generalised
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 onto logically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking-differentiation-as-of-supratransversality–of-motif-and-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 \(^2\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\)). 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’\(^\ast\) as from ontological-normalcy/postconvergence). Thus reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) are ‘inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging /mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders categorical-imperatives/registry/axioms-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation null and void, calling for the overcoming of the slantedness/decandoring/distractive-alignment-to reference-of-thought-as-of-apriorising/axiomatising/referencing of mental-devising-representation and the articulation of new reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\),for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reflecting intrinsic reality. These registry-worldview/dimension perversion-of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
coherence in conceptualising a continuity in the human emanant/becoming anthropological experience; as putting into perspective and not excepting any particular stage of institutionalisation/intemporalisation, as we might tend to do by focussing on the present positive registry-worldview which is just the backend in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process, while ignoring the ‘effective and causative intemporal-disposition behind the institutional-cumulation/institutional-recomposure-{as-to-`historiality/ontological-eventfulness}/ontological-aesthetic-tracing-{perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism’}) transcendental/psychoanalytic-unshackling process’, which skews (’intemporality-asymmetric-subsumption-of-temporality”), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) ‘the cross-section of human entropic being’ in the medium to long run towards intemporal-disposition preservation while undermining temporal-dispositions. Such a depth-of-thought as projected by the ‘institutionalisation intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ is what creates ‘a sounder scientific foundation’ for ‘a hermeneutic/reprojective psychological science’ termed ‘anthropopsychology’ or the ‘anthropological continuity’. This can be comparatively compared to the hydrocarbon fractionation column wherein virtue is ‘lightness’. We may be confused to think that being at a lighter state, a particular hydrocarbon fluid like kerosene is inherently the definition of virtue. But actually, the exceptionality (lightness) of kerosene is the result of the ‘distilling process’ which fractionates crude oil into kerosene. So if we start having issues of ‘lightness’ at the kerosene stage of the hydrocarbon fractionation column, what is called for is applying the ‘distilling process’ over kerosene to produce say petroleum gas. So inherently, all the hydrocarbon fluids are hydrocarbon, with virtue being the application of the distilling process. Thus reasoning from the overall
perspective of the human species we can’t afford not to pass ‘so-called modern man’ through the ‘distilling process’ (transcendence as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) as it is because every successive transcendental level ‘did its homework’ that we are in the positivistic world, and we can’t confuse ‘being at the backend of the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ 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/distraction-alignment-to-reference-of-thought<-of-apriorising/axiomatising/referencing> of our mental-devising-representation as a registry-worldview defect/perversion of positivistic categorical-imperatives/axioms known as procrypticism preconverging-or-dementing—apriorising-psychologism, for a prospective anticipation and preemption of this known as ‘deprocrypticism’)! It should be noted that while
‘institutional-cumulation’ and ‘institutional-recomposure’ are used interchangeably, however, the two terms carry two different connotative emphases necessary to make the conceptualisation complete. ‘Institutional-cumulation’ emphasises the contiguity of the process of human institutional transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) while institutional-recomposure stresses the peculiarity of the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and universalisation for positivism are recomposured peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and universalisation, and so too, the constituent institutionalisation recomposured in universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, universalisation and positivism recomposured into notional–deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, universalisation and positivism. This speaks of snowballing/expansive recomposuring/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposuring. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposing
show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposition-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) de-mentating/structuring/paradigming, utilising the outcome of previous institutional-cumulation/institutional-recomposition-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) effort. Hence dimensionality-of-sublimating—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness/transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation instigation recurrently inducing the institutionalisation/intemporalisation process (is not analogical but a contiguous notion by it intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across institutional-cumulation/institutional-recomposition-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) 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-recomposition-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) analysis) is not, as may wrongly be thought, analogical but is rather ‘an ontologically-contiguous meaningfulness-and-teleology reference’ (given the contiguity in the ‘precedingness/supersedingness/ascendency-and-continuity of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
attributive-dialectics) not as postconverging-or-dialectical-thinking\textsuperscript{10}–apriorising- 
psychologism- estranged-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
phase> of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{9}—preconverging/dementing\textsuperscript{19}–apriorising-psychologism with the 
corresponding ‘collapsing’/overriding and preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism- estranged-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase> of the prior registry-worldview/dimension ‘mental-devising-
representation’ as preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism/decandored/dialectically-or-contendingly-out-of-phase consciousness-awareness-
teleology\textsuperscript{9} by the new registry-worldview’s/dimension’s (recomposured)-consciousness-
awareness-teleology\textsuperscript{9} (and so deterministically and operantly without any discretion of 
appraisal which wrongly leads to postconverging-or-dialectical-thinking\textsuperscript{10}–apriorising-
psychologism- estranged-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
phase> mental-devising-representation) such as recurrent-utter-uninstitutionalisation 
‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation’ by 
base-institutionalisation, ununiversalisation ‘preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism mental-devising-representation’ by universalisation, non-
positivism/medievalism ‘preconverging-or-dementing –apriorising-psychologism mental-
devising-representation’ by positivism, and prospectively, procrypticism ‘preconverging-or-
dementing –apriorising-psychologism mental-devising-representation’ by deprocrypticism. This 
brings up the notion that while candoring/straightness is the way meaning is represented within any 
registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation, this is just a mental-devising-
representation for implying intemporality\textsuperscript{11}–of-thought without which meaningfulness is not 
functional in the registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-
teleology\textsuperscript{9}, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{10}, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into a prospective registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology\textsuperscript{9} put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology\textsuperscript{9} is then represented as preconverging-or-dementing\textsuperscript{12}–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\textsuperscript{14}–{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\textsuperscript{9} and ontological-veridicality/ontological-contiguity\textsuperscript{66} of \textsuperscript{83}reference-of-thought (from the ontological-normalcy/postconvergence epistemic/notional–projective-perspective); with the ontologically-veridical/ontological-contiguity\textsuperscript{66} mental-devising-representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–{shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema}–as-of-epistemic-decadence in hollow-constituting–{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} in postlogic-backtracking–{iterative-looping–set-of-dereifying-hollow-narratives-and-acts} stranded as oblongated/decandored in reflection/perspectivation of their veridical \textsuperscript{83}perversion-of\textsuperscript{83}reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, beyond their \textsuperscript{amplitu}d\textsuperscript{um}ing/formative–epistemicity\textsuperscript{totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present. Hence we know of the following \textsuperscript{14}de-mentation-
(supererogatory—ontological—de-mentation—dialektical—dementation—stranding—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—which-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflect—epistemicity-relativism>) 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—<amplituding/formative—epistemicity>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-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of base-institutional
prospective de-mentation—(supererogatory—ontological de-mentation-or-dialectical de-mentation—stranding-or-attributive-dialectics) of our perversion-of- reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as of the reference-of-thought—categorical-imperatives/axioms/registry-teleology—or-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-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism institutionalisation/intemporalisation, and any ‘complex’ we’ll have about that has to do with our illusion-of-the-present/present-consciousness/epistemic-totalising—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-recomposurer-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/ontological-normalcy/postconvergence-epistemicity-relativism/ontological-normalcy/postconvergence-epistemicheritage/ontological-aesthetic-tracing/perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism> 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 notional-firstnaturedness-temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence 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-undeterminacy/deficiency/limitation/constraint–imbued-‘notional-firstnaturedness-temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence’–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 ‘notional-firstnaturedness-temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence’ disambiguation’ to avoid wrongfully operating/processing of logic by the reference-of-thought of the intemporal-disposition-reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is ontological (i.e. is in sync with intrinsic-reality/veridicality), where the effective registries are
actually temporal-dispositions thus to be construed as of their temporal references-of-thought. It involves de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) temporal-dispositions manifest denaturing and thus to avoid elevating temporal-dispositions to intemporal logical contending status as this result in the miscuing of meaning as of notional-discontiguity/epistemic-discontiguity-<shallow-supererogation-of-mentally-aestheticised–preconverging/dementing—qualia-schema>. notional–deprocrypticism institutionalisation/intemporalisation takes stock of the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the ‘dominance/supersedingness/suprastructuring of the intemporal-disposition skewing (‘intemporality—asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–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/akrasiaic-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 notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature of notional–deprocrypticism institutionalisation/intemporalisation to the point of inducing a collective consciousness/social universal-transparency{(transparency-of-totalising-entailing,-as-to-entailing-amplitude-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 distractively, to anticipate and preempt the latter perverseness but doing so rather in a superseding ontologically-minded manner) and intemporal skewing (‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendent-able/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity; in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity<-shallow-supererogation–of-mentally-aestheticised–preconverging/demitting–qualia-schema> of temporal-dispositions and particularly in the extended-informality-(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology ) which covers all informal spheres of institutions and society generally. So because knowledge-notionalisation recognises that in a specie of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation dispositions, deferential-formalisation-transference which is the bases for institutionalisation/intemporalisation by skewing (‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendent-able/sublimating/supererogatory–de-mentativity) for the supersedingness/lead of the
intemporal-disposition individuation is responsible for elevating human uninstitutionalised-threshold across the successive institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) by the resultant formalisation and internalisation involved in institutionalisation explaining effectively the dialectical evolution from deeper primitivites/mental-out-of-phasings to the present state (limited-and-shallower-human-mentation-capacity to limited-but-deeper-human-mentation-capacity) as a result of the inherent ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference for intemporalisation/institutionalisation, and the implications prospectively. For instance, the uninstitutionalised-threshold for getting one’s way slyly will involve higher and higher thresholds with respect to virtue from a low threshold at recurrent-of-utter-uninstitutionalisation compared to base-institutionalisation–ununiversalisation, then higher and higher with universalisation–non-positivism-or-medievalism and our positivism–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-notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–implications which is more than just reactionary to the possibility of temporality /shortness (shortness-of-register-of–meaningfulness-and-teleology) but rather ‘a transcendent-existentialism maturing of thought’ (intemporality as longness-of-register-of–meaningfulness-and-teleology) that
takes abstract cognisance of temporality/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability of human circular-uninstitutionalised-threshold) to be conceptually understood and superseded recurrently and perpetually. Critically, this insight about the effective nature of ontological-normalcy/postconvergence (in its becoming in a conscious transdimensional/transcendental-meaningfulness or memetism or suprastructural-meaningfulness) as ‘postconverging-or-dialectical-thinking—apriorising-psychologism—by—preconverging-or-dementing—apriorising-psychologism dialectics/dialectical-dynamism’ indicates that while psychoanalytically prior registry-worldviews/dimensions had hitherto been based on mental-devising-representations of ‘thresholding meaningfulness constructs’ (with their ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) within their ‘functional institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, notional—deprocrypticism going by ontological-normalcy/postconvergence implies a mental-devising-representation of ‘non-thresholding meaningfulness as transdimensional/transcendental-meaningfulness or memetic refinement (or a postconverging-or-dialectical-thinking—apriorising-psychologism—by—preconverging-or-dementing—apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation as-prospective ‘reference-of-thought’ in its ‘functional institutionalised/intemporalised-approximating-or-proxying-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ as renewing existentialism/full-depth-of-existential-implications meaningfulness and thought; with such non-thresholding ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation,
illumination driven institutionalisation over an impression-driven/good-naturedness/wishfulness conceptualisation as the-Good sticks by essence to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and reinvents reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for prospective/transcending/superseding registry-worldview to comply with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when the prior one fails, while the latter sticks by form to reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether this fails intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or not. The conceptualisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology refers to the same deconstructed/ontological-reconstituting–as-to-conflatedness notion; axioms emphasises and hints of ‘basis’ and ‘foundation’ as well as ‘fundamental validation’ as of existential-reality, categorical-imperatives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and ‘enforcing’, while registry-teleology (short for the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) emphasises the ‘operant’ aspect as of human situatedness existential-instantiation elements implied when producing meaningfulness-and-teleology. The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-teleology, and is capable of ontological-reconstituting–as-to-conflatedness /deconstruction involving de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with corresponding de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) hermeneutically/reprojectively-educing-human–meaningfulness-and-teleology-into-the-existentialism-becoming of personhoods-and-
socialhood-formation. This explains human transcendental capacity and sublimation as well as human
deviation of reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and desublimation.
More precisely, deviation-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
or-dementing—apriorising-psychologism mental-devising-representation implies registry-
worldview’s/dimension’s-uninstitutionalised-threshold—defect<as-Being-or-ontological-or-
existential—defect—reflecting ‘defects threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism’) and this provides the social backdrop
underlying the compulsive manifestation of a given registry-worldview’s/dimension’s
postlogism/psychopathy in hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> wherein perverted-outcome-sought-
precedes-existentially-veridical-logical-dueness involving postlogic-backtracking<iterative-
looping—‘set-of-dereifying-hollow-narratives-and-acts’> in inducing a protracted social
dynamics threshold of ignorance/affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, and so-construed as from the prospective/transcending/superseding reference-of-thought. Fundamentally deviation-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > has to do with the
defect of the reference-of-thought and not the defect of ontological-veridicality/ontological-contiguity (which is rather a logical-process/implication-of-act-execution defect and which implies an ‘implication-of-notion-of-agreement-or-disagreement’), as can be reflected as from ontological-normalcy/postconvergence. A reference-of-thought speaks of the fundamental appropriateness/soundness-or-ontological-good-faith/authenticity—of—reference—of—thought of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for positivism or prospectively, positivism is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-reference-of-thought,-as-to-‘amplituding/formative–epistemicity>growth-or-conflatedness/ transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism required for deprocrypticism. Thus fundamentally preconverging-ordemnting—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought does not arise because of failure of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation but rather because of failure of reference-of-thought as of perversion-and-derived-perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>. This is unlike the case where logical-engagement of mental-devising-representation as ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought is still relevant where there is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation (like calculating the answer of an arithmetic operation wrongly) so long as the reference-of-thought is sincerely/genuinely working in adherence to arithmetic axioms to produce the right answer. But this is invalid and not applicable where the issue is about deliberate disposition not to adhere to arithmetic axioms but usurp them (whether consciously, expeditiously 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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation and at worst defect—of logical-processing-or-logical-implication—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 de-mention—supererogatory—ontological—de-mention-or-dialectical—de-mention—stranding-or-attributive-dialectics)) whether as of registry-soundness and thus as ‘postconverging-or-dialectical-thinking—apriorising-psychologism representations’ (postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase) or as of perversion-of reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and thus as ‘preconverging-or-dementing—apriorising-psychologism representations’ (preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase), and so as de-mention—supererogatory—ontological—de-mention-or-dialectical—de-mention—stranding-or-attributive-dialectics) hermeneutically/reprojectively-educing-human—meaningfulness-and-teleology—into-the-existentialism-becoming of personhoods-and-socialhood-formation. Such dialectical articulation of mental-devising-representations can be


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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation are ‘projectively validated by reflex as possibly-of-postconverging-or-dialectical-thinking—apriorising-psychologism/possibly-of-soundness-or-ontological-good-faith/authenticity —of— reference-of-thought (and not projectively invalidated by reflex as possibly-of-preconverging-or-dementing—apriorising-psychologism/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity —of— reference-of-thought) in implying the ‘upholding of their sound—reference-of-thought status’. To illustrate, suppose X and Y are contending (ontological-reference) to know what 5+4 will give as answer (ontological-veridicality), if X is using pencils to count but inadvertently misplaced a pencil or doesn’t perfectly understand how to stack up the pencils to use to count the whole lot, then where his answer was to come out as 5+4=8, we talk of defect—of—logical-processing-or-logical—
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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation failed. This doesn’t invalidate the notion that Y can still engage X as ‘possibly-of-postconverging-or-dialectical-thinking—apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity—of-reference-of-thought in contending (appropriateness-of-reference-of-thought-as-of-conflatedness ) with respect to another arithmetic operation, that is, possibly after pointing out to X where they went wrong in their operation of arithmetic. While threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —

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

preconverging/dementing—apriorising-psychologism are priorly projectively invalidated by reflex as ‘possibly-of-preconverging-or-dementing—apriorising-psychologism’/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought and not ‘possibly-of-postconverging-or-dialectical-thinking—apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity—of-reference-of-thought in implying the ‘revoking of their sound reference-of-thought status’. To illustrate, suppose X above rather slyly and deliberately (preconverging-or-dementing—apriorising-psychologism mental-devising-representation) miscalculated (non-ontological-reference/non-contending-reference) the answer (in notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised-preconverging/dementing—qualia-schema>) and Y grasps this, then this invalidates the notion that Y can still ‘genuinely’ engage X (ontological-pertinence) with regards to another arithmetic operation of-similar-or-protracted-contextualisation, with respect to the upheld context behind X’s sly and deliberate basis for miscalculating. The ‘de-
preconverging/dementing —apriorising-psychologism acts ‘of-similar-or-protracted-contextualisation’ implies ontological-normalcy/postconvergence/postdication/ontological-normalcy/postconvergence deploying of ‘de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ in enabling full mastery/grasp of such ‘convolutedness of social dynamics’ as of personhoods-and-socialhood-formation with respect to existence-potency–sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very- ontologically-same-existential-reality, and so based on ‘a deconstruction/ontological-reconstituting–as-to-confoundedness 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-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatics/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 transcendent-meaningfulness conceptualisation with respect to the prior/transcended/superseded registry-worldview/dimension′, as it is construed suprastructurally beyond the prior/transcended/superseded registry-worldview/dimension mental-devising-representation given the less veridical ′reference-of-thought—categorical-imperatives/axioms/registry-teleology′, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of its ′temporal conventioning compromise′ determined by its shallower socially-betraying-threshold-of-ontologising-depth-of-analysis. Thus we know basically that the successive institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism) involved the following intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis with respect to
discontiguity -shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema>/disjointedness-as-of-reference-of-thought in positivism-procrypticism) with regards to the underlying intemporal-preservation behind rules-that-remain of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-\texttt{amplituding/formative-epistemicity}totalising-purview-of-construal’. The implication being that in a contention among interlocutors in recurrent-utter-uninstitutionalisation, the mentation is very much different from ours (positivism) as any imagined pretext is a legitimate one with emphasis being rather on established dominance/subservience relations, with base-institutionalisation the mentation was to arbitrarily invoke any of a number of recognised or incidentally introduced rules that are in one’s favour and again where dominance/subservience relations played a large part, while with universalisation while power relations also played a part the rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-as ‘first-level ‘presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) was set/given however skewed towards the dominance of say a leader or family/clanic group or priestly class or outright social class; with positivism though, while relatively universal and empirical, the weakness lies in the ontological-contiguity of the contextualisation of rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (hence not ‘absolutely rational’ with regards to its socially-betraying-threshold-of-ontologising-depth-of-analysis) which preempting—disjointedness-as-of-reference-of-thought,-as-to-*\texttt{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-existential-reality ‘preempting the threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”—
preconverging/dementing —apriorising-psychologism of rational-empiricism/positivising-rules’
as to ‘uncompromising ontological-reconstituting—as-to-conflatedness’” focus, as enabling
‘fulsome ontologising’. Interestingly, while the socially-betraying-threshold-of-ontologising-
depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation explains how and why successive institutional-
cumulation/institutional-recomposure—{as-to—historiality/ontological-
eventfulness”/ontological-aesthetic-tracing—〈perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’〉 and are at their given
institutionalisation levels on the basis of a memetic/suprastructural-meaningfulness analysis or
a transcendent/al/transdimensional-meaningfulness analysis, the notion of socially-betraying-
threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation actually initially applies
intradimensionally in all registry-worldviews/dimensions and it is actually the
‘intemporal/ontological signal’ for the need of prospective transcending/superseding due to
‘failing/not-upholding—〈as-of-apriorising/axiomatising/referencing〉 intradimensional
ontologising/intemporal-preservation’. Insightfully, we can grasp the ‘intemporal/ontological
signal’ pointing to a socially-betraying-threshold-of-ontologising-depth-of-analysis with
regards to a dimension’s/registry-worldview ‘preconverging-or-dementing′—apriorising-
psychologism phenomenon’ like psychopathy and social psychopathy (with respect to
procrypticism or perversion-of- reference-of-thought-<as-effectively-apriorising-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation″ > of positivistic
meaningfulness) or accusations and notions of sorcery (with respect to medievalism); as this
has to do with human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-
to-intemporal-dispositions<<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>′—existentialism-form-factor individuations dispositions wherein
intradimensionally, the ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ (or
socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation″—preconverging/dementing′—apriorising-psychologism) is rather an overall
registry-worldview/dimension perversion-of- reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation" >
aftereffect rather as an indirect comprehensive socially-betraying-threshold-of-ontologising-
death-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) arising from the ‘cumulative effect’ of
the various notional–firstnaturedness—temporal-to-intemporal-dispositions<<so-construed-as-
from-perspective–ontological-normalcy/postconvergence> 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-deveiling 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-<in-deferential-formalisation-transference> of such emancipation/transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Thus for instance with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a dichotomous basis of psychopathy and its violation of social norm, with the idea that psychopathy is associated with temporal-dispositions destructuring-threshold-(uninstitutionalised-threshold-presublimating–desublimating-decisionality)–of-ontological-performance-<including-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-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) and it is naïve to simply analyse on the basis that other interlocutors have an intemporal/ontological disposition, in the very first instance. Thus the need, in order to attain such a prior requisite ontological/intemporal insight, to ontologically construe (as to deferential-formalisation-transference) contexts of psychopathy and social psychopathy (and generally contexts of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation)—preconverging/dementing –apriorising-psychologism in all registry-worldviews/dimensions to priorly achieve an ontological/intemporal insight), before conducting ‘a truly ontological/intemporal analysis’ as the-Good/understanding/knowledge-reification'/ontological-primemovers-totalitative-framework construct, which necessarily implies projecting into a prospective/transcending/superseding registry-worldview/dimension, in this case deprocrypticism; as otherwise the ‘ordinary’ reasoning of a social context imbued with interlocutors temporal-dispositions destructuring-threshold-{uninstitutionalised-threshold}/presublimating–desublimating-decisionality}–of-ontological-performance—of 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> on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold of the registry-worldview/dimension (procrypticism being the fundamental ontologising limits of a positivistic registry-worldview/dimension), will pervert/corrupt the possibility of ‘a truly ontological/intemporal analysis as the-
Good/understanding/knowledge-reification\$/ontological-prime movers-totalitative-framework\$/construct’ preempting the said perversion-of-reference-of-thought\$<\!\langle\text{as effectively apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\!\rangle$ 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 $\langle\text{perversion-of-reference-of-thought-as effectively apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle$ 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 de-mentating/structuring/paradigming, contrasted with a temporal extricatory de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about a perversion-of-reference-of-thought-like accusations and notions of sorcery in a non-positivism/medievalism setup where there is no intradimensional intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming given the obliviousness to a positivistic ontological-reference-of-veridicality/contending-reference-of-veridicality as it is suprastructural/beyond the
registry-worldview’s/dimension’s recomposured-consciousness-awareness-teleology to non-positivism/medievalism. Likewise the positivistic meaningful frame is oblivious to its procrypticism, and corresponding resolution as notional–deprocrypticism as the prospective/transcending/superseding ontological-reference-of-veridicality/contending-reference-of-veridicality. Further, this notion of registry-worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis (that need to be suprastructured by prospective/transcending/superseding registry-worldviews/dimensions) explains why a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ aligned with ontological-normalcy/postconvergence is what escapes and provides for grander emancipatory possibilities that an intradimensionally mented or stigmatic psychology wouldn’t enable. The bigger notion of such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is to reconcile the idea that we have one ontology/ontological-veridicality/intrinsic-reality across all times whereas our placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology in reference (as ‘tentative references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived meaningfulness-and-teleology thereof, has been varying all along as we evolve from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity; with the implication that the finality of such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that aligns with and is driven by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) wherein ontological-normalcy/postconvergence is ‘an abstract conceptualisation that by artifice covers for human limited but deepening mentation capacity’. Ontological-
normalcy/postconvergence (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-‘notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–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<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). 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-ontology/‘ontological-reference-of-veridicality’, which will graphically/as-imagery imply ‘human-grasping-capacity’ on one axis and ‘depth-of-ontology/ontological-reference-of-veridicality/ontological-completeness’ as the institutional-cumulation/institutional-recomposure-(as-to-‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-
on the other axis or dialecticisms-of-an-imperfect-human-grasping-of-'ontological-reference-of-veridicality'-which-mastery-improves-dialectically) which rather implies defects of

\[\text{perversion-of- reference-of-thought-}<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\text{ or unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought of corresponding prior/transcended/superseded registry-worldviews/dimensions implying a voiding of their reference-of-thought as ontologically-veridical as these become the subject of contention and aetiologisation/ontological-escalation from the corresponding prospective/transcending/superseding registry-worldviews/dimension which is then the ontologically-veridical reference-of-thought. It should be noted that a defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance (unlike a perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>) implies movement-along-the-same-curve-of-prior-relative-ontological-incompleteness-of-reference-of-thought of a given registry-worldview’s/dimension’s reference-of-thought whether as an inappropriate/poor-or-bad or appropriate/good or any other variation of the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and doesn’t fundamentally voids the ‘sound reference-of-thought status’ with regards to the possibility of an appropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation in another instance. This insight is critical because the defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-
or-attributive-dialectics) of \(^{83}\) reference-of-thought’, the subject of contention and aetiolisation/ontological-escalation. This implies that psychopathy and social psychopathy as \(^{74}\) perversion-of- reference-of-thought-<as-effectively-apriorising-in-
recomposuring-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation de-
mentating/structuring/paradigming resolution to psychopathy and social psychopathy, and so beyond an extricatory/temporal de-mentating/structuring/paradigming which will wrongly imply a movement-along-the-curve-of-prior-relative-ontological-incompleteness\(^{89}\)-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic meaningfulness-and-teleology’) while inducing preconverging-or-dementing\(^{95}\)–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\(^{66}\)—of-the-human-institutionalisation-process\(^{67}\) has to do with a human-limited-
mentation-capacity \(^{54}\) maximalising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisationly institutionalising from prospective base-institutionalisation preempting 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 universalisation preempting 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 preempting 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 preempting 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 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 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-
onologically-same-existential-reality ‘preempting the threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism of rational-empiricism/positivising-rules’
as to ‘uncompromising ontological-reconstituting–as-to-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-
(superaugatory–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/recomposing/reordering/reorientation. In the case of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism acts of-similar-or-protracted-contextualisation with regards to slantedness/compulsive-dementing (with an underlying element of physiological issue with regards to psychopathic personalities) and the derived social dynamisms of social psychopathy, such implied ‘deconstruction/ontological-reconstituting–as-to-conflatedness perpetuation of the hermeneutic/reprojective circle ‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought analysis’ is potentially beyond just ‘benign-and-specific-shallow-contexts-scale-of-implications’ but can be more profound involving institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-of-implications and in the bigger scheme of things where such dynamics involve social dementating/structuring/paradigming effects on perceived meaningfulness and values in the overall social-setup it has a social-structure-scale-of-implications (specifically not only in terms–as-of-axiomatic-construct of vices-and-impediments but also in undermining the
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 compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation is obvious and transparent with respect to the childhood psychopathy/cingleé mental-disposition, given that an initial encounter often involves a natural ‘postconverging-or-dialectical-thinking – apriorising-psychologism reflex’ by the interlocutor with respect to their initial narratives but after some familiarisation we come to understand that the initial narratives are in fact preconverging-or-dementing – apriorising-psychologism and thus our expectation of the subsequent narratives they iterate is to initiate or be ready to align by a mental-devising-representation as a ‘preconverging-or-dementing – apriorising-psychologism reflex’. This preconverging-or-dementing – apriorising-psychologism veridicality explains both the childhood and adult psychopath disposition for absolving-logic-or-perpetually-fleeting-logic-reflex-or-escaping-logic based on extrinsic-attribution wherein the mental-disposition is to move postlogically/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness from one set of narratives to the other and one set of interlocutors to the other with the idea convincing is the notion of getting more people ‘mechanically convinced by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging ’ and not an articulation of supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking – apriorising-psychologism or existential-contextualising-contiguity principle of reification, be it by adhering to the mere
hollow form of principles and narratives in existential-decontextualisation as being
deterministic of others inclinations and actions. Intrinsic-reality in its ontological-
normalcy/postconvergence indicates that effectively the
conjugating/inflecting/deriving/mimicking/in-protraction-to-psychopathic-preconverging-or-
dementing –apriorising-psychologism (which is often the case with the adult-psychopathic
preconverging-or-dementing –apriorising-psychologism) whether unconscious (ignorance) or
conscious (affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively
underlies an ontologically valid mental-devising-representation reflex as preconverging-or-
dementing –apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity of
reference-of-thought of such protracting threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism. In the bigger scheme of things, it equally
explains our mental-devising-representation preconverging-or-dementing –apriorising-
psychologism/unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought underlying reflex with respect to prior/transcended/superseded registry-worldviews/dimensions
and ‘postconverging-or-dialectical-thinking –apriorising-psychologism’/soundness-or-
ontological-good-faith/authenticity of reference-of-thought mental-devising-representation underlying reflex with respect to prospective/transcending/superseding registry-
worldviews/dimensions. A perversion-of-reference-of-thought<as-effectively-apriorising-
in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > speaks of a
hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> defect (as sticking ‘in form’ to reference-of-thought–categorical-
imperatives/axioms/registry-teleology<for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation that are ontologically defective rather than as being an adjunct to
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’-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, charlatanism, 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-(as-to-historiality/ontological-eventfulness)/ontological-aesthetic-tracing-(perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’), 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 notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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-(as-to-historiality/ontological-eventfulness)/ontological-aesthetic-tracing-(perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’)> 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’
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> 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—,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, as in ontological-reconstituting—as-to-conflatedness/deconstruction of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with sound reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. A ‘postconverging-ordialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ as being ontologically-driven is one where placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology (as to ‘postconverging-ordialectical-thinking—apriorising-psychologism’ mental-devising-representation or preconverging-or-dementing—apriorising-psychologism mental-devising-representation) is the reflected/perspectivated implication either as of ‘postconverging-ordialectical-thinking—apriorising-psychologism’ or of preconverging-or-dementing—
apriorising-psychologism as so-reflecteda so-perspectivated from ontological-normalcy/postconvergence, and it is thus ontology-driven beyond any "presencing—a absolutising-identitive-constitutedness" \[a][3] distorted "meaningfulness-and-teleology" \[a][9]. 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" \[a][10], 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/supererogatory—de-mentativity. That is why there is no ontologically-veridical intradimensional resolution of issues and notions of sorcery for instance in a non-positivism/medievalism social-setup with any such pretence being nothing but a ‘temporal extricatory de-mentating/structuring/paradigming’ to satisfy temporal preservation’, but for implying a prospective need for a positivistic registry-worldview/dimension as
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
dementating/structuring/paradigmning in satisfying intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Likewise there is no intradimensional resolution of a phenomenon
like psychopathy and its social corollary in a procrypticism—or—disjointedness-as-of-
reference-of-thought registry-worldview/dimension (the perversion-of(reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>s as to preconverging-or-dementing—apriorising-psychologism of positivistic
meaningfulness-and-teleology reference-of-thought—categorical-
imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—
tonological-preservation, with a hollow-constituting—<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> postlogism —or—perverted-outcome-
sought-precedes-existentially-veridical-logical-dueness placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology alignment to imply dialectical-
out-of-phasing/dialectical-primitivity) insightfully deduced from ontological-
normalcy/postconvergence represented by reference-of-thought of the
prospective/transcending/superseding notional—deprocrypticism registry-worldview/dimension.
Fundamentally, the reason for all the dimensions/registry-worldview perversion-of-
reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation>s as limited-mentation-capacity-deepening has to do with the
veracity/ontological-pertinence of our notional—firstnaturedness—temporal-to-intemporal-
dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as
individuations of shortness-to-longness-of-register-of—meaningfulness-and-teleology, such
that whenever relatively sound reference-of-thought—categorical-imperatives/axioms/registry-
teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are
institutionalised/intemporalised, human temporality in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation individuation dispositions (at uninstitutionalised-threshold) will tend to relate, by limited-mentation-capacity-deepening, to this as hollow/formulaic constraining deterministic constructs which have to be exploited by the mere determinism-of-form about how others will act (hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation) rather than the essence as intemporal-preservation-entropy-or-contiguity—or-ontological-preservation being sought originally by the institutionalised/intemporalised reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (ontological-reconstituting—as-to-conflatedness). This fundamental dilemma of the cross-section of human mentation disposition is ‘a lost cause’, given the reality of the notion of a shortness-to-longness-of-register-of-meaningfulness/notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence inherent in a limited-mentation-capacity-deepening; any resolution is not by wrongly implying any ‘dimensionality-of-sublimating—amplituding/formative>supererogatory-dementativeness/epistemic-growth-or-conflatedness/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-<in-deferential-formalisation-transference> 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 distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>/decandoring with three de-mentative/structural/paradigmatic teleologies: - subknowledging-impulse/compulsive-dementing temporal-disposition (psychopath), with ‘slanted mechanical narratives’ (preconverging-or-dementing-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); - subknowledging-temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (preconverging-or-dementing-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising teleology which ontologically reflects/perspectivates the subknowledging-impulse/compulsive-dementing-temporal-disposition (psychopath) and the subknowledging-registries-teleologies (the-various-temporal-dispositions-teleologies), from a ‘organic-comprehension-thinking depth as the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) backdrop of new recomposuring-reference-of-thought-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation. Thus at the uninstitutionalised-threshold\(^{10}\), it is counterintuitive for
temporal-dispositions not to perceive their registry-worldview/dimension as ‘un-transcendable’
(acting as if in intemporal-preservation-entropy-or-contiguity—or—ontological-preservation
while actually in temporal preservation-as-pseudointemporality\(^{10}\); hence de-mentable/no-
longer-thinking) due to <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence-
(implicit–nondescript/ignorable–void’–as-to–presencing—absolutising-identitive-
constitutedness\(\) ) which blinds the temporal-dispositions to the registry-
worldview’s/dimension’s ‘intemporal preservation discontinuity’ as a result of the ‘perversion-
of’ reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-
or-ontological-bad-faith/inauthenticity’–of–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 \(^{3}\) 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-recomposuring 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) ‘intemperal preservation recomposuring need or memetic-reordering/psychoanalytic-unshackling’ for institutionalised/intemperalised being/ontology over recurrent-utter-uninstitutionalised, universalised being/ontology over ununiversalised, positivistic being/ontology over non-positivism/medievalism and prospectively depocryptic 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/intemperal conventioning-rationalising) and temporal-enculturation/temporal-endemisation effect, and these, hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemperal-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 dem-
mentation-(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) of temporal-dispositions denaturing of social psychopathy
(subknowledging/mimicking) arising from initiating phenomenal psychopathy
(subknowledging impulse) involving a distractive-alignment-to-reference-of-thought<of-
apriorising/axiomatising/referencing> construal (as the backdrop of new recomposuring
reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation and ultimately enabling its
transcendental collapsing/overriding for psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring). That’s how the ‘given reality’ is being
subknowledged/registry-perverted. The technique to be utilised comprehensively for grasping
the social psychopathy dynamism is by articulating an intemporal-referencing
transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ ontological-normalcy/postconvergence reality construct
(by intemporal transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence is
meant an approach that makes the given prelogism–as-of-conviction, as-to-profound-
supererogation reality the ‘reference of soundness-or-ontological-good-faith/authenticity–of-
reference-of-thought/candor/organic-comprehension-thinking’, and re-orientating the
mimicking-subknowledging into a slantedness/decandoring/distractive-alignment-to-
reference-of-thought<of-apriorising/axiomatising/referencing> based on: 1. Given
prelogism\textsuperscript{78} as-of-conviction, as-to-profound-supererogation\textsuperscript{79} reality actually being preconverging-or-dementing\textsuperscript{19} apriorising-psychologism/subknownledged/registry-perverted (which ‘intemporal-prioritisation-of-reference-of-thought’-as-conflicatedness-or-ontological-reprojecting should highlight that meaningful projections of implied intemporality\textsuperscript{9}/longness from banal <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{99}}-as-of-‘nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications> 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-supererogation\textsuperscript{19}—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’>\textsuperscript{76} as absolving/fleeting/escaping-reflex–logic\textsuperscript{1} in committed ‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction reason why the psychopath in its postlogism\textsuperscript{77} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other temporal interlocutors mimicking the psychopath’s postlogism\textsuperscript{1} 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\textsuperscript{75} perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-to-profound-supererogation alignment to the new hollow mimicking postlogism-formulaic slanting-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation narrative, a process known as absolving/fleeting/escaping-reflex–logic ), 3. Psychopath’s interlocutor’s perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex narratives integration from its prelogic/conviction-as-to-profound-supererogation rationalisation (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) of the last psychopath’s postlogic non-veridical hollow mimicking narratives in circularity as well, 4. Analyst’s reflection/perspectivation of the above 3 mechanisms as postlogic/subknowledging/mimicking/registry-perverting with contention never being about logical operation/processing/contention of the non-veridical hollow mimicking narratives but rather mental-slantedness/decandoring (distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>) of the psychopath and the interlocutors as ‘a manifestation of vice-and-impediment (never contention), i.e. REORIENTATION’, 5. Analyst’s intellectual articulation known as SUPRASTRUCTURING, wherein the universal ontological implication of social psychopathy dynamism across the human species (across space-and-time)/the-social/ontological—de-mentating/structuring/paradigming is drawn so that the principles so articulated can be applied in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor rationalisations into an ontology, i.e. avoid the extrication de-mentating/structuring/paradigming). SUPRASTRUCTURING effectively
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity
(being-dialectically-or-contendingly-out-of-phase/logically-incongruent/transversal) to reflect/perspectivate a mental-devising-representation of the superseded/transcended registry-worldview/dimension as ontologically-preconverging-or-dementing−apriorising-psychologism/dialectical-preconverging-or-dementing−apriorising-psychologism (‘perversion-of’ reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/registry-
worldview’s/dimension’s-uninstitutionalised-threshold ○−defect<as-Being-or-ontological-or-
existential–defect>/unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-
thought/mental-perversion/subknowledging>/mimicking-and-corrresponding-
<amplituding/formative–epistemicity>totalising~self-referencing-syncretising), inducing a ‘habituation’ of the prospective/superseding/transcending registry-worldview/dimension crossgenerationally. For instance, de-mentatively/structurally/paradigmatically the positivistic mental frame is in alienated-disposition/logically-incongruent and generates internal contradiction towards the non-positivism/medievalism mental frame as otherwise you have <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or the referencing/registering/decisioning of meaning in terms–as-of-axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overrided/uttered, for instance, retrospectively the ‘god of plane’… type of proposition from an early animistic society which doesn’t comes to terms with the prospective positivist worldview construct as it hangs on to its non-positivist ‘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/bottomling-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 \textsuperscript{*} > in the mental-devising-representation of intrinsic-reality/ontological-
veridicality, thus requiring new recomposuring ‘reference-of-thought– categorical-
imperatives/axioms/registry-teleology\textsuperscript{8} to ‘preserve the abstract and intrinsic-reality as of
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. deprocryptoism’s
suprastructuralism involves ‘intemporality’-asymmetric-subsumption-of-temporality\textsuperscript{9}, for
relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity
existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness\textsuperscript{10} so-construed as longness-of-register-of–
meaningfulness-and-teleology\textsuperscript{9} over shortness-of-register-of– meaningfulness-and-
teleology\textsuperscript{9}; and so, beyond just about a prospective moral virtue but the prospective overall
the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-
framework\textsuperscript{11} construct as ‘ontology and its subsuming of virtue’, just as positivism is beyond
just about a moral virtue but comprehensively an overall the-Good/understanding/knowledge-
reification\textsuperscript{9}/ontological-primemovers-totalitative-framework\textsuperscript{11} construct carrying a virtue that
supersedes the vices-and-impediments\textsuperscript{11} of the non-positivism/medievalism registry-
worldview/dimension). It calls for a knowledge construct, whether social or physical, beyond
just positivistic categorisation of knowledge but as ‘ontological-normalcy/postconvergence
referentialism as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
ontology’. Thus, the doppler-thinking exercise of suprastructuralism enables the
conceptualisation/construal of institutionalisation-or-intemporalisation-or-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation in grasping the denaturing\textsuperscript{12} of
reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{9} 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 tend to fallaciously imply ‘existence of things in existence’ whereas conflation rightly implies ‘things becoming in existence rather as subsumed-in-existence in a superseding–oneness-of-ontology’; so because constitutedness takes a simplistic shot at construal/conceptualisation of existential-reality practically presuming this to be ‘effectively absolutely real and final’ but then with human limited-mentation-capacity-deepening this is erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-constitutedness of reference-of-thought’ perpetually when aware of its deficiency. conflation takes a shot at construal/conceptualisation of existential-reality from an open-ended insight/fugue as of referentialism from the more profound ontological-normalcy/postconvergence of existential-reality factoring in human limited-mentation-capacity-deepening as of metaphysics-of-absence-(implicit-epistemic-veracity-of nonpresencing-<perspective–ontological-normalcy/postconvergence>, and as implied by the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that goes beyond <amplituding/formative> wooden-language-<imbued—temporal—mere-form/virtualities/dereification>–/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology> which are continually put into question, by being open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-
normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence-{implicit epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>}/postdication. Thus, constitutedness 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/infering-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-existentialexistence-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-of-motif-and-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-of-motif-and-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 mental-disposition’ (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)’a krasiacic-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-{implicit-ed-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-of-motif-and-apriorising/axiomatising/referencing). As so articulated, these two concepts operantly address in a storied-construct/ontologically-valid-narration or any other operant conceptualisation the notion of a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ 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 notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>. 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-or-dialectical-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-

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construal/conceptualisation of language development as well as aesthetics and virtue as reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. In a further elaboration of constitutedness and conflation with respect to psychologism, the reason why a prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-construct-reference-of-thought psychologism has to do with the fact that every registry-worldview/dimension has ‘its own specific constitutedness/conflation psychological complex reflex mechanism’ wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined, and this is subpar to the prospective/transcending/superseding registry-worldview/dimension knowledge-construct-reference-of-thought which thus needs its own corresponding psychologism for its superseding—meaningfulness-and-teleology, achieved by ‘presencing—absolutising-identitive-constitutedness’ as constitutedness re-categorisation/re-adaptation/re-classification’. Consider the example of the ‘God of plane’ type of expression in an animistic/base-institutionalisation setup, where their fundamental psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued in the animistic/base-institutionalisation psychologism, until down the line the latter’s meaningfulness-and-teleology <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, by way of continuous ‘presencing—absolutising-identitive-constitutedness’ as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior constitutedness of reference-of-thought’ is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup-reference-of-thought for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-
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 transcendental-enabling/sublimating/supererogatory-de-mentativity and corresponding meaningfulness-and-teleology\textsuperscript{99}. The bigger question could be asked; why doesn’t humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to meaningfulness-and-teleology\textsuperscript{99} 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–procripticism? 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\textsuperscript{99} as arising and determined by its specific limited-mentation-capacity-(as of relative constitutedness\textsuperscript{13} in relation to conflation\textsuperscript{12}) 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\textsuperscript{52}, can then project ‘mental and existential investment’ in a world of perceived stakes (social, natural and/or supernatural) in a ‘social framework of intersolipsistic deambulation’ (which holds the resources for individual and collective human possibilities, like prior developed culture, language, skills, etc.
available for individual and collective intersolipsistic exploitation and renewal). Noting that at
stake is its existential survival and thriving, and so it is involved in a relative zero-sum game of
existential possibilities, on the basis of its limited-mentation-capacity-deepening 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-
recomposurer-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism
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
notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence> 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-
ormalcy/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–presencing—absolutising-
identitive-constitutedness, the present registry-worldview’s/dimension’s reference-of-
thought by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in secluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with any sense of uninstitutionalised-threshold being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness-of-reference-of-thought emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that is counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by its contiguity in grasping the implications of human temporal (pseudointemporal)-to-intemporal mental-dispositions as a contiguity of shortness-to-longness-of-register-of meaningfulness-and-teleology should be predicative of human meaningfulness-and-teleology (much the same way that the notion of temporality-to-intemporality thresholds driven construal enables an existentially operant <amplituding/formative–epistemicity>totalising-ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought-devolving-as-of-instantiative-context categorisation/kindness-humility-helpfulness-etc. driven construal), superseding the non-contiguous nature of present stigmatic/mented psychology. Such a ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ construes social universal-transparency\(^{103}\)-transparency-of-totalising-entailing-as-to-entailing-\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\) as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-reference-of-thought-devolving-as-of-instantiative-context; as this is already the natural human psychology which on the token of relative completeness-of-reference-of-thought-of-successively-achieved-social universal-transparency\(^{104}\)-transparency-of-totalising-entailing-as-to-entailing-\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\) as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-reference-of-thought-devolving-as-of-instantiative-context is behind the untenability/internal-contradiction/internal-incoherence/institutional-constraining that ushers in the successive psychologisms of the successive registry-worldviews/dimensions reference-of-thought, with the bigger insight thus that such natural psychology is central to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation psychologism; and we can appreciate that the more thorough dilemmas with respect to vices-and-impediments\(^{105}\) of the grander human condition have been dementatively/structurally/paradigmatically resolved as of these successive psychologisms dementating/structuring/paradigmimg arising from prospective relative-ontological-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as it doesn’t construe a \(<\text{amplituding/formative–epistemicity}>\text{totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity}^{13}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{16}\)-of-reference-of-thought\(^{14}\)-devolving-as-of-instantiative-context, as conflation\(^{12}\), of temporality\(^{16}\)-as-pseudointemporality\(^{14}\)-to-intemporality\(^{11}\) of human individualisations as is the case with referentialism as of ontological-normalcy/postconvergence, as so implied by ‘notional–deprocrypticism’), under the positivistic "meaningfulness-and-teleology"\(^{19}\) reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness\(^{17}\)-of-reference-of-thought as positivism–procrypticism); likewise, we’ll necessarily be suspect with regards to a corresponding approach where for instance the non-positivism/medievalism mindset\(^{17}\) reference-of-thought equally construed a relatively ontologically non-contiguous stigmatic/mented psychology construct based on its registry-worldview/dimension \(<\text{amplituding/formative–epistemicity}>\text{totalising–ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity}^{13}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{16}\)-of-reference-of-thought\(^{14}\)-devolving-as-of-instantiative-context categorising dispositions’ or ‘second-level presencing—absolutising-identitive-constitutedness\(^{13}\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of its "meaningfulness-and-teleology"\(^{19}\) as value-judgment (not withstanding its prior relative-
ontological-incompleteness\textsuperscript{88} of reference-of-thought as universalisation–non-positivism/medievalism–(failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) when factoring in such mental-dispositions as believing in superstitions, alchemy, notions-and-accusations-of-sorcery, etc). As we come to recognise that such an approach renders the meaningfulness-and-teleology\textsuperscript{99} as value-reference of every registry-worldview/dimension at the backend of the institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing–\textless perspective–ontological-normalcy/postconvergence-reflected–\textless epistemicity-relativism\textgreater ) as the absolute determinant of what can be psychology, with a naivety that doesn’t allow consciously, (as consciously decentering and pivoting with respect to human psychical and institutionalisation implications), for prospective transcendence-and-sublimity/sublimation/supererogatory–\textunderscore de–mentativity, as it doesn’t factor in the said registry-worldview/dimension prior relative-ontological-incompleteness\textsuperscript{88} of reference-of-thought to then project that there may be a prospective relative-ontological-completeness\textsuperscript{87} of reference-of-thought which meaningfulness-and-teleology\textsuperscript{99} 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\textsuperscript{87} of reference-of-thought by social universal-transparency\textsuperscript{103}–(transparency-of-totalising-entailing–as-to-entailing–\textless amplituding/formative–epistemicity\textgreater 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 psychologism is only by a construal that the best possible psychology-
construct/psychologism is necessarily attained by successive registry-worldviews/dimensions
construals/conceptualisations by their contingent prospective relative-ontological-
completeness''-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-recomposes 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 -of- reference-of-thought with respect
to their social ''universal-transparency''-{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} as of
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{17} of reference-of-thought\textsuperscript{12} devolving-as-of-instantiative-context/conflation\textsuperscript{12} of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the notional\textsuperscript{3} deprocrypticism socially-functional-and-accordant\textsuperscript{3} as of intemporal/ontological contiguity, with no-notional\textsuperscript{3} firstnatures—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>-non-dissociability, thus upholding notional\textsuperscript{3} deprocrypticism as preemtting—disjointedness-as-of reference-of-thought,-as-to-\textsuperscript{12}<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). Thus, with notional\textsuperscript{3} deprocrypticism further enabling the abstract intemporal/ontological contiguity grasp of human ‘individuation-level and registry-worldview/dimension-level \textsuperscript{55} meaningfulness-and-teleology’\textsuperscript{99} as it can accrue at the intradimensional-level of individuals-notionally-as-receptacles-of-temporal-to-intemporal-individuations and individuals-as-institutionally-constrained-actors-as-of-intersolipsistic-deambulation, and hence ontologically-adjoins in its construal/conceptualisation the construct of the individual and the social as of ‘notional\textsuperscript{3} deprocrypticism suprastructuration’ or ‘notional\textsuperscript{3} deprocrypticism suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology\textsuperscript{99} synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology’ (just as in the natural sciences, physics ontologically-adjoins chemistry and chemistry ontologically-adjoins biology). This is in contrast with an ontologically non-contiguous stigmatic/mented psychology construct which relative ‘third-level presencing—absolutising-identitive-constitutedness’ largely limits its notion to ‘affect’, and not a full-blown ontological-contiguity\textsuperscript{66} as conflation\textsuperscript{12}
notional-deprocripticism conflation is rather bound to be perceived and construed as of the (recomposured)-consciousness-awareness-teleology in its full potential on the basis of referentialism as of the full development of ontological-normalcy/postconvergence. Thus, the notion of conflation (including ‘presencing—absolutising-identitive-constitutedness’) can be conceptualised across all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as providing the ‘centering platform’ (that reflects the imbricatedness/threadedness/recomposuring of existential-reality as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context in ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) as the prospective registry-worldview/dimension institutionalisation of reference-of-thought, for ‘decentering’ the prior registry-worldview/dimension uninstitutionalised-threshold’s-reference-of-thought in its ‘constitutedness and conjugated-constitutedness’ of reference-of-thought with respect to the prospective registry-worldview/dimension institutionalisation of reference-of-thought overall existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context ‘meaningfulness-and-teleology’; (as ontology/ontological-veridicality/intrinsic-reality increasingly supersedes ‘prior-conventioning as social-aggregation-enabling’, wherein for instance scientific explanations psychologism (as of prospective conflation) supersede mythical/supernatural/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-of-
reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold. Prior relative-ontological-incompleteness-of-reference-of-thought revealing which by reflex adopts a social-aggregation-enabling disposition with respect to the prior-conventioning). In this respect, ultimately the full achievement of conflation will involve fully expanding the sphere of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-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-deprocripticism by its very transcendental essence comprehensively comes into grips with the constitutedness in positivism–procripticism as it attains more than just ‘presencing—absolutising-identitive-constitutedness’ but an overall comprehensive conflation insight as of ontological-normalcy/postconvergence referentialism for superseding positivism–procripticism. Conflation as of ontological-normalcy/postconvergence referentialism in superseding constitutedness, provides resolution
as of 3 aspects of meaningfulness-and-teleology: firstly, with respect to temporal instigating as constitutedness like psychopathic-slantedness insane-fitment ‘disjoinedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation and its derivation with respect to temporal reprisings of such constitutedness as ‘conjugated-constitutedness of reference-of-thought’ associated with conjugated-postlogism temporal reprisings by construing/conceptualising such perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomenon, and re-establishing social universal-transparency-(transparency-of-totalising-entailing-as-to-entailing-amplituding-formative–epistemicity>totalising-in-relative-ontological-completeness) that by itself is the fundamental basis for human knowledge-and-virtue; secondly, articulating the universal aetiologisation/ontological-escalation as of ontological-reconstituting-as-to-conflatedness; and thirdly, highlighting the de-mentative/structural/paradigmatic pivoting/decentering as prospective ontological-completeness-of-reference-of-thought possibilities. It should be noted that ‘a mentation reflex as decentered and in de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)’ is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human temporal uninstitutionalised-threshold 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 procrysticism as our uninstitutionalised-threshold is bound to be construed as of metaphysics-of-absence—(implicitied-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 procrysticism 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—deprocrysticism 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 procrysticism uninstitutionalisation (just as the correspondingly humans in the preceding successive uninstitutionalised-threshold by mentation reflex had, consciously and unconsciously, resisted a representation as decentered and in de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)); while we can recognise successively the centered and postconverging-or-dialectical-thinking—apriorising-psychologism nature of base-institutionalisation, universalisation and positivism, though probably less so of notional—deprocrysticism
institutionalisation as it points to the decentering and de-mentation-
(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) of our procrypticism uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of conflation as of centering and postconverging-or-dialectical-thinking—apriorising-psychologism reference-of-thought implied with institutionalisations and constitutedness as of decentering and ontologically/preconverging-or-dementing—apriorising-psychologism reference-of-thought implied with uninstitutionalised-threshold, prompting the respective institutionalisation and uninstitutionalised-threshold psychologisms as of the apriorising/precedingness of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context reflecting this reality beyond and above our subpar <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reference-of-thought in positivism—procrypticism from a notional–deprocrypticism perspective, just as we’ll recognise for instance that a universalisation—non-positivism/medievalism mental-disposition contending against positivism institutionalisation meaningfulness is actually acting out a subpar <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reference-of-thought as of the apriorising/precedingness of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context reflecting this reality beyond and above it from the positivism perspective. Thus it is fundamentally the case that the requisite construal/conceptualisation as decentered and in 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-incompleteness–of-reference-of-thought but for such intellectual bravery to buck the trend or subvert as so displayed by the many illustrious positivism registry-worldview/dimension enablers subverting a non-positivism/medievalism mindset/reference-of-thought, fundamentally so with respect to such an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/sublimating/supererogatory–de-mentativity rather than a conventioning sovereign construct-choice issue associated with social-aggregation-enabling. In this regard, the issue arising is ‘altogether not a knowledge elucidation problem’ with respect to the implied representation of uninstitutionalised-threshold 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 &lt;amplituding/formative–epistemicity&gt;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 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/ 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 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 discreitional 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 conjoin 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 discreitional 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 psychologism as its ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology synopsising-depth as of the overall registry-
worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology’, and not the prior/superseded/transcended uninstitutionalised-threshold\textsuperscript{102} psychologism. Such organic-knowledge gets institutionalised to an extent by the habitation as of circularity/recurrence/repetition/repeatability of the mechanical-knowledge implied reference-of-thought of meaningfulness-and-teleology\textsuperscript{99} as of crossgenerational psychoanalytic-unshackling involving <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{96} towards the ultimate crossgenerational alignment to the prospective/transcending/superseding registry-worldview\textsuperscript{8} reference-of-thought, as a positivistic registry-worldview reference-of-thought. Interestingly, and so across all successive institutionalisations, what tends to be lost ‘the failure to register fully that the ‘intemporal-disposition projecting mental-disposition’ behind ontological-primemovers-totalitative-framework\textsuperscript{72} validating the institutionalisation of ‘mechanical-knowledge’ is rather the ‘vitality aspect’ of organic-knowledge and it is ‘not a passive dispensation’, just as well that the ‘temporal mental-dispositions’ superseded towards attaining the ‘mechanical-knowledge’ is ‘not simply a passive distraction’ with the insight that there is a contiguity as of temporal-to-intemporal mental-disposition relative to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality across all the successive registry-worldviews as at all their uninstitutionalised-threshold\textsuperscript{102} temporal-individuations-as-shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{99} are a drawback to transcendence-and-sublimity/sublimation/supererogatory de-mentativity (by adherence to ‘<amplituding/formative> wooden-language-(imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19} narratives—of-the—reference-of-thought–categorical-imperatives/axioms/registry-teleology’) of prior/transcended/superseded registry-worldviews/dimensions’ inducing their successive
disambiguated—‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{101}. Likewise, futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—‘meaningfulness-and-teleology’ as of prospective notional–deprocrypticism institutionalisation "meaningfulness-and-teleology" implies that transcendence-and-sublimity/sublimation/superrgregory—de-mentativity rather reasoned in our positivism–procrypticism terms of psychologism is inevitably denaturing\textsuperscript{15} as of ontological-normalcy/postconvergence epistemic/notional–projective-perspective; as it is in need of the organic-knowledge of the prospective institutionalisation psychologism or notional–deprocrypticism psychologism as conflatedness\textsuperscript{12} (conflation • psychologism) on the basis of the ‘referentialism technique of point-referencing (explained elsewhere), which involves ‘contrastive temporal-to-intemporal synopsising-depth from a notional–deprocrypticism perspective’ that re-establishes existential-contextualising-contiguity\textsuperscript{10}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{83}—of-
reference-of-thought—devolving-as-of-instantiative-context and in so doing undermines the relatively defective terms of ‘positivism–procrypticism uninstitutionalisation psychologism’ (disjointedness-as-of—reference-of-thought) and setting up ‘notional–deprocrypticism organic-knowledge institutionalisation psychologism including the discrentional contemplative as of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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\textsuperscript{105} 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—\langle perspective—ontological-normalcy/postconvergence\rangle) which driven by ontological-faith-notion-or-ontological-
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supercisory–epistemic-conflatedness’ (with change rather reflected as a result of human limited-mentation-capacity-deepening”), such that in addition to the human limited-mentation-capacity-deepening eliciting the successive ‘social—universally-transparent-andimplicitly-formulated direct-constraining-construct’ as highlighted above equally inherently imply (and so, as of complement to human limited mentation capacity), a grander non-constraining element qualified as ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’ in-complement-to and reflecting the incompleteness of the ‘social—universally-transparent-and-implicitly-formulated direct-constraining-construct’; with both the ‘social—universally-transparent-and-implicitly-formulated direct-constraining-construct’ and the ‘complementing grander social—universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ implying the ‘organic-knowledge’ while just the ‘social—universally-transparent-and-implicitly-formulated
direct-constraining-construct’ is the ‘mechanical-knowledge’. The underlying idea is that an individuation in recurrent-utter-uninstitutionalisation notwithstanding its non-rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-or-accidented-or-random-mental-disposition (social-universally-transparent-and-implicitly-formulated direct-constraining-construct), wherein human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatureredness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor still applies and if they project intemporally/longness-of-register-of—meaningfulness-and-teleology, is not necessarily utterly devoid of a basic sense of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework as virtue-as-of-ontological-emancipation on the basis that it doesn’t recognise rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of ‘mechanical-knowledge’, but while that can as well be the case when projecting temporally/shortness-of-register-of—meaningfulness-and-teleology as of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance in such a setup as not constrained by any rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (based on mere ‘mechanical non-knowledge’ of non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition in recurrent-utter-uninstitutionalisation), however at the intemporal-threshold as of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance notwithstanding its limited-mentation-capacity, by intemporal-projection it will be able to summon heuristically a sense of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework from its ‘complementing grander social—universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
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

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-contiguityortality—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—‘notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor as upheld by the mediocrity principle underlying a rational-realism perspective, and explains why articulating knowledge merely as ‘mechanical-knowledge’ is bound to lead to its distortion/perversion/misconstrual by the mere fact of human temporal/shortness-of-register-of—meaningfulness-and-teleology mental-disposition adhering rather to <amplituding/formative> wooden-language—(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology ) implied by the mechanical-knowledge explaining the successive need for ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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/amplitudding 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
all times is more of 'a solipsistic transversality–of-affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing' of human meaningfulness as
of temporal-to-intemporal mental-dispositions transversality–of-affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing' and 'not a ‘solipsistic
commonness of meaningfulness that wrongly implies no notional–firstnaturedness—temporal-
to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> mental-dispositions’, as any commonness is ‘a commonness implied with respect to secondnaturizing 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 secondnaturizing exercise of skewing
(‘intemporality*\textsuperscript{2}’-asymmetric-subsumption-of-temporality\textsuperscript{51}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity 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’\textsuperscript{101} (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\textsuperscript{67}’ as well as ‘individuation terms of human temporal-to-intemporal mental-dispositions’. With regards to the interdimensional/transdimensional/transcendental ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} level, we can construe of conflation\textsuperscript{12} as of the <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity/s’s-
reifying/elucidating-of-prospective-relative-ontological-completeness/of-’reference-of-
thought’s-devolving-as-of-instantiative-context potency implied as of ontological-
normalcy/postconvergence and reconstrued in the successive prospective relative-ontological-
completeness/of-’reference-of-thought, wherein the referentialism technique for conflation
known as point-referencing delineates/disambiguates the various institutional-
cumulation/institutional-recomposition-as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing-as-perspective-ontological-normalcy/postconvergence-reflected-’epistemicity-relativism’> as of ontological-
normalcy/postconvergence revealing their ‘contrastive-synopsising-depths-of-
meaningfulness-and-teleology’ as the varying synopsising-depth of human
meaningfulness-and-teleology (recurrent-utter-uninstitutionalisation, base-
institutionalisation-ununiversalisation, universalisation–non-positivism/medievalism,
positivism–procrypticism, and prospectively notional–deprocrypticism which as
‘notional–deprocrypticism’ is the ‘point of point-referencing for conflation’, by the construal
of its ontological-contiguity—of-the-human-institutionalisation-process/reference-of-
thought as of ontological-normalcy/postconvergence), with respect to the same intrinsic-
reality/ontological-veridicality such that such varying is attributed to human limited-mentation-
capacity-deepening as of conflatedness (or construed as from constitutedness/presencing—absolutising-identitive-constitutedness to conflation)
inducing both the registry-worldviews/dimensions institutionalisation-facets (‘centered/in-
phase’ and ‘postconverging-or-dialectical-thinking’—apriorising-psychologism) and
uninstitutionalised-threshold facets (‘decentered/out-of-phase’ and preconverging-or-
Supposed a notional-conflicatedness or conflation abstraction across all the registry-worldviews/dimensions on the basis of the referentialism technique of point-referencing (‘notional–deprocrypticism-or-as-from-recurrent-utter-uninstitutionalisation–to–deprocrypticism’) is undertaken with respect to establishing ‘reference-of-thought/dementative/structural/paradigmatic—ontological-performance’<including-virtue-as-ontology> relative to social-stake-contention-or-confliction’, it will fundamentally be perceived sceptically by the respective uninstitutionalised-threshold as it ‘decenters and dments beforehand/as-of-a-priori’ as of their respective prior relative-ontological-incompleteness<reference-of-thought, so implied by their given 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; that is, as ‘decentering and preconverging-or-dementing–apriorising-psychologism beforehand/as-of-a-priori’ recurrent-utter-uninstitutionalisation given its non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-or-random-mental-disposition or as of its failing/not-upholding—apriorising/axiomatising/referencing> rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, as ‘decentering and preconverging-or-dementing–apriorising-psychologism beforehand/as-of-a-priori’ base-institutionalisation—ununiversalisation as failing/not-upholding—apriorising/axiomatising/referencing> universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, as ‘decentering and preconverging-or-dementing—apriorising-psychologism beforehand/as-of-a-priori’ universalisation—non-positivism/medievalism as failing/not-upholding—apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism, and as ‘decentering and preconverging-or-dementing—apriorising-psychologism beforehand/as-of-a-priori’ positivism—procrypticism as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-reference-of-thought,-as-to-‘amplituding/formative—epistemicity’growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/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 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism at the positivism—procrypticism uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-dialectical-thinking—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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag . But then we know and can appreciate that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-dementing –apriorising-psychologism beforehand/as-of-a-priori’ going by ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. This ‘anti-transcendence as anti-uninstitutionalised-threshold and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the fact of such ‘present-states’ <amplituding/formative–epistemicity>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 individualisation 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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
in \textit{<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}, conflation referentialism technique of
point-referencing from the intemporal-projection/intemporality individuation point of point-
referencing for conflation (given that the intemporal-disposition by longness-of-register-of-
meaningfulness-and-teleology is ontological as of supratransversality–of-motif-and-apriorising/axiomatising/referencing), in disambiguating/delineating the ‘various temporal-to-
temporal synopsising-depth of meaningfulness-and-teleology’ 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 with respect to
prospective relative-ontological-completeness of reference-of-thought, and in so doing
establishing ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–<as-
Being-or-ontological-or-existential–defect> ontological-prime movers-totalitative-framework’s
projection insight’ with respect to the distinctive alignment implications of postlogism slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-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 ‘–as-shallowness-of-
thought/subtransversality–of-motif-and-apriorising/axiomatising/referencing) as of
aetiologisation/ontological-escalation (which is the very ‘intemporal synopsising-depth-of–
meaningfulness-and-teleology’/supratransversality–of-motif-and-
apriorising/axiomatising/referencing as-to-<amplituding/formative–
epistemicity>totalising–social-context-construed-conflatedness ‘); such that an insightful

In other words, suprastructuralism (as of its referential and ontological-normalcy/postconvergence emanance perspective and as a doppler-thinking exercise) ushers in a whole new comprehensive registry-worldview across the entire social construction-of-meaning called deprocrypticism, much like positivism did over non-positivism/medievalism or universalisation over ununiversalisation or base-institutionalisation over tter-uninstitutionalisation. Central to such ‘a universal notion of deprocrypticism’ is the idea of an utter-recomposuring-ontologising by upholding ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, involving postdication with postdicatory techniques and postdicatory mindset/reference-of-thought in reflection of the suprastructural and ontological-normalcy/postconvergence nature of intrinsic-reality (more like the positivistic registry-worldview is all about existential positivistic conceptualisations, positivistic techniques and basic positivistic mindset/reference-of-thought superseding existential alchemic conceptualisations, alchemic techniques and a basic alchemic mindset/reference-of-thought that defined the non-positivism/medievalism registry-worldview/dimension); involving ensuring intemporal-disposition organic-comprehension-thinking that upholds-and-is-the reference-of-thought for ontological-contiguity/ontological-veridicality, over threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation — preconverging/dementing –apriorising-psychologism by temporal-dispositions meaningfulness
hotchpotching disjointing/disparateness/disentailing’ as perverted-and-derived-perverted-
reference-of-thought and induces notional-discontiguity/epistemic-discontiguity”-<shallow-
supererogation”-of-mentally-aestheticised–preconverging/dementing”–qualia-schema> as of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In the bigger
picture of human institutional transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity, this is very much in line with the transcending/superseding of human
uninstitutionalised-threshold 02 ‘with increasing cumulation of placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology” capacity’ that defined
the successive institutional-cumulation/institutional-recomposure-(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>) specificities as: existential
base-institutionalising with base-institutionalising techniques and base-institutionalising
mindset/ reference-of-thought (Base-institutionalisation); existential 10 universalising with
universalising techniques and 10 universalising mindset/ reference-of-thought
(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 —enframed-conceptualisation disjointedness-as-of- 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” aspiration towards a fulsome
grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-normalcy; all
along the institutional-cumulation/institutional-recomposure—(as-to-"historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—'epistemicity-relativism'>)—levels but for incomplete 
human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology⁹ 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-contiguity⁹ 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”—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>)) or 
banality-of-thought dynamism, and specifically in the extended-informality—(susceptible-to-
effecting-parsimony—as-of-shoddiness-and-incompleteness-to—meaningfulness-and-
teleology”) even though it is very much present in the formal sphere as well) and the 
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—apriorising-psychologism ("perversion-of-
reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining—
as-to-shallow-supererogation\textsuperscript{19} > as to preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism) of positivistic\textsuperscript{55} meaningfulness-and-teleology\textsuperscript{19}, to notional–deprocrypticism will involve a psychoanalytically preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{2} of our present positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} wherein this is presently postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} wherein the notional–deprocrypticism mindset/reference-of-thought reflects/perspectivates the positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} at its uninstitutionalised-threshold\textsuperscript{102} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>. So the notional–deprocrypticism institutionalisation (as a renewed existentialism/full-depth-of-existential-implications\textsuperscript{55} meaningfulness-and-teleology\textsuperscript{99} or memetic-refinement) ontologising involves an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{2} as dialectical transformation, as-prospective\textsuperscript{8} reference-of-thought, of intradimensional-meaningfulness psychoanalytically as-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of our present positivistic mindset/reference-of-thought at its uninstitutionalised-threshold\textsuperscript{102}. Even though as with all transcended registry-worldviews/dimensions such an implied veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} will probably sound unintelligible/existentially-suprastructural due to our positivistic illusion-of-the-present/epistemic-totalising ~self-referencing-syncretising/present-consciousness/mirage; as
the reference-of-thought, in articulating ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, moves away from a positivistic registry-worldview registering/dueness to a notional–deprocrypticism registry-worldview registering/dueness with the corresponding de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) stranding the prospective/superseding/transcending registry-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 registering/dueness/existentialism to a base-institutionalisation registering/dueness/existentialism, to a universalisation registering/dueness/existentialism and then presently a positivistic registering/dueness/existentialism, with corresponding de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) stranding prospective/superseding/transcending registry-worldviews/dimensions meaningfulness as organic-comprehension-thinking and the prior/superseded/transcended registry-worldviews/dimensions meaningfulness as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism; as-and-when-it-is-established that a registry-worldview’s/dimension’s institutionalisation is no longer intemporal-preservational, when it is perversion-of reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > its "reference-of-thought—categorical-imperatives/axioms/registry-teleology",-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation at its uninstitutionalised-threshold. It should be noted that human uninstitutionalised-threshold refers to the point where a specific institutionalisation is failing/not-upholding<&-as-of-apriorising/axiomatising/referencing-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation by a formulaic adherence (lip-servicing) to reference-of-thought—categorical-imperatives/axioms/registry-teleology,,-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing–apriorising-psychologism and not organic-comprehension-thinking’, and we can envision retrospectively the points of de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of preceding registry-worldviews/dimensions from our vantage point of being at the backend of the institutional-cumulation/institutional-recomposure–historiality/ontological-eventfulness /ontological-aesthetic-tracing-&<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism‘> process like an insight in the recurrent-utter-institutionalised ‘so-called savage’ mindset/ reference-of-thought or the medieval mindset, for instance. Likewise such a threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing–apriorising-psychologism registry-worldview projection though of a different nature of the positivistic registry-worldview/dimension can be made prospectively from a notional–deprocrypticism insight that overrides our illusion-of-the-present/epistemic-totalising~self-referencing-syncretising/present-consciousness/mirage given its more suprastructural and ontological-normalcy/postconvergence vantage perspective in relation to
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-<perspective–ontological-

-normalcy/postconvergence-reflected-'epistemicity-relativism'>} meta-conceptual frame is that
it provides (besides being critically important to grasp by itself as a parasitising/co-opting
phenomenon that can potentially arise in all human locales) the incidental and the-

Good/understanding/knowledge-reification `/ontological-primemovers-totalitative-framework`
backdrop and background that informs and deepens understanding of the overall meta-conceptual analysis of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation issues (issues arising from the tempering or false implying of the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology and thus inducing a fundamental flaw with the reference-of-thought in the first place, and further at a second-order level in wrongly implying the existential veridicality of logical-dueness (thus making irrelevant the construing of soundness or unsoundness) of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation), which in turn further enlighten the incidental analysis of psychopathy and social psychopath. Such dynamic and mutually beneficial insight at the meta-conceptualisation and incidental further extends to other related incidental issues relevant to the meta-conceptualisation. It should be noted that this overall explanatory exercise is ‘not reasoning by analogy’ but rather contiguous (ontological-contiguity) as the fundamental notion is institutionalisation/intemporalisation entropy (intemporal-preservation contiguity; by a skewing device (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference of the averageness of human temporal-dispositions, with corresponding formalisation and internalisation as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, towards the supersedingness of the intemporal-disposition which is inherently ontological and syncs with intrinsic reality in its ontological-primemovers-totalitative-framework, and hence its supersedingness as it induces overall social virtue-as-of-ontology). Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) involves: - recurrent-utter-uninstitutionalisation (initial state of
cause’ due fundamentally to mediocrity principle of humans having in reality ‘notional-firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ 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/supererogation—de-mentativity. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this case the transcendence-and-sublimity/sublimation/supererogation—de-mentativity is by cultural diffusion rather than by internal philosophical transcendence-and-sublimity/sublimation/supererogation—de-mentativity. Basically, all transcendence-and-sublimity/sublimation/supererogation—de-mentativity involve ‘a psychoanalytic-unshackling of this sort’. Counterintuitively, it should be understood that no
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 (organicalism/‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness ‘-or-ontological-reprojecting/longness-of-register-of– meaninglessness-and-teleology’), the psychopath’s and other postlogic articulations have a nefarious effect, on social ‘meaninglessness-and-teleology’ particularly in ‘spheres of extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and incompleteness-to– meaninglessness-and-teleology’)’ of society in general and social institutions, as the postlogic perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation induces threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation— preconverging/dementing –apriorising-psychologism with many an interlocutor, and which by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect, undermines the sophistication/intricacy of thought involved with organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness ‘-or-ontological-reprojecting/longness-of-register-of– meaninglessness-and-teleology’), and often leads to a social dynamism of plainness and mediocrity which is subpar and corrupting to social and institutions teleological potential. In-conviction-as-to-profound-supererogation (prelogically), threshold-of–nonconviction/madeupness/bottomlining-as-to-
entropy to preserve intemporality\textsuperscript{\textsuperscript{1}} known as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the idea that reference-of-thought–categorical-imperatives/axioms/registry-telelogy\textsuperscript{\textsuperscript{2}}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are as pertinent only as these preserve intemporality\textsuperscript{\textsuperscript{1}}, and are collapsed/overridden by new reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\textsuperscript{2}}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, when shown not to be preserving intemporality\textsuperscript{\textsuperscript{1}}, 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\textsuperscript{\textsuperscript{2}}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, Further a registry-worldview/dimension that so misanalyses is not ‘shaped’ to review but rather syncretises/is-circular in its failing/not-upholding<as-of-apriorising/axiomatising/referencing> reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\textsuperscript{2}}, 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\textsuperscript{\textsuperscript{1}}, and endemised/enculturated (with a temporal rationalising reasoning that actually validates the veridicality of a human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to shallow-supererogation\textsuperscript{\textsuperscript{1}}—to—profound-supererogation\textsuperscript{\textsuperscript{1}} 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–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology”) that reflects/perspectivates the protracted threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism’. But then, a psychopath can be so irrational that in temporal terms it might do a lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or even some other things but coming initially from a vice; as may be enabled by the psychopath’s faulty-mentation-procedure-deception-or-urge to attain an outcome). This dynamic element can make psychopathy and social psychopathy difficult to deal with as a social phenomenon, as the questions are not only how culpable is the psychopath but extend to who is temporally getting what from the psychopathic situation, what accounts and narratives should be believed, etc., thus requiring an utter and intemporally uncompromising ontological conceptualisation to construct an ontological-primemovers-totalitative-framework science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the universal implications on human civilisation of postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> phenomena as reflected above regarding the contiguous process of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation behind human civilisation. It is equally important to note that as much as the psychopath seem to have a weird mentality (slantedness), the incidence and initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism mind contrasted to the nature of the ‘normal supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind
is by reflex prelogic supplanting–conviction-as-to-profound-supererogation —
postconverging/dialectical-thinking –apriorising-psychologism as to existential-
contextualising-contiguity⁹ 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-supererogation⁶
(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-
supererogation⁶ 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 prelogism⁹ (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’⁹. 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/emmanent 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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation with a de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) highlighting organic-comprehension-thinking (organicalism/intemporal-prioritisation-of—reference-of-thought—as-conflatedness—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology”) and the distracting
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—

preconverging/dementing –apriorising-psychologism. Why talk of ‘uninstitutionalised-threshold’? This is the underlying notion of ‘a grand theory of psychology’ that has been missing to turn psychology from a de-mentating/structuring/paradigming of the human present as modern into a de-mentating/structuring/paradigming of across-and-of-all-times! Why? The foundation of a human psychological science should be fundamentally about ‘the contiguity/entropy conceptualisation of the human psyche’ (and as this permits institutional-cumulation/institutional-recomposure-{as-to-1 historiality/ontological-eventfulness /ontological-aesthetic-tracing-{<perspective–ontological-normalcy/postconvergence-reflected-{epistemicity-relativism⟩}) or anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposuring from recurrent-utter-uninstitutionalisation, based-institutionalisation–unununiversalisation, 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\footnote{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’\footnote{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’\footnote{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\footnote{across the
institutional-cumulation/institutional-recomposure<as-to–historiality/ontological-
eventfulness/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism'>}, whether in 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,
onuniversalisation, non-positivism/medievalism or procrypticism–or–disjointedness-as-of-

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Such transcendent/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—perspective—ontological-normalcy/postconvergence- reflected—epistemicity-relativism)— for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is profoundly elucidated with associated notions as follows: - The concept of de-mentation—ontological—de-mentation—dialectical—de-mentation—stranding-or-attributive-dialectics is the very drive (in providing insight on the transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ontological-primemovers-totalitative-framework, i.e. notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence) for such a conceptualisation of anthropopsychology or ‘genuinely universal psychology’. The philosophical conceptualisation of stranding is rather ‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence disambiguation’ which serves to avoid the supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex (instead of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing reflex) of ‘intemporal-disposition’ being wrongly attributed to all interlocutors by reflex without ensuring that their disposition is effectively intemporal and not temporal.
imperatives/axioms/registry-teleology\textsuperscript{9}. 

\textsuperscript{9} de-mentation-\textsuperscript{(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)} can be implied as mental-devising-representation across all registry-worldviews/dimensions not withstanding any registry-worldview’s/dimension’s illusion-of-the-present/present-consciousness mental-devising-representation, and so, by accounting anticipatorily and preemptively for the registry-worldview’s/dimension’s perversion-of-reference-of-thought-\textsuperscript{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–of-its–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether a retrospective, present or prospective registry-worldview/dimension. Hence the need for ‘collapsing’/overriding of the transcended registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} with prospective transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption as untenability/internal-contradiction/internal-incoherence/institutional-constraining, as secondnaturing and ‘not as temporal-dispositions transformation’ to wrongly imply a universal dimensionality-of-sublimating \textsuperscript{amplituding/formative}\textsuperscript{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation human predisposition. For instance, the veridical stranded mental-devising-representation we may have from a positivistic standpoint of the non-positivism/medievalism mind as oblongated/decandored is not recognised by the non-positivism/medievalism mindset/ reference-of-thought by its syncretic reflex to be functionally in its mental straightness and candored (even though such a representation is ontologically wrong regarding its mental-devising-representation with respect to the its uninstitutionalised-threshold\textsuperscript{9}}
requiring positivism institutionalisation/intemporalisation). Prospectively, the de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of our own mental-devising-representation by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism as oblongated and decandored at our uninstitutionalised-threshold requiring notional—deprocrypticism institutionalisation/unintemporalisation will equally meet with an epistemic-totalising—self-referencing-syncretising wrong reflex of postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase that will not recognise its slantedness and decandored veridicality. The intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling—in-deferential-formalisation-transference 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—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 hence wrongly implying candored and straightness, whereas these are in effect <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag iterating narratives of temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing–apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing–apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). This ensures in effect ‘the de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), in-a-contiguity-of-increasing-ontological-normalcy/postconvergence’. Ontology is an altogether coherent construct with no room for excepting from coherence, which then simply implies the superseding of any such pretence of an excepting. (For instance, we can be calculating the sum \((5 \times 5)+5–5\), 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 mithinking or mislogic or preconverging-or-dementing
apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase> or <amplituding/formative–epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag
or notional-discontiguity/epistemic-discontiguity–shallow-supererogation
of-mentally-aestheticised~preconverging/dementing
–qualia-schema>, as there is no veridical
meaningfulness that exists out of ontology or isn't in ontological-contiguity
66
⟩
⟨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
prevailing in the extended-informality–susceptible-to-effecting-parsimony-as-of-shoddiness-
and-incompleteness-to–meaningfulness-and-teleology) of society as social-aggregation-
meaningfulness that exists out of ontology or isn't in ontological-contiguity
74
perversion-of-
83
reference-of-thought–√
62
-shallow-supererogation
96
> meaning 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, \textsuperscript{1} de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) ensure an affixing of temporal-dispositions \textsuperscript{7} perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> teleologic orientations denaturing \textsuperscript{5} to the corresponding temporal \textsuperscript{7} 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 \textsuperscript{5} 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\textsuperscript{/} reference-of-thought relating to say an accusation of sorcery by an intemporal positivistic mindset\textsuperscript{/} reference-of-thought will not be limited to that particular instance but carries the ‘disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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\textsuperscript{/} reference-of-thought by way of \textsuperscript{1} 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 notional–firstnatures—
temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> as ontological-escalation/aetiologisation’ for the psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring that collapses/overrides the non-
positivism/medievalism mindset/ reference-of-thought crossgenerationally (consider the
diffusion of positivistic registry-worldview and its psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring of non-positivistic registry-worldviews in the th and
early 20th century). Stranding defines the ‘decandored registry-worldview/dimension
dialectically-or-contendingly-out-of-phase/dialectically-primitive) mental-devising-
representation’ such as the mental-devising-representation of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively
procrypticism, and so, beyond the illusion-of-the-present/present-consciousness of all these
successive registry-worldviews/dimensions which in their <amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-
present will tend to wrongly recover/syncretise to project straightness/candoring of mental-
devising-representation as intemporality/longness rather than decandored/oblongated mental-
devising-representation as temporality. Stranding is validated by the fact that
transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-
tonological-completeness—unenframed-conceptualisation speaks of an
‘institutionalisation/intemporalisation constraint/seconndaturing’ and ‘not temporal-dispositions
transformation into intemporal-disposition as dimensionality-of-sublimating —
<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation’; and this idea is so foundational that it is beyond-and-
supersedes/precedes/overrides/utters the consciousness-awareness-teleology 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-flo...
panintelligibility

-<imbued-and-'hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—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—of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, in the first place; as teleology as such reflects human-subpotency sublimation-over-desublimation possibilities in existence as to underlying supposedly coherent ontological-commitment. Ontology being the intemporal-disposition, the exercise of ‘directing’ convincing as logical-processing/logical-operation to temporal-dispositions is inherently unwarranted and is rather of <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as it wrongly implies that temporal-dispositions

perversion-of—reference-of-thought—<as-effectively-apriorising-in—
nonconviction/madeupness/bottomlining-as-to-shallow-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 intemporalicity/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—<in-deferential-formalisation-transference>’ 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 totalising–self-referencing-syncretising/c 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—<in-deferential-formalisation-transference> and highlighting, in the bigger scheme of things, the
relative sublimating efficiency and positive-opportunism of a positivism-based rule of law, social organisation, polity, nation-building, etc. based on positivism axioms and which inherent effectiveness and supersedingness/transcendence breaks the non-positivism/medievalism mindset/reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation complex-of-stranding’ refers to the counter-intuition from a registry-worldview/dimension perspective in not representing itself as stranded (decandored or oblongated or in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism when it is demonstrated that it is perversions-of- reference-of-thought–as-effectively-apriorising-in–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as perversions-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/maximising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are fundamental and constitutive functional elements of its existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation and hence the complex when &lt;amplitudding/formative–epistemicity&gt;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 &lt;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&lt;as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation &gt;,–as-to-preconverging-or-dementing–apriorising-psychologism to allow for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposing for transcendence-as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-upholding.&lt;as-of-apriorising/axiomatising/referencing&gt; its ‘own homework’ for the bigger picture in the human species survival-and-flourishing scheme, notwithstanding it is at the backend of the institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–&lt;perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’&gt;) 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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—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 notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> human reality, and thus the need for institutionalisation to skew (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) towards 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-
panintelligibility^1^-<imbued-and-'hermeneutically/reprojectively-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aesthetising-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^2, 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 notional~firstnaturedness—temporal-to-intemporal-dispositions–
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> at
uninstitutionalised-threshold^2). That is, knowledge-notionalisation involving grasping and
understanding both the ignorances/temporal-dispositions and ideals to better skew/deferential-
formalisation-transference towards idealism as the fulsome ontology, and not failing/not-
upholding-<as-of-apriorising/axiomatising/referencing> to understand or overlooking the
ignorances/temporal-dispositions as the temporal on the wrong basis that all that matters is the
ideal as intemporal. Furthermore, temporal-dispositions tendency to
pervert/dement/subknowledge-(preconverging-or-dementing ’as-if-of-sound-
knowledge)/mimick-and-syncretise at uninstitutionalised-threshold^2 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^2,
and hence a complete ontology. To put it in other terms, for instance, transversality–of-
affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing” of ‘keeping the faith’ only in the intrinsic operation of rules of arithmetic (transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing” among interlocutors, in principle or notionally, so that at all times it is always about the intrinsic reality of the arithmetic and not the agreement-disagreement of any human interlocutors as we are all mortals and likely to corrupt such intemporal rules with our mortality out of an intemporal frame of reference that is transcendental-enabling/sublimating/supererogatory~de-mentativity) is vital to preserving ‘ontological arithmetic’ as transcendental-enabling/sublimating/supererogatory~de-mentativity, whereas if the notion of arithmetic calculations was to involve social-and-temporal-trading with other humans (interlocutors logical nested-congruence) instead of intemporal exercise, it is obvious that down the line the notion of ‘ontological arithmetic’ will sooner or later be corrupted and/or teleologically-degraded as more likely than not the intemporality/purity of mathematics will be compromised to human mortals stakes of social-and-temporal-trading as social-aggregation-enabling, and so as of postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of “reference-of-thought–devolving ontological-performance”-<including-virtue-as-ontology>. * It should be noted that in de-mentation-
(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics),-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity involving the transcended and the transcending dimensions, the terms highlighting the transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-
primitive, etc. (as to its superseded Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—
do not carry the same connotation as a shallower temporal analysis intradimensional to the
transcended dimension (as to its given institutional-development—as-to-social-function-
development and living-development—as-to-personality-development so-referenced to its given
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology—). The idea is not to idle in
articulating meaningfulness within the dimension in need of transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity. For instance, a positive mind’s
articulation of defective meaningfulness in non-positivism/medievalism registry-
worldview/dimension is not to ‘idle’ by relating and staking such meaningful articulation in
terms—as-of-axiomatic-construct of the non-positivism/medievalism world sense of meaningful
purposefulness but rather to project a positivistic worldview’s transcendental meaningful
purposefulness. In that sense, actually for the social scientist and philosopher words like
dialectically-or-contendingly-out-of-phase, primitive, decandored, perverted don’t carry the
ordinary and temporal connotations of stigmatising under a temporal extricatory de-
mentating/structuring/paradigming. Rather, these are critical and actively sought after notions
that provide the ‘dialectical backdrop’ for enabling prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity by psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring. The idea is that these notions are veridically dialectical
notions that apply in all transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity unlike a simplistic ‘history fixating conceptualisation’ will have. In other words,
our non-positivism/medievalism ancestors’ possibility of being-represented/mental-devising-
representation as dialectically-or-contendingly-out-of-phase/dialectically-primitive) is the
opportunity for the contrastive construction of a superseding/transcendental registry-
worldview/dimension that brought about the relative virtue in the positivistic registry-

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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 notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> going by a de-mentating/structuring/paradigming of mentation-capacity (shortness-of-register-of—meaningfulness-and-teleology to longness-of-register-of—meaningfulness-and-teleology) with respect to the intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, but for the semblance of the superiority of latter registry-worldviews/dimensions which is nothing but the result of being at the backend of the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>} 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 ‘notional–firstnature—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accountability’ beyond an ‘idle temporal-dispositions stigmatisation’. In that spirit, it can be reasoned that the intradimensional ‘ontological blindspot’ in human mental-devising-representation (wherein temporal perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> by miscuing, and in subsequent derivation of disjointed-logic/logical-drag/unconsciousability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of temporal-dispositions perversions/defects of postlogism>
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of reference-of-thought- devolving ontological-performance -
<including-virtue-as-ontology> conjugated/inflected/derived/mimicked/in-protraction-to-
psychopathic-preconverging-or-dementing –apriorising-psychologism), actually points to a
decandored/slantedness of the temporal-dispositions (and not candored/straightness), and is
definitional of all registry-worldviews/dimensions perversion-of- reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and prospectively procrypticism, as these are in epistemic-decadence-
and-derived-epistemic-decadence, i.e. not veridical but perverted and requiring transcendence-
and-sublimity/sublimation/superalogography–de-mentativity. This basically undermines the idea
that any such registry-worldview/dimension temporal-dispositions should be encouraged to be
‘<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag in meaning’ in a logical engagement with
it from an intemporal/ontological perspective (of ontological-normalcy/postconvergence), as it
is rather in perversion-and-derived-‘perversion-of- reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-superalogation’ > of its
‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation. Instead this requires a
transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ (due to the dialectically-out-of-phasing/unsoundness-or-
ontological-bad-faith/inauthenticity of reference-of-thought/preconverging-or-dementing –
apriorising-psychologismness with regards to the veridical ontology of temporal-dispositions
registries); wherein the intemporal-disposition (which is ontological) doesn’t recognise nor
insane-or-slantedness integration, soundness-or-ontological-good-faith/authenticity-reference-of-thought / unsoundness-or-ontological-bad-faith/inauthenticity-reference-of-thought, thinking / mimicking or compulsive-slanting—preconverging-or-dementing-apriorising, existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-reference-of-thought- devolving-as-of-instantiative-context/meaningful-projection-of-intrinsicness / vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging, in-phasing / dialectically-out-of-phasing (dialectically-primitive), logical-contention / transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’—postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> or breaking-from-the-prior-mindset/reference-of-thought or collapsing/overriding / preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (operating-the-very-same-prior-mindset), coring (accounting-for-registry-subknowledging/mimicking/defect) / setting-aside, (glossing-over-registry—preconverging-or-dementing—apriorising-psychologism/defect), transcending-or-superseding / transcended-or-superseded). * It should be noted that this element of deconstructed meaningfulness is obviously reflected in the articulation of this paper itself in a creative, referential and dynamic grasp of ‘reference-of-thought and ‘meaningfulness-and-teleology’ in a rather ephemeral subject, the social. In this regard, the hermeneutic/reprojective exercise originates from an even more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather spontaneously by the author a few years back which has formed the backdrop for this ‘rather relatively benign idiosyncrasy’ in this paper as the reader may come across and is the explanation for many of the author’s insights. It is this mechanism of deconstructing meaningfulness exhaustively in search of an
idiosyncratic but profound philosophical and creative insight that allows the hermeneutic/reprojective design in a ‘continuous meaningfulness reshuffling in the quest for veracity/ontological-pertinence’ analogical to a twisty puzzle cube exercise in order to infer and arrive at a profoundly explanatory hermeneutic/reprojective insight extending to the possibility of a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of notional-deprocrypticism (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-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in various shades is just as critical for the necessary reconstitutive insight (deconstruction) that can be highly evasive and difficult to fully grasp at different registry-worldviews/dimensions meaningful-references or rather dialectically successive existentialisms. - A ‘circular dialectical dynamism of organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) by virtue of intemporal higher teleologies, distracted by threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing –apriorising-psychologism, due to temporal and/or perverted/subknowledging/mimicking degraded-teleologies; in the psychoanalytic-unshackling process that explains transcendental-dialecticism transdimensionally/across-registry-worldviews as reflected/perspectivated as soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candoring-and-dialectically-in-phase with regards
normalcy/postconvergence> as ontological-escalation/aetiologisation’ by articulating their prospective implications in an infinity (metaphorically-a-million-and-one-instances-and-locale). 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 deprocripticism, 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—of-the-human-institutionalisation-process of successive registry-worldviews/dimensions that is truly of ontological relevance. The idea of conceptualising morality out of such ontology-driven basis is more or less delusional however ‘good-natured’ when we consider that even a community of miscreants will have to construe of a semblance however perverted of moral conceptualisation that allows for individuals self-preservation and only of a degree of variance however big such
a variance is perceived with supposed grander moral conceptualisations that do not factor in the
de-mentative/structural/paradigmatic relation of virtue to ontology as of successive developing
prospective relative-ontological-completeness -of- reference-of-thought. As semblances of
virtue-constructs out of ‘sense of good-naturedness’ not factoring in the ‘unchangeable’ reality
of human temporal/shortness-of-register-of—meaningfulness-and-teleology and
intemporal/longness-of-register-of—meaningfulness-and-teleology mental-dispositions across
all registry-worldviews will simply ‘out of goodnaturedness and naivety’ provide an
ontologically-flawed deterministic framework that subject to temporal undermining by the
adherence to the ‘:<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology of prior/transcended/superseded registry-worldview/dimension’ in subverting intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, pointing to the pertinence of analysing virtue and ontology contiguously as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-conflicatedness—or—ontological-reprojecting that informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of—reference-of-thought—as-conflicatedness—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—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—
construed as in distraction of the prospective institutionalisation psychologism and so preconverging-or-dementing\(^\dagger\)–apriorising-psychologism and decentered’, and a non-transcendental metaphysics-of-presence\(\langle\text{implicated-}'\text{nondescript/ignorable–void }'\text{-as-to-}'\text{presencing—absolutising-identitive-constitutedness }\rangle\) or \(\langle\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatice-drag}\) perspective as ‘un-dissociated psychologism that wrongly equates the intemporal and shades-of-temporal teleological synopsising-depth of meaningfulness-and-teleology\(^\ddagger\) as of the two previous transcendence-and-sublimity/sublimation/supererogatory–de-mentativity perspective implied psychologies’ (as a result of non-recognition of a divergence with respect to the prospective relative-ontological-completeness\(^\ddagger\)–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-of–reference-of-thought’–as-conflatedness–or-ontological-reprojecting and not a non-transcendental perspective as of \(\langle\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatice-drag}\)). In other words, distractive-alignment-to–reference-of-thought\(\langle\text{of-apriorising/axiomatising/referencing}\rangle\) by the preconverging-or-dementing\(^\ddagger\)–apriorising-psychologism and decentering of the prior-as-present/transcended/superseded beforehand/as-of-a-priori implies that the prospective/transcending/superseding\(^\ddagger\) 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\(\langle\text{of-apriorising/axiomatising/referencing}\rangle\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal’ over and subsuming-and-supplanting the
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’’ apriorising/axiomatising/referencing/intelligibilitysetup/measuring
instrument of positivism–procrypticism, and prospectively ‘preempting—disjointedness-as-of—
reference-of-thought,-as-to—’<amplituding/formative–epistemicity>growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuring
instrument of deprocrypticism), which is ‘in-wait as of prior relative-ontological-incompleteness’-of-
reference-of-thought defective ‘reference-of-thought– categorical-
 imperatives/axioms/registry-teleology’ and endemising/enculturating the postlogism’ and
social postlogism manifest as well as other temporal phenomena construed as vices-and-
impediments of the registry-worldview/dimension as of its prior relative-ontological-
incompleteness—of- reference-of-thought; thus attaining the supratransversality—of-motif-and-
apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation as
intemporal/ontological/social/species/ universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness—is unenframed-conceptualisation
dementating/structuring/paradigm. 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—of- reference-of-thought as
being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-
unshackling for <amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought as of a positivism registry-worldview/dimension prospective relative-
ontological-completeness -of- reference-of-thought; likewise our positivism–procrypticism
positivism–procrypticism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prior relative-ontological-incompleteness –of– reference-of-thought, as what is precedingly warranted is the preconverging-or-dementing –apriorising-psychologism and decentering of positivism–procrypticism –reference-of-thought beyond its <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}, and so beyond-the-consciousness-awareness-teleology –<in-existential-extrication-as-of-existential-unthought>; and this idea we can grasp from our vantage position with regards to a non-positivism/medieval setup striving to uphold its reference-of-thought psychologism which we understand is prospectively a relative ontological-incomplete–reference-of-thought, however the bigger issue difficult for us to envisage is rather in placing our own minds as not in a postconverging-or-dialectical-thinking –apriorising-psychologism and centered but rather a preconverging-or-dementing –apriorising-psychologism and decentered position, as implying the need for prospective institutionalisation as notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is prospectively postconverging-or-dialectical-thinking –apriorising-psychologism and centered).
existential-extrication-as-of-existential-unthought 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’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology requiring rather the non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-
random-mental-disposition/failing-rule-making as impulsive-accidented-haphazard recurrent-utter-uninstitutionalisation

perversion-of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > issue like notions-
and-accusations-of-sorcery implies beforehand/as-of-a-priori an ontologically-veridical
engagement that ‘doesn’t recognise its contending status as postconverging-or-dialectical-
thinking –apriorising-psychologism and centered in the very first place’ but rather that the non-
positivism/middle

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied

meaningfulness-and-teleology is preconverging-or-dementing –apriorising-psychologism
and decentered, likewise beforehand/as-of-a-priori engaging (from futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of--meaningfulness-and-teleology as of prospective deprocrypticism-as-of-
preempting—disjointedness-as-of- reference-of-thought of psychologism prospective relative-
ontological-completeness-of-reference-of-thought) our procrypticism–or–disjointedness-as-
of- reference-of-thought

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-<of-
apriorising/axiomatising/referencing> is rather in reflecting the prior relative-ontological-
doesn’t dissociate the temporal-as-teleologically-degraded or intemporal-as-teleologically-
elevated synopsising-depth of meaningfulness-and-teleology, unlike a transcendental
perspective that reflects prospective institutionalisation intemporal teleologically-elevated
synopsising-depth of meaningfulness-and-teleology as the positivism psychologism as
dissociated from various temporal-shades of teleologically-degraded synopsising-depth of
meaningfulness-and-teleology as the non-positivism/medievalism psychologism (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 tautological ontological-veridicality validated by the ontological-
contiguity —of-the-human-institutionalisation-process itself). That is, the technical point-of-
departure-of-construal of reference-of-thought for distractive-alignment-to-reference-of-
thought—of-<of-apriorising/axiomatising/referencing> with respect to the ‘ontological-
primemovers-totalitative-framework retracing’ (for notional~firstnaturedness—temporal-to-
intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>-pedestals-disambiguation) as reference-of-thought-scheme’
involves: - articulating a dialectically-or-contendingly-in-phase (mentally sound) organic-
comprehension-thinking of the intemporal-disposition as a coherent ‘intemporal-prioritisation-
of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting which is in
ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-
normalcy/postconvergence epistemic/notional~projective-perspective), and is veridically ‘the
reference-of-thought-or-contending-reference of thought’, - articulating a dialectically-or-
contendingly-out-of-phase brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity—of-
reference-of-thought hollow-possibility-logic/meaning-by-the-mere-illogical-possibility-of-it-
being-formulaically-narrated of the psychopath in distraction/subtraction to the organic-
comprehension-thinking articulation which is of notional-discontiguity/epistemec-
discontiguity\textsuperscript{\textdegree}\textsuperscript{-}<shallow-supererogation \textsuperscript{-of-mentally-}
aestheticised\textsuperscript{-preconverging/dementing \textsuperscript{-qualia-schema}\textsuperscript{-as-of-epistemic-decadence \textsuperscript{in hollow-constituting\textsuperscript{-as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation\textsuperscript{- in postlogic-backtracking\textsuperscript{-iterative-looping\textsuperscript{-set-of-dereifying-
hollow-narratives-and-acts\textsuperscript{-}}\textsuperscript{\textdegree}}\textsuperscript{-in hollow-constituting\textsuperscript{-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{- and is veridically ‘not the \textsuperscript{\textdegree} reference-of-thought’ but rather reflected/perspectivated as a manifestation of postlogic slanted \textsuperscript{perversion-of-\textsuperscript{\textdegree} reference-of-thought\textsuperscript{-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{>}}, and then -
articulating a derived-out-of-phase \textsuperscript{(derived-brazen-but-unsoundness-or-ontological-bad-
faith/inauthenticity \textsuperscript{-of- reference-of-thought)} threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing\textsuperscript{-apriorising-psychologism of temporal-dispositions in derived-
distraction/derived-subtraction to the organic-comprehension-thinking articulation which
integrates the hollow-possibility-logic/meaning-by-the-mere-illogical-possibility-of-it-being-
formulaically-narrated of the psychopath, and is thus of notional-discontiguity/epistemic-
discontiguity\textsuperscript{\textdegree}\textsuperscript{-<shallow-supererogation \textsuperscript{-of-mentally-}
aestheticised\textsuperscript{-preconverging/dementing \textsuperscript{-qualia-schema}\textsuperscript{-as-of-epistemic-decadence \textsuperscript{in hollow-constituting\textsuperscript{-as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation\textsuperscript{- in postlogic-backtracking\textsuperscript{-iterative-looping\textsuperscript{-set-of-dereifying-
hollow-narratives-and-acts\textsuperscript{-}}\textsuperscript{\textdegree}}\textsuperscript{-contiguity and is veridically ‘not the \textsuperscript{\textdegree} reference-of-thought as
well but rather reflected/perspectivated as a manifestation of prelogic-alignment to postlogic
compulsive-slanting—preconverging-or-dementing \textsuperscript{-apriorising. - With \textsuperscript{de-mentation-}
(superrorary\textsuperscript{-ontological\textsuperscript{-de-mentation-or-dialectical\textsuperscript{-de-mentation—stranding-or-
attributive-dialectics) as dialectically/contendingly-in-phase and prospective intemporalisation

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imperatives/axioms/registry-teleology\textsuperscript{9},-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of positivistic meaningfulness known as \textsuperscript{8}procrypticism—or—disjointedness-as-of—reference-of-thought, calling prospectively for deprocrypticism. Without ‘intemporal-prioritisation-of—reference-of-thought’—as-confalntedness\textsuperscript{7)—or—ontological—reprojecting disposition the possibility for transcendence-and—sublimity/sublimation/supererogatory—de-mentativity from \textsuperscript{7}perversion-of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation\textsuperscript{9}> (as prior intemporal \textsuperscript{7}reference-of-thought—\textsuperscript{8}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—<perspective—ontological-normalcy/postconvergence-reflected—\textsuperscript{4}epistemicity-relativism\}> 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 \textsuperscript{8}reference-of-thought—\textsuperscript{8}categorical—imperatives/axioms/registry-teleology,\textsuperscript{9},-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\textsuperscript{6} of \textsuperscript{8}reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional—projective-perspective) of additionality with regards to this character will always involve as of \textsuperscript{8}reference-of-thought—\textsuperscript{8}categorical—imperatives/axioms/registry-teleology\textsuperscript{9} 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 \(7(\sqrt{64} + 3 - 1) - (6 + 4 - 2) ÷ 2\). Going by the natural arithmetic rules for BODMAS, the equation will be resolved first with the brackets, and within the brackets for the first brackets the order operation is first carried out, that is, \(\sqrt{64} = 8\) and then addition \(8 + 3 = 11\), then subtraction \(11 - 1 = 10\). For the second brackets, addition as \(6 + 4 = 10\), then subtraction as \(10 - 2 = 8\). The division operation then follows with the second brackets result as \(8 ÷ 2 = 4\). Then the multiplication operation with the first brackets result as \(7 × 10 = 70\). Finally, comes the subtraction with \(70 - 4 = 66\) as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence).

But then, in this particular case where character A (Addition) operation of additionality is
perverted as stated above as a result of its condition, the equation will resolve as $\sqrt{64}=8$, $8+3=12$, $12-1=11$, for the first brackets, and $6+4=11$, $11-2=9$, for the second brackets. The division operation with the second brackets yields $9\div2=4.5$, and the multiplication operation with the first brackets yields $7\times11=77$. Finally, subtracting both brackets gives $77-4.5=72.5$ as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), and points to the fact that all the 6 BODMAS characters, not only A (Addition) the additionality defect character have failed ontological-veridicality/ontological-contiguity as of their relative-ontological-incompleteness-induced,- ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation — preconverging/dementing –apriorising-psychologism’ (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), as ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-reality/existential-reality as these are only as pertinent as they are ontologically-veridical/ontologically-continuous/contextually-contiguous (in ontological-normalcy/postconvergence). This ontological state with respect to all the characters registries (not only A) is known as perversion-and-derived–perversion-of–reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation” > as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of–reference-of-thought, as ontological-veridicality/ontological-contiguity of ‘reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) precedes 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 }, with ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology” nothing more
but human mental inventions (construed by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for the sake of achieving ontology/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and pertinent in that regard only when not-failing/upholding 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. Hence the notion of ontological-normalcy/postconvergence and postdication construes intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as superseding/preceding over projected <amplituding/formative> wooden-language-(imbued—temporal–mere-form/virtualities/dereification\textsuperscript{a}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{a}—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{b}) in affirming ontology/ontological-veridicality/intrinsic-reality (notwithstanding their traditional personhoods-and-socialhood-formation mental-dispositions anchored on projected <amplituding/formative> wooden-language-(imbued—temporal–mere-form/virtualities/dereification\textsuperscript{a}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{a}—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{b})). In which case the resolution for the Arithmetic equation (supposedly where A, Addition, is unamendable due to a condition), will involve the other characters taking cognisance of A’s (Addition’s) condition and adhere to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over projected <amplituding/formative> wooden-language-(imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{b}) in affirming ontology/ontological-
veridicality/intrinsic-reality (as the appropriateness-of-reference-of-thought-as-of-conflatedness over A’s induced preconverging-or-dementing-reference/ perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation). Thus the new categorical-imperatives/axiom/registry-teleology -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of-reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be perverted in their operation if they do not take cognisance of A’s (Addition’s) condition and subtract 1 from it before their operation (whether 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
choose to act because of one temporal reason or the other whether by ignorance of the need for this new reference-of-thought—categorical-imperatives/axioms/registry-teleology—(for-intemporal-preservation-entropy) or affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (i.e. induced-ring-of-gyges-effect/solipsistic—point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality); and so, fail to follow the latter reference-of-thought—categorical-imperatives/axioms/registry-teleology—(for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation that are intemporally-preservational. That is, choosing circumventive/distractive-temporal-prioritisation-of-reference-of-thought and thus failing/not-upholding—as-of-apriorising/axiomatising/referencing> the possibility of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. That being the case, this doesn’t in anyway undermine the intrinsic reality/ontological-veridicality/ reference-of-thought (in ontological-normalcy/postconvergence) of the above equation as being equal to with the need for new requisite reference-of-thought—categorical-imperatives/axioms/registry-teleology—(for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation not only for this particular circumstance of the BODMAS characters but all such circumstances that may arise as a perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—> as-of-unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought thus requiring de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics) of all such temporal-dispositions. It further speaks of how B will likely act in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation (of uninstitutionalised-threshold—, where the constraining elements of
institutionalisation are not available, i.e. social \(^{103}\) universal-transparency \(^{104}\) (transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness \(^{17}\)) of \(^{74}\) perversion-of- reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^{96}\)>,
internal-contradiction induced from ontological-primemovers-totalitative-framework \(^{7}\) inoperance,
de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) the perversion-of- reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \(^{96}\)>, and intemporal projection superseding the transcendence-unenabling-
uninstitutionalised-threshold \(^{02}\) in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity \(^{63}\)/nihilistic as of temporality \(^{52}\),
with corresponding formalisation and internalisation as values), thence defining the given
temporal-dispositions of B aetiologisation/ontological-escalation to be accounted for from
similar individuations in such situations as a registry-worldview/dimension problem, in order to
ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontology.
In the bigger scheme of things, this calls for a prospective registry-worldview/dimension
institutionalisation articulation that supersedes/overrides such a temporal dynamism of
perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^{96}\) > dispositions at
various social roles going from A’s condition, and the potential overlooking of the intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation disposions by all the other
characters (B, O, D, M and S). Underlying such an intemporal orientation is the idea that
fundamentally the conjugation of such an de-mentation-(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) and subsequent
conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension
speaks fundamentally of the uninstitutionalised-threshold of that registry-worldview/dimension, reflected/perspectivated by the marginal perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defect of its reference-of-thought-categories/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with the prior registry-worldview/dimension now preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblengated/decandored-and-dialectically-or-contendingly-out-of-phase, with a prospective institutionalisation reference-of-thought-categories/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as the new straightness/candored-and-dialectically-or-contendingly-in-phase. de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) doesn’t confuse appropriateness of the prior reference-of-thought-categories/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation for the prior institutionalisation as implying the prior mental-devising-representation is appropriate for prospective institutionalisation as it needs to undergo its own requisite ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to enable and regenerate intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. This by itself explains why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing—apriorising-psychologism with respect to one another (from the prospective perspectives), and not that we are talking about different species of humans, as transcendentalism for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation is the foundational concept retrospectively, presently and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemic-
totalising ~self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to
think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-
in-phase with no uninstitutionalised-threshold which is obviously fallacious. The reason for
this is that ‘postconverging-or-dialectical-thinking–apriorising-psychologism’/soundness-or-
ontological-good-faith/authenticity -of- reference-of-thought (as mental
straightness/candored-and-dialectically-or-contendingly-in-phase) starts-and-ends/is-sound at
institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation where the reference-of-thought–categorical-imperatives/axioms/registry-teleology , -for-intemporal-preservation-entropy/configuity is in
ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-
normalcy/postconvergence epistemic/notional~projective-perspective). Where instead such
reference-of-thought–categorical-imperatives/axioms/registry-teleology , -for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation is of notional-discontiguity/epistemic-discontiguity ←shallow-supererogation ←of-mentally-
aestheticised-preconverging/dementing ←–qualia-schema>/non-ontological-and-non-
contending-referencing←thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-
preconverging-or-dementing ←–apriorising-psychologism> (not-veridical-thinking-reference-
rather-preconverging-or-dementing -reference), it is dementing (preconverging-or-
dementing ←–apriorising-psychologism←stranded-as-rightfully-oblongated/decandored-and-
dialectically-or-contendingly-out-of-phase>). This is further compounded as of
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, that is, as wrongful upholding and
projecting postconverging-or-dialectical-thinking –apriorising-psychologism<stranded-as-
rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-
representation as so-manifested at institutionalised/intemporalised-thresholds-of-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation while rather reflecting the uninstitutionalised-threshold that requires renewed mental-devising-representation, and this is not ontologically consistent and fundamentally undermines and overlook the idea of an insight about a prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity with the present registry-worldview/dimension corresponding to the superseded perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 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-⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’⟩, wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness⟩/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’⟩ 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-⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’⟩ 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—a-priorising-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 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—compulsing—
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation’;
conditions which it increasingly attains from adolescence to adulthood with a corresponding
inducing of the development of social psychopathy as its psychopathy conjugates/inflects/gets-
mimicked with the temporal-dispositions of ignorance, unconsciously, and consciously with
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation, in an
absolving/fleeting/escaping-reflex—logic eliciting social psychopathy involving moving from
various non-veridical/hollow sets-of-postlogic-in hollow-constituting—<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, 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, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold. Consider B (together with the other BODMAS characters) in the instance where despite A’s conditions they were to stick to the registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology 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. The implication is that the registry-worldview/dimension then loses its qualification as being intemporally-preservational, and the psychological tool that is then elicited (from a prospective and new reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as articulated with the arithmetic technique that corrected the equation result from \( 72.5 \) to by adjusting for A’s condition which is now the reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing-reference/ontologically-veridical/ontological-contiguity registry-worldview/dimension) is known as de-mentation\( ^{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}} \). 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\textsuperscript{102} 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\textsuperscript{102}. For instance, the recurrent-utter-uninstitutionalisation mindset/\textsuperscript{87}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 \textsuperscript{19}-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{99}-as-of-notional–deprocrypticism-reflected- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> with respect to its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{5}—preconverging/dementing\textsuperscript{19}–apriorising-psychologism, and such a representation of its mentation is the invention/mental-devising-representation of the base-institutionalisation mindset by its better ontological-completeness-of- reference-of-thought, likewise with ununiversalisation and \textsuperscript{10}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\textsuperscript{5}–apriorising-psychologism mental-devising-representation of our \textsuperscript{15}perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{15}>, with respect to the denaturing\textsuperscript{15} of the reference-of-thought–categorical-
imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness. This insights perfectly highlight that our psychological nature is actually about mental-devising-representation which is meant to serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn’t has any end to itself but for such dialectical readjustments to ontological-veridicality as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity -of- reference-of-thought/candored-and-dialectically-or-contindingly-in-phase with regards to an intemporal-preservational registry-worldview/dimension institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and with superseded/transcended registry-worldviews/dimensions which are not intemporal-preservational at their uninstitutionalised-threshold as preconverging-or-dementing–apriorising-psychologism/oblongated/decandored-and-dialectically-or-contendingly-out-of-phase explaining the nature of mental-devising-representation of all institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) whether from the perspective of a retrospect, our present or prospective point-of-reference. Another aspect highlighted by the Arithmetic equation comparison is with respect to the appropriateness and defects of meaningful references with respect to ontological-veridicality/intrinsic-reality. The comparison highlights 3 transversality-of-affirmative-and-unaaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing pedestals of meaningfulness. Firstly, A’s condition with respect to additionality with the idea that it is bound to fail any arithmetic calculation involving additionality. Thus the subknowledging-impulse/compulsive-dementing pedestal is of notional-discontiguity/epistemic-discontiguity-<shallow-supererogation of-mentally-
aestheticised-preconverging/dementing –qualia-schema>/non-ontological-and-non-
contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-
preconverging-or-dementing⁻apriorising-psychologism> (not-veridical-thinking-reference-
rather-preconverging-or-dementing⁻reference). This is effectively the pedestalled state of
psychopathic postlogism 🄯-as-of⁻compulsing–nonconviction/madeupness/bottomlining-as-to-
threshold-of-shallow-supererogation in hollow-constituting-<as-disjointed-misappropriation-
of-meaningfulness-and-failing-intemporal-preservation> as of vague-rhyming-or-copied-
mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging inducing existential-contextualising-contiguity’s-reifying/elucidating-of-
prospective-relative-ontological-completeness⁻reference-of-thought⁻devolving-as-of-
instantiative-context/non-veridical-hollow-narratives to be reflected/perspectivated from the
intemporal/ontological angle as unsoundness-or-ontological-bad-faith/inauthenticity⁻of-
reference-of-thought or perversion-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-
or-dementing⁻apriorising-psychologism and so in <amplituding/formative–
epistemicity>totalising–self-referencing-syncrretising/circularity/interiorising/akrasiatic-drag
or absolving/fleeting/escaping-reflex–logic, from one set-of-postlogic-narratives to the other
and one set of interlocutors to the other, in line with its ‘short cut’ mental relation to
meaningfulness as extrinsic-attribution (the temporal eliciting of the temporality’s/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

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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-reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and <amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by temporal-dispositions both unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) with A’s condition/subknowledging 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 .5 which is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity’<shallow-supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema>’ rather than which is ontologically veridical. This is the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and so fundamentally its logical-contention is voided (as apriorising—registry precedes and defines logical pertinence), such that such a disposition that integrates 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-conflatedness—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology) pedestal which is registry-wise and logic-wise pertinent. It is about the intellectual and virtue driven aetiologisation/ontological-escalation (as per this paper aim and other studies) in grasping the human ontological implications and articulating the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct for the possibility of a conceptual insight and de-mentative/structural/paradigmatic resolution with regards to (at the registry-worldview/dimension or intradimensional level) procrypticism/the-reality-of-human-notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-with-consequential-positivistic-meaningfulness-perversion preconverging-or-dementing—apriorising-psychologism, resolved by deprocrypticism. Comparatively, for instance, articulating new reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to resolve the uninstitutionalised-threshold from .5 to the ontologically-veridical, and so not only with regards to the specific but as a de-mentative/structural/paradigmatic institutionalisation/intemporalisation for perpetuating intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. This pedestalled articulation points out that the organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology) pedestal (ontological-veridicality/reference-of-thought) is
going by the dynamism of its faulty-mentation-procedure-deception-or-urge towards ‘extrinsic-attribution’ (the eliciting of the temporality\textsuperscript{41}/shortness of others is the sufficient basis for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a ‘sense of intemporality’\textsuperscript{51} and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms–as-of-axiomatic-construct of country-of-the-blind temporality\textsuperscript{40}/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\textsuperscript{99} nature. But that will still be temporality\textsuperscript{40}/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\textsuperscript{7} and conjugated-postlogism\textsuperscript{7} 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-discomfitter-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Ontologically, it is then the subject of contention and aetiologisation/ontological-escalation of the organic-comprehension-thinking (organicalism/-intemporal-prioritisation-of-reference-of-thought′–as-conflatedness′′-or-ontological-reprojecting/longness-of-register-of′′′meaningfulness-and-teleology′′) pedestal, both in apriorising-registry and registry-worldview terms as it is reflected/perspectivated as de-mentation (supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). The critical reason for this is that the intemporal-disposition is rather inclined to be utter about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the complete and sufficient stand for knowledge and virtue with anything else being denaturing much in parallel as intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity doesn’t accommodate human temporality, and so will not even entertain involving in anyway with social-and-temporal-trading exercise which is non-ontological (since it is fundamentally a perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation), and has nothing to do with issues of defect–of- logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance). This can further be elucidated analysing perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of a different nature in a superseded registry-worldview/dimension like non-positivism/medievalism registry-worldview/dimension which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional-deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought/preconverging-or-dementing –apriorising-psychologism based on the fact that such societies didn’t develop and integrate notions of empirical and rational cause-and-effect positivistic ideas as reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as present day positivistic registry-worldview), as it universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the ‘disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ above, where supposed an intemporal mindset/ reference-of-thought who is in a non-positivism/medievalism society
was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of a pathological-condition/subknowledging\textsuperscript{94}-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\textsuperscript{\textsuperscript{7}}-slantedness, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}— 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\textsuperscript{104}-(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\textsuperscript{19}—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
dementating/structuring/paradigming to be intemporally-preservational, more than the notion of
just attaining only to the ‘one-locale’ accusation of witchcraft, for the intemporal
mindset/reference-of-thought in organic-comprehension-thinking (organicalism/intemporal-
prioritisation-of/reference-of-thought’–as-conflatedness—or-ontological-
reprojecting/longness-of-register-of—meaningfulness-and-teleology) the problem is now the
insight about the intellectually and morally wrong in metaphorically-a-million-and-one-
instances-and-locales/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–supercerogatory–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-confledness\(^1\)-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\(^2\)/‘intemporal-prioritisation-of-reference-of-thought’–as-confledness\(^1\)-or-ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in ‘mentation equivalence’ with a subknowledging\(^3\)-impulse/compulsive-dementing mindset\(^4\)/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\(^5\)—preconverging/dementing\(^6\)–apriorising-psychologism/temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset\(^7\)/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\(^8\)—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\(^9\) 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\(^10\) but equally critical the overall de-mentative/structural/paradigmatic \(<\text{amplituding/formative–epistemicity}>\text{causality~as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity}>\text{such superstition to the creative emancipation of human meaningfulness and action. With this insight the ontological ‘terms of reasoning’ of the subknowledging\(^3\)-impulse/compulsive-dementing pedestal is a wrong and naïve ‘mentation equivalence’ in

\(^{1}\) org.
\(^{2}\) int.
\(^{3}\) subj.
\(^{4}\) subj.
\(^{5}\) sb.
\(^{6}\) sb.
\(^{7}\) subj.
\(^{8}\) subj.
\(^{9}\) subj.
\(^{10}\) subj.
preconverging-or-dementing—even-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—even-apriorising-psychologism pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing—even-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—even-apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> since in reality the elements of their apriorising—registry are perverted (implied-logical-dueness—as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology ), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the perversion-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—even-unenframed-conceptualisation dementating/structuring/paradigming. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically preconverging-or-dementing—even-apriorising-
ontological-preservation as knowledge-notionalisation and a corresponding de-mentation-
or-ontological—reprojecting pedestalling to reflect/perspectivate the subknowledging—
impulse/compulsive—dementing pedestal and the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—
preconverging/dementing —apriorising-psychologism pedestal from an organic-comprehension
pedestal ‘ontological-reference of thought and meaningfulness’ for a superseding
notional—deprocrypticism institutionalisation as a universal/intemporal/ontological/intrinsic-
attribute/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-
attribute, incidental or incremental or ‘disjointedness-as-of—reference-of-thought’ or
temporal-accommodation de-mentating/structuring/paradigming that endemises and
enculturates procrypticism) to induce the appropriate prospective crossgenerational
‘postconverging—dialectical-thinking —psychology or psychology-of—mentation—dynamics or
native—psychological—dynamics’ psychoanalytic-unshackling/memetic—reordering/institutional—
recomposuring. This conceptual de-mentation-(supercratory—ontological—de-mentation—
dialectical—de-mentation—stranding—attributive—dialectics) of (superseded registry/registry-
worldview—or—dimension) mental—devising—representation as oblongated/decandored—and-
dialectically—contendingly—out—of—phase (preconverging—dementing—apriorising—
psychologism) and (superseding registry/registry—worldview—or—dimension) mental—devising—
representation as straightness/candored—and—dialectically—contendingly—in—phase (thinking) is
critical in grasping the nature of ‘intemporal—prioritisation—reference—of—thought’—as—
confalated—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—in-deferential-formalisation-transference> 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,
subknowledging pedestal for which the hollow form of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for perversion-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of reference-of-thought and meaningfulness is a sound existential construct. That is, in the bigger scheme when it comes to deciding between ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) and the human temporal psyche, what gives-in is the human temporal psyche (and so for the betterment of the species); that is, from an animal that was emanantly/becomingly/solipsistically successively of a mental-devising-representation perspective preconverging-or-dementing apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective articulation, procrypticism–or–disjointedness-as-of reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of base-institutionalisation, universalisation, positivism and prospectively deprocryptic. In other words, across all times the ‘limits of thought’ is not ‘the averageness/banality/temporalisation of thought’ but rather ‘the disposition to intemporalise and ontologise human thought’, and so whether from a sense of intrinsic-reality one mortal is rightfully saying that the world is round and by expediency a majority of mortals are saying it is flat. That is the singular construct that man cannot lose across all generations to enable the perpetual existential regeneration of civilisation beyond just being a secondnatured construct as mere-institutionalised-being-and-craft (which can often actually turn out to be alien to the intemporal-disposition apriorising–
contiguity–or–ontological-preservation at the uninstitutionalised-threshold\(^1\) of non-positivistic
meaningfulness-and-teleology\(^2\)) wherein there can’t be a logical nested-congruence or
engagement between the two mindsets as these do not have common \(^3\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^4\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the ontological-veridicality/ontological-contiguity\(^5\) of \(^6\) 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\(^7\) reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity\(^8\)-of-
reference-of-thought as to the uninstitutionalised-threshold\(^9\) of non-positivism/medievalism
meaningfulness-and-teleology\(^10\) requiring positivistic meaningfulness-and-teleology\(^11\), 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\(^12\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.
The point then is that, from a transcending registry-worldview/dimension, the relation with its
transcended registry-worldview/dimension is ‘not ontologically an exercise in logical-
congruence with the transcended registry-worldview/dimension as a postconverging-or-
dialectical-thinking\(^13\)–apriorising-psychologism exercise’ but rather ontologically an exercise in
transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’\(^14\) by reflecting/perspectivating/highlighting (reasoning-
through-and-not-reasoning-with) a preconverging-or-dementing\(^15\)–apriorising-psychologism representation as manifestation-and-not-contention of the transcended registry-

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worldview/dimension denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation for prospective positivistic meaningfulness, as preconverging-or-dementing–apriorising-psychologism-<stranded-as-rightfully-oblungated/decandored-and-dialectically-or-contendingly-out-of-phase>, and avoiding the supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex which wrongly elevates perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> into logical-contention. de-mentation<{supererogatory–ontological–de-mentation-or-dialectical–de-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 procrypticism (preconverging-or-dementing–apriorising-psychologism of positivistic meaningfulness), as from successive veridical reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing–reference (ontological-veridicality/ontological-contiguity) 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) nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, is transdimensional/transcendental in depth-of-meaningfulness as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-/reification /superseding–oneness-of-ontology/. This involves maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation as enabled by de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness-of-reference-of-thought and relative-ontological-completeness-of-reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if by some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on
fully living based on the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-uninstitutionalisation setup, our current psychology science most probably will treat them as pathological (preconverging-or-dementing–apriorising-psychologism). At which point, implying the conceptualisation of such an ontological-mental-pathology or de-mentation (in contrast to a physiological mental pathology) is much more a question of ‘ontology valour’ (ontology valour being defined as a registry-worldview’s/dimension’s ontology depth in relation to its conventioning limitations with respect to pure-intemporal-ontology as to ontological-normalcy/postconvergence). But then, crazy as it may seem, this extends ontological-mental-pathology or de-mentation conceptualisation, on those very same terms of ontology valour, not only retrospectively but equally prospectively, as from a prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (with a corresponding insight about how we may be that preconverging-or-dementing–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> from such a prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’s reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (of course, that is, when occluding our illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncrretising/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-
Actual, registry-worldviews/dimensions are rather prospectively wooden-language-(imbued—temporal—mere-form/virtualities/dereification\textsuperscript{\textsuperscript{\textsuperscript{formative}}}/akrasiatic-drag/denatured/preconverging-or-dementing—\textsuperscript{\textsuperscript{\textsuperscript{amplituding/formative}}}—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/structurizing/paradigmimg), and with specific evolving percolation-channelling<in-deferential-formalisation-transference> for prospective ontologising and ontologising-transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Fundamentally, without the possibility of de-mentality-of-the-human-psyche-for-prospective-institutionalisation involving de-mentation<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics>, no registry-worldview/dimension will be transcendable (hence de-mentable/as-to-a-threshold-of-lack-of-thinking) for prospective institutionalisation. As it is from de-mentation (literally ‘de-mentation’) that an unshackling/recomposuring/reordering/new-mentation of prospective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation reference-of-thought—categorical-imperatives/axioms/registry-teleology is possible. This is because de-mentation<supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics> as such allows for a ‘human mentation capacity renewal’ by transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (as it is by cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a contiguous upholding of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that transcendence-and-sublimity/sublimation/supererogatory—de-mentativity occur) of the ‘veridical reference-of-thought of meaningfulness’ since it dents the mental-devising-representation of the old/retrospective/superseded/transcended registry-worldview/dimension ‘as not postconverging—or-dialectical-thinking—apriorising—
psychologism/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought but preconverging-or-dementing—apriorising-psychologism and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. For instance, at its uninstitutionalised-threshold requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-preconverging-or-dementing—apriorising-psychologism/dialectically-preconverging-or-dementing—apriorising-psychologism in a de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) wherein its mental-devising-representation is preconverging-or-dementing—apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought and dialectically-or-contendingly-in-phase, thus ‘granting the latter reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference)’ over the former which is ‘no longer 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 procrysticism and futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrysticism registry-worldviews/dimensions. In fact, a deconstruction insight with regards to all the interchangeable deconstructing terms in reference to the notion of ‘failing/not-upholding—<as-of-apriorising/axiomatising/referencing> intradimensional—reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ (i.e. de-mentation—ontological—de-mentation—or—dialectical—de-mentation—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—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) superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—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 –defect-<as-Being-or-ontological-or-existential–defect> brings to the mind a poor ontological disposition like the other BODMAS characters disposition to systematically operate additionality overlooking A’s condition, but it is a sense of ‘de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) that carries the intuition of an uninstitutionalised-threshold, and construes a superseding/transcending registry/registry-worldview-or-dimension and a superseded/transcended registry/registry-worldview-or-dimension, and all the implications thereof. Now analysing the registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect-<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-in-conviction-as-to-profound-supererogation ) and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and prospective/transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology –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—apriorising-psychologism of positivistic-meaningfulness) de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) (with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism). A similar articulation can be made with regards to each of the other deconstructing terms where 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-or-ontological-reprojecting reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference). Furthermore, by its 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) 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
perverting/undermining ontological-normalcy/postconvergence, thus highlighting the follow
dichotomies that are always associated with ontological-normalcy/postconvergence dialectics
(underlied by teleological-inflections-(as-to-more-profound-nondisjoining–
<amplituding/formative–epistemicity>totalising/circumscribing/delineating)): 1) impetus for
intemporal-preservation beyond reference-of-thought–categorical-imperatives/axioms/registry-teleology
at uninstitutionalised-threshold versus impetus rather for reference-of-thought–categorical-imperatives/axioms/registry-teleology
intemporality/longness whether by temporal circumventing or distraction of institutionalisation/intemporalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Central to intemporal-preservation-entropy-or-contiguity—or-ontological-preservation is an ontological-normalcy/postconvergence that doesn’t recognise any uninstitutionalised-threshold to the 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) considered circumventive/distraction-temporal-prioritisation-of-reference-of-thought over inherent ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting of intemporal-preservation-entropy—or—contiguity—or—ontological-preservation; at which point of uninstitutionalised-threshold, de-mentation—(supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—or—attributive-dialectics) is implied (in organic-comprehension-thinking over mechanical comprehension or as a de-mentation—(supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding—or—attributive-dialectics)) for a renewed/prospective mentation for intemporal-preservation-entropy—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/distraction-temporal-prioritisation-of-reference-of-thought. That is de-mentation—(supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding—or—attributive-dialectics) is effectively the notion that, in recognition of the unchanging, preceding and inherent nature of intrinsic-reality with respect to the human psyche (and its mental-devising-representation of intrinsic reality) which is what ‘gives-in’/collapses ontologically/as-an-ontological-reference; enables, for the
articulation of new mentations as transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity, the ‘giving-in’/collapsing of the mental-devising-representation of successive
institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-
eventfulness/)ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>) mindsets, notwithstanding the
fact that the de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) (of their reference-of-thought–categorical-
imperatives/axioms/registry-teleology-, for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation) is unintelligible/existentially-suprastructural to these
superseded/transcended registry-worldviews/dimensions mindsets due to their
<amplituding/formative–epistemicity>totalising–self-referring-syncretising/illusion-of-the-
present/present-consciousness/mirage disposition. Supposed we were to make a profound
analysis of our contiguous human mental-devising-representation/consciousness-awareness-
teleology (in-dialectical/recomposuring-moments) from the appearance of human beings on
earth, the effective linkage as new-mentations between those successive recomposuring
moments (whether recurrence-of-utter-uninstitutionalisation, base-institutionalisation–
ununiversalisation, universalisation–non-positivism-or-medievalism, positivism–
procrypticism and prospectively perpetuation-of-deprocrypticism) is as
d-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
postdates as well our own registry-worldview/dimension de-mentation-
(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) over and as denaturing positivistic meaningfulness reference-of-
thought–categorical-imperatives/axioms/registry-teleology-, for-intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation (procrypticism) and implying a prospective need for deprocrypticism. Postdication, when alluding to an 1-de-mentation-
(supercrrogatory—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 19—apriorising-psychologism social of personhoods-and-
socialhood-formation in existentialism/full-depth-of-existential-implications of notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence>, 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\(^1\)-reference) can only be the pedestal 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\(^1\)-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment ‘by re-institutionalisation with new reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation dialectically implying an de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of transcended reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation (in our present case, notional-deprocrypticism of procrypticism–or–disjointedness-as-of-reference-of-thought, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments of our registry-worldview/dimension and just as critically the de-
mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential; just as positivism is the de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments of non-positivism/medievalism together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential, and the same applies with ununiversalisation and universalisation, and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed maturation’ of the phenomenological ontological-performance<including-virtue-as-ontology> conceptualisation of the social. Though with the weakness we must be able to rise up to, that ‘the social’ is existentially ‘emotionally involved’. But this can be and is effectively overcome by ‘appropriately universalising and detached meaningfulness by percolation-channelling-in-deferential-formalisation-transference’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendancy of many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social disposition’ as may arise in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from procrypticism to notional–deprocrypticism as the de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing–apriorising-psychologism of positivistic meaningfulness-and-teleology, and specifically resolution of the implications of psychopathic subknowledging / perversion-of-reference-of-thought-as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\rangle\) 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 \(^\rangle\), that such an analysis applies only to prior institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological- eventfulness \(^\rangle\)/ontological-aesthetic-tracing-<perspective–ontological- normalcy/postconvergence-reflected–‘epistemicity-relativism’\>). 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’\(^\rangle\) 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-sociably-perceived-rightness-of-thinking’ to explore possibilities that might actually be ‘outright unpalatable’ in the temporo-social sense but in the bigger picture as an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigmising are indispensable. With the idea that an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigmising 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-in-deferential-formalisation-transference> 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-suplerogation—postconverging/dialectical-
thinking—apriorising-psychologism from observation that the earth is not at the centre of the solar system, by which a culture of science came to be established. And finally, how coherent are temporal meaningful frames built from such intemporal grand principles but lived on temporal dispositions in extrication in contradiction to such philosophies, and what is the very relevance of such temporal enculturation and endemisation to present-day social and institutional failures in society? And what’s the role of ‘intellectual irresponsibility’ in all of this? From an intemporal hence ontological depth-of-meaningfulness, preceding/superseding, ‘limited-mentation-capacity’ (for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) is the reason for human registry-worldview/dimension perversity-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 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-deepening/uninstitutionalised-threshold in the very first place. As this is the dementating/structuring/paradigming 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/middleageism registry-worldview/dimension is fundamentally implying de-mentatively/structurally/paradigmatically a need for the right human mentation-capacity as the prospective transcendence-and-sublimity/sublimation/supererogatory-de-boonativity of a positivistic registry-worldview/dimension, and likewise de-mentatively/structurally/paradigmatically regarding procrasticism— or—disjointedness-as-of-reference-of-thought with notional—deprocrasticism (as the-Good/understanding/knowledge-reification /ontological-prime-movers-totalitative-framework and not good-natured/vague-impress construct). Ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, beyond defective intradimensional-subknowledging—normalcy/reflex-normalcy, points to factoring in notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation as ‘knowledge-notionalisation’ to avoid wrongfully operating/processing of logic by the reference of the intemporal-disposition reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation which is ontological (as it is in sync with intrinsic-reality/veridicality), where dealing effectively rather with temporal-dispositions. Knowledge-notionalisation factors in how temporal-dispositions relate to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at uninstitutionalised/unintemporalised/solipsistic/recomposing/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-\langle\text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}\rangle is about bringing the prior registry-worldview/dimension perversion-of reference-of-thought-\{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\} to its placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology awareness for the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-deepening\(\frac{1}{2}\)-threshold (uninstitutionalised-threshold\(\frac{1}{2}\)). 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\(^{75}\). 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\(^{75}\). 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-\langle\text{stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase}\rangle, 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-\langle\text{perspective–ontological-}

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normalcy/postconvergence-reflecteard-‘epistemicity-relativism’)> of base-institutionalisation, universalisation and positivism. For deprocrypticism, an even stronger emphasis has to be placed on the abstract percolation-channelling-<in-deferential-formalisation-transference> as setup from positive-opportunism\textsuperscript{73} for survival-and-flourishing, just as with the positivistic registry-worldview which as well is relatively deferential with percolation-channelling-<in-deferential-formalisation-transference> (undermining <amplituding/formative>\textsuperscript{8} wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{99}—as-of–nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}) 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\textsuperscript{7}/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflecteard-‘epistemicity-relativism’>}, 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-<in-deferential-formalisation-transference> not only in the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein the ambits of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-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/dem-entativity) 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-'notional-firstnaturedness-temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence-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-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation that ‘structurally-explain’ the vices-and-impediments peculiar to our own registry-worldview/dimension (procrypticism–or–disjointedness-as-of-reference-of-thought) or perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic meaningfulness, beyond our illusion-of-the-
present/present-consciousness (just as non-positivism/medievalism ‘structurally-explains’ the peculiar vices-and-impediments and de-mentative/structural/paradigmatic inhibitions to human emancipation requiring prospective positivism with its corresponding de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—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), 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-recomposing for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism (wherein procrypticism is preconverging-or-dementing–apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The idea of limited-mentation-capacity-deepening (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) fundamentally implies that reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are limited at the uninstitutionalised-threshold of the specific registry-worldview’s/dimension’s institutionalisation they enable, and are not absolute with respect to the perpetuation of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-
normalcy/postconvergence and thus need to be cumulated-upon (or rather more precisely be recomposured institutionally), wherein new \[ \text{reference-of-thought} \text{-categorical-imperatives/axioms/registry-teleology -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation} \] allow for the furtherance of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. The positivistic institutionalisation reflex disposition is to imply only a human intemporal-disposition/ontological-disposition, thus wrongly elevating issues of temporal-dispositions \[ \text{perversion-of-} \text{reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ->} \] as being issues of intemporal-disposition/ontological-dispositions and thus wrongfully implying their ontological-veridicality/ontological-contiguity \[ \text{of reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional-projective-perspective)} \] rather than rightfully their notional-discontiguity/epistemic-discontiguity \[ \text{<shallow-supererogation of mentally-aestheticised-preconverging/dementing -qualia-schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing -apriorising-psychologism>} \] (not-veridical-thinking-reference-rather-preconverging-or-dementing-reference), and thus wrongly engaging in logical contentions instead of reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of temporal-dispositions \[ \text{perversion-of-} \text{reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ->}, \] thus resulting in the consequent endemisation/enculturation of the specific vices-and-impediments \[ \text{of the positivistic registry-worldview (procrypticism-or-disjointedness-as-of-reference-of-thought). In contrast, the particularity of the superseding/transcending ‘notional-deprocrypticism institutionalisation’ disposition over procrypticism is that prospectively it points to the ontological-veridicality of a human-subpotency-aporia/undecidability/dilemma/ought-} \]
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor-pedestals-disambiguation (at positivistic meaningfulness 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-‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—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-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in the instance of issues of temporal-dispositions; bringing this conceptualisation to the collective-consciousness for the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that should enable the superseding/transcending of the enculturating/endemising vices-and-impediments together with the inhibiting effect on human emancipation potential associated with 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–categorical-imperatives/axioms/registry-teleology-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 reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which are readily predisposed to such perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and subknowledging-impulse/compulsive-dementing whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> for instance) is the causative factor of their failure to in ontological-normalcy/postconvergence ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In any case the de-mentative/structural/paradigmatic resolution is with regards to the implications of metaphorically-a-million-and-one-instances-and-locales of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in the given registry-worldview/dimension as an aetiologisation/ontological-escalation (as notional–firstnaturedness—temporal-to-intemporal-dispositions-as-so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations predictable and
That is, fundamentally the appropriate conceptualisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is structurally-speaking about perpetually ensuring intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the superseding/preceding notion (i.e. ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). In this regard, we may easily construe the fundamental defects-of–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as these enable perversion of reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein successive institutional-cumulation/institutional-recomposure–as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism > are analagical 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 suprastructural 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-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–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 \(\text{de-mentation}^{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}}\) 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-supererogation>, as \(\text{de-mentation}^{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}}\) 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 \(\text{de-mentation}^{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}}\) brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this \(\text{de-mentation}^{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}}\) 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

Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity -reification/superseding-oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation for an appropriate de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics) exercise wherein the reference-of-thought (‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness —or-ontological-reprojecting) is always a moving target (due to the institutionalisation/intemporalisation process) in need for prospective dialectical reconstitution (deconstruction), which then puts a science of psychology in phase with the dialectical development of ontological-depth/profoundness-of-reference in superseding relative-ontological-incompleteness-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, 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-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-pseudointemporal-preservation) hence failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> to imply a prospective dialectic ontological-
depth/profoundness-of-reference for an appropriate 1 de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) 2 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 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 2 reference-of-
thought for a comprehensive, appropriate and veridical 1 de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) exercise. Such reference-of-thought of dialecticism registry-worldview-
wise/dimension-wise (for 1 de-mentation—(supererogatory–ontological–de-mentation-or-

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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 uninstitutionalised-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-mentionation’ (supererogatory –ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as-prospective reference-of-thought. A dialectical ontological-reconstituting–as-to-conflatedness /deconstruction of ‘reference-of-thought (recognising human limited-mentation-capacity-deepening and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure–as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’)> as articulated above is not only the basis for memetism/transdimensional-meaningfulness/suprastructural-meaningfulness, but as well for avoiding what can be termed as the ‘ontological-circularity’ of present day psychology. Such ontological-circularities are engrained in all registry-worldviews/dimensions wherein the naïve pretence for a quest for deeper ontological-veridicality is rather just syncretic/circular and hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as fundamentally the ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the said registry-worldview/dimension are at a dead-end with a de-mentative/structural/paradigmatic impossibility for a critical breakthrough just by the mere fact that the registry-worldview/dimension has attained its mentation-capacity-limitation or uninstitutionalised-threshold (as the nature of intrinsic-reality with respect to the human psyche is ontological-normalcy/postconvergence or inherently preceding or inherently
superseding as it doesn’t change an iota, and it is the human psyche that gives-in in its mental-devising-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 (procrysticism) and the de-mentative/structural/paradigmatic implications specifically for such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as highlighted) over a relatively mented-psychology/stigmatic-psychology. What this reveals is that reality is ‘not a human mental-devising-representation processing exercise’; rather it is an intrinsic ontological-normalcy/postconvergence notion that doesn’t respond to human mental-devising-representation processing. The role of de-mentation-(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as a mental-
devising-representation mechanism that syncs with evolving ontological insight (insight about
intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the
dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the
capability as its mental-devising-representation of a registry-worldview/dimension
(uninstitutionalised-threshold\textsuperscript{102}), which otherwise any \textlt{amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}
registry-worldview will overlook as it is a \textlt{amplituding/formative> wooden-language-
(imbued—averaging-of-thought-\textlt{as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications\textsuperscript{63}) that is exclusively operant and deterministic only to its
very own \textlt{reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-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 \textlt{de-
mentation–supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) that can create the foundation for a new mentation (unshackle it
psychoanalytically/memetically/meaningfully reorder it/recomposure it) to in ontological-
normalcy/postconvergence come into grips with a more profound ontological-veridicality as a
new \textlt{reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{19}-
reference) for a new existentialism/full-depth-of-existential-implications meaningfulness and
thought. This insight about the intrinsic-nature-of-reality/intrinsic-reality is critical and central
to understanding how ‘knowledge-deadend—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 \textlt{reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation are set and given, whether these uphold intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or not (which is what ensures proxying to intrinsic-reality), and further that the other BODMAS characters will do likewise anyway, this doesn’t in any way transform the ontological-normalcy/postconvergence ontological-veridicality/intrinsic-reality from to 72.5. Such a wrong disposition rather points aetiologically for the need (in ontological-escalation) of an de-mentation ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of the BODMAS characters at that uninstitutionalised-threshold 102. 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 19–apriorising-psychologism from futural Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology

as of prospective notional–deprocrypticism as reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing -reference) opens up a new world of transcendental possibilities (wherein a comprehensive insight for addressing psychopathy and social psychopathy and other implied epiphenomena/incidental-phenomena equally lies, and critically so since the fundamental argument for a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ has to do with the foundational nature of mental-devising-representation/mentation/recomposured-consciousness-awareness-teleology in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold; much the same way like a positivistic world opened up from the de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold. To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as indicated with respect to a ‘mented’ or ‘stigmatic’ psychology can be further reemphasised clearly as such; a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that is being ontologically-driven or led by ontological-veridicality when it comes to mental-devising-representation by strictly adhering to the de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). In other words, it overrides the mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic mentation 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/<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—disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>(failing/not-upholding—reference-of-thought—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—disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>(failing/not-upholding—apriorising/axiomatising/referencing—reference-of-thought—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\textsuperscript{\textregistered}/ontological-primemovers-totalitative-framework\textsuperscript{\textregistered} of a positivising/rational-
empiricism \textsuperscript{\textregistered} 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 \textsuperscript{\textregistered} 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 \textsuperscript{\textregistered} 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 \textsuperscript{\textregistered} de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) hermeneutically/reprojectively-educing-human– meaningfulness-and-
teleology\textsuperscript{\textregistered}–into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-
reflecting ontological-reconstituting–as-to-conflatedness \textsuperscript{\textregistered}/deconstruction as the more profound
\textsuperscript{\textregistered} reference-of-thought and analysis, and with a more fundamental
interdimensional/transdimensional/transcendental insight of the human existentialism form-
factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and confictions’ in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite de-mentative/structural/paradigmatic shifts; and such could further be grasped regarding specifically how many an experimental psychology schemes ‘desperately’ striving to draw social-world level conclusions can’t seem to supersede the modesty of schemes that it is just too farfetched and synoptically-limiting, thus trending more towards the defect of constitutedness 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-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) 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 postdictory, 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-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism”>) 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-‘notional–firstnaturesdness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as well. In fact the underlying difficulty of deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-conflatedness’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflatedness’/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-
teleology\textsuperscript{-}\textsuperscript{-in-existential-extrication-as-of-existential-unthought} of prior registry-worldview mindset\textsuperscript{/} 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\textsuperscript{-}(supererogatory\textsuperscript{-}ontological\textsuperscript{-}de-mentation-or-dialectical\textsuperscript{-}de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{-}driving mechanism. Considering that deconstruction as ‘ontological-reconstituting-as-to-conflatedness\textsuperscript{-}" 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\textsuperscript{-}-in-existential-extrication-as-of-existential-unthought\textsuperscript{-}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\textsuperscript{-}(supererogatory\textsuperscript{-}ontological\textsuperscript{-}de-mentation-or-dialectical\textsuperscript{-}de-mentation—stranding-or-attributive-dialectics) will wrongly imply that the ‘postconverging-or-dialectical-thinking\textsuperscript{-}apriorising-psychologism’ and the preconverging-or-dementing\textsuperscript{-}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/mirage\textsuperscript{-}amplituding/formative\textsuperscript{-}epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{-}as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation,\textsuperscript{6}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/sublation/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 secondnatured construct as being our very own individuals essential dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and not a secondnatured construct’, and thus perceived as beyond or almost beyond analysis due to the implied temporal alienating effect on us (but then it is the human psyche that gives-in to intrinsic-reality/ontological-veridicality, as the foremost rule of humanity’s existential strive). Suprastructuring allows for the necessary transcendent-al-insight-projection-capacities for grasping the evasive Derridean conceptualisation of ‘metaphysics-of-absence-{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–‘nondescript/ignorable–void ’-as-to–’presencing—absolutising-identitive-constitutedness }’. Suprastructuring boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting—as-to-conflatedness’ by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the ‘reference-of-thought and meaningfulness of the seemingly ‘reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance putting into question a given ’reference-of-thought and projecting the appropriate ”reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected ”reference-of-thought. This is akin to the idea of a positivistic mindset/”reference-of-thought articulating chemistry rules and principles to an alchemic mindset/ reference-of-
thought for the latter’s validation, requiring the latter to adopt a positivistic mindset/reference-of-thought in the very first place before issues of substantive pertinence about chemistry rule and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset/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 de-mentation—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism; and with regards to Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness-teleology 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
thus for ‘ontological-reconstituting–as-to-conflicatedness’/deconstruction. In other words, in representing the veridically uninhibited/decomplexified nature of ‘de-mentation-
<conjugatively-and-transfusively> the ontological-contiguity\(^{16}\)—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-conflicatedness of that existential becoming’. Is our understanding of psychology notionally complete when we can’t seem to understand what happens in apparently mentally sound minds partaking in ‘socially degraded’ situations like murky human interest stories, mobs, genocides
and even ‘the conventional acceptance and numbness to mass casualty warfare’. In other words, in the first place what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? Further isn’t it possible to make the contribution of present day psychology more complete in constructing a more thorough and dynamic understanding of mentation/psyche in relation to individual-social-humanity aspiration, where psychology evolves in a complete existentialism cadre. In other words, so placed in a becoming/existential cadre, is psychology not meant rather than just encapsulating what the human psyche/mentation is all about as if it is a set and determinate construct (strangely enough inadvertently and often mirroring schemes of social classification, and hence of social power relations) equally involve in articulating aspiratory models for human mentation/psyche? And such a de-mentating/structuring/paradigming shift with regards to present day mented/stigmatic psychology can actually be implied by prospective ontological-normalcy/postconvergence as notional–deprocrypticism (involving ‘ontologically-reconstituting/deconstruction’ in upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by ‘overriding failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and renewing ever sound and appropriate’ “reference-of-thought–categorical-imperatives/axioms/registry-teleology ‘,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’) over the ‘conventioningly-driven/conventionalised hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> “reference-of-thought–categorical-imperatives/axioms/registry-teleology ‘,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether the latter is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Insight from ontological-normalcy/postconvergence as it matches placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
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-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism 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-existent-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-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 a temporal motive). But behind that pursuit is a covert admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to intemporal/universal notions on the mere basis of ‘preaching’ the intemporal/universal
notions and virtues (as the-Good/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–notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence–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
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 discrecional or prestige basis of discrecional 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-chanelling-in-deferential-formalisation-transference mechanism that such ‘purism-of-ontology’, by it’s the-Good, can stand out in bringing to bear its human and social emancipation potential. In the same token, thus it is equally important to grasp that primacy of meaningfulness-or-value-reference
orientations in conventioning constructs do not necessarily has to do with a primacy of ontological-veridicality pertinence especially where it is not driven by intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity but by social-aggregation-enabling, notwithstanding that such a conventioning construct may be seen as the social reference of grander meaningfulness-and-value-references in its subject area, and so fundamentally because it is a least-acceptable-meaningfulness-or-value-reference play-out notion and not an-utter-purism-of-ontology-reference notion. Thus the perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with corresponding 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-reference-of-thought—as-conflatedness—or-ontological-reprojecting by which varied induced threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism narratives in circumventing/distractive-temporal-prioritisation-of- reference-of-thought naively arise, and over which an organic-comprehension-thinking analysis dents the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
logic (whether unconsciously by ignorance, and consciously by affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing —apriorising-psychologism; - then the reference-of-thought as the intemporal-disposition organic-comprehension-thinking in ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) of the two above as non-ontological-reference/non-contending-reference-but-rather-preconverging-or-dementing —apriorising-psychologism as being in veridicality psychopathic-and-social-psychopathic phenomenon of persion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>; - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively deprocrypticism; ideally such a resolution articulation technique comes down to an enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation storying reflecting-or-perspectivating a procrypticism (preconverging-or-dementing—or-positivistic-meaningfulness) registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> (at positivism—procrypticism uninstitutionalised-threshold) with respect to notional—deprocrypticism utter ontological-contiguity/ontological-veridicality (postconvergence), and so as the bigger grounding for the resolution of the epiphenomenon/incidental-phenomenon of psychopathy and social psychopathy. By the way this operant conceptualisation is relevant with phenomena of persion-of-reference-of-thought—<as-effectively-apriorising-in—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in all registry-worldviews/dimensions. Wherein for instance in a non-positivism/medievalism registry-worldview/dimension: - the subknowledging\textsuperscript{5} - impulse/compulsive-dementing/postlogism\textsuperscript{7} - slantedness in hollow-constituting\textsuperscript{1} - as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> together with its postlogic social corollary associated with instigating accusations of sorcery/witchcraft for instance involve formulaic slanting compuling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} or postlogism\textsuperscript{7} in preconverging-or-dementing\textsuperscript{19} – apriorising-psychologism as to postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> \textsuperscript{16} (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing \textsuperscript{— apriorising-psychologism} - and temporal-dispositions in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{96} — preconverging/dementing \textsuperscript{— apriorising-psychologism} by their hollow-constituting\textsuperscript{1} - as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the formulaic slanting compuling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} or postlogism\textsuperscript{7} or hollow-constituting\textsuperscript{1} - as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>\textsuperscript{16} thus inducing the wrongful elevation of the formulaic slanting compuling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} or postlogism\textsuperscript{7} or hollow-constituting\textsuperscript{1} - as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>\textsuperscript{16} as being of supplanting–conviction-as-to-profound-supererogation\textsuperscript{96} — postconverging/dialectical-thinking \textsuperscript{— apriorising-psychologism} whether unconsciously by ignorance, or consciously by
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation (the temporal-'threshold-
of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’——
preconverging/dementing”-apriorising-psychologism”) - with the two above being
retrospectively construed from the veridical reference-of-thought of a vantage positivistic
registry-worldview/dimension as being non-positivism/medievalism mindset/reference-of-
thought and non-ontological-reference/non-contending-reference-but-rather-preconverging-or-
dementing”-apriorising-psychologism and construed ontologically by their
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) as the non-
positivism/medievalism sorcery phenomenon of pereversion-of-reference-of-thought-as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation”> (the organic-comprehension-thinking) - and so, as an ontological-
escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is
essentially and prospectively positivistic, just as the ontological-escalation/aetiologisation of
psychopathy and social psychopathy is essentially deprocrypticism. Likewise, one can imagine
the same type of enigmatic ontological-normalcy/postconvergence-or-postdicatory
deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation
storying reflecting-or-perspectivating a non-positivism/medievalism registry-
worldview/dimension as notional-discontiguity/epistemic-discontiguity<<shallow-
supererogation>>-of-mentally-aestheticised-preconverging/dementing”–qualia-schema> (at its
uninstitutionalised-threshold) with respect to positivism as (postconvergence) ontological-
veridicality/ontological-contiguity, as the bigger grounding for the epiphenomenon/incidental-
phenomenon of say a medieval phenomenon of perversion-of-reference-of-thought-as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation”> like sorcery. As fundamentally,
intemporal/ontological/social/species/universal/transcendental/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—like sorcery in the non-positivism/medievalism world; implying that an ‘intemporal-disposition mindset’ of positivistic disposition finding themselves in a non-positivism/medievalism social-setup will not see the proffered accusation of sorcery against them or any other individual as simply requiring defending themselves or the accused of sorcery or ‘playing out’ in the social-and-temporal-trading of that social-setup to extricate themselves or the accused but rather project that the registry-worldview/dimension in endemising and enculturating the possibility of accusations and notions of sorcery is de-mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus in need of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity), and the undermining of that registry-worldview/dimension is the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming resolution of the epiphenomenon of sorcery across metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation.

It should be noted that an intemporal or ontological or longness-of-register-of-meaningfulness-and-teleology resolution to perversion-of-reference-of-thought—like sorcery in the non-positivism/medievalism world; implying that an ‘intemporal-disposition mindset’ of positivistic disposition finding themselves in a non-positivism/medievalism social-setup will not see the proffered accusation of sorcery against them or any other individual as simply requiring defending themselves or the accused of sorcery or ‘playing out’ in the social-and-temporal-trading of that social-setup to extricate themselves or the accused but rather project that the registry-worldview/dimension in endemising and enculturating the possibility of accusations and notions of sorcery is de-mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus in need of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity), and the undermining of that registry-worldview/dimension is the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming resolution of the epiphenomenon of sorcery across metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation.

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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-disjoined-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—enframed-conceptualisation and notional~disjointedness, as it is up to us to proxy to it and hence we can’t say we want to think-one-way or we’ve-been-thinking-a-certain-way (as reference-of-thought–categorical-imperatives/axioms/registry-teleology) to naively imply that reality will and should comply, as failing/not-upholding as-of-apriorising/axiomatising/referencing reference-of-thought–categorical-imperatives/axioms/registry-teleology speak of human mental-devising-representation dead-
ends and the need for de-mentating/structuring/paradigming shifts. Likewise, a suprastructural conceptualisation is one construed beyond and not limited to the (recomposured)-consciousness-awareness-teleology or mental-devising-representation of a registry-worldview/dimension reference-of-thought-categorical-imperatives/axioms/registry-teleology, i.e. not limited to its temporal conventioning compromise. In that sense, the knowledge-notionalisation is about ‘a deterministic and operant construct preserving intemporality /longness as ontology’. This translates as: - the grander problem of a subknowledging-impulse/compulsive-dementing with the instigation of recurrent-utter-uninstitutionalisation and its temporal social recurrency is failing/not-upholding-as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming in all recurrent-utter-institutionalised human locales beyond just an extricatory de-mentating/structuring/paradigming of any human locale, requiring the de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of recurrent-utter-uninstitutionalisation by a de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded recurrent-utter-uninstitutionalisation as preconverging-or-dementing—apriorising-psychologism, and prospective/transcending/superseding base-institutionalisation as ‘postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity—of—reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdictory 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
de-mentating/structuring/paradigming in all non-positivism/medievalism human locales beyond
just an extricatory de-mentating/structuring/paradigming of any one human locale, requiring the
de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—
stranding-or-attributive-dialectics) of non-positivism/medievalism by a de-mentation-
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics) of prior/transcended/superseded non-positivism/medievalism as
preconverging-or-dementing—apriorising-psychologism, and
prospective/transcending/superseding positivism as ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’soundness-or-ontological-good-faith/authenticity—of—reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution
construct; and prospectively (and so, in an ontological-normalcy/postconvergence-or-
postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness 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 intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
de-mentating/structuring/paradigming in all procrypticism—or-disjointedness-as-of—reference-of-thought human locales beyond just an extricatory de-mentating/structuring/paradigming of
any one human locale, requiring the de-mentation (supererogatory—ontological—de-mentation—
normalcy/postconvergence-reflected-'epistemicity-relativism' effectively define each registry-worldview/dimension respective uninstitutionalised-threshold while reflecting/perspectivating/highlighting its mental-devising-representation specific superseded/transcended preconverging-or-dementing\footnote{apriorising-psychologism-stranded-as-rightfully-oblongated/decanedor-and-dialectically-or-contendingly-out-of-phase} that is its uninstitutionalised-threshold\footnote{going by the ‘de-mentation-(supерerogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’}. This transcended/superseded uninstitutionalised-threshold\footnote{in the de-mentation-(supерerogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) is a universal notion in establishing that that which is perversion-of-reference-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/decanedor-and-dialectically-or-contendingly-out-of-phase)} reflects the uninstitutionalised-threshold\footnote{, and that which is not perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and ontologically-veridical (superseding/transcending postconverging-or-dialectical-thinking apriorising-psychologism-stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase)} reflects the institutionalised threshold. This is critical in overcoming our very own <amplituding/formative-epistemicity> totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inclination with respect to procrypticism, perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic meaningfulness, that is, positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation), and so beyond our illusion-of-the-present/present-consciousness as more of a veridical ontological-normalcy/postconvergence and suprastructural intrinsic-reality/ontological-veridicality to a veridical existentialism/full-depth-of-existent-ternal-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology (of perversion-of-reference-of-thought-as-effectively-apriorising-innonconviction/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-innonconviction/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-amplitude-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 psychopathic’. This is the underlying basis for the development of social psychopathy. That is, after ignorance-temporal-disposition conjugation/inflection/deriving of psychopathic subknowledging-impulse/compulsive-dementing/slantedness postlogism-as-of-
compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation protraction as assuming psychopathic subknowledging -impulse/compulsive-
dementing/slantedness in ignorance and out of bad-or-wrong supplanting–conviction-as-to-
profound-supererogation —postconverging/dialectical-thinking —apriorising-psychologism, the other temporal-dispositions respectively involve: - (affordability-temporal-disposition)
assuming psychopathic subknowledging -impulse/compulsive-dementing/slantedness in affordability and out of its threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation —preconverging/dementing —apriorising-psychologism as uninstitutionalised-animality-threshold, - (opportunism-temporal-disposition) assuming psychopathic subknowledging -impulse/compulsive-dementing/slantedness in opportunism and out of its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
preconverging/dementing —apriorising-psychologism as uninstitutionalised-animality-
threshold; - (social-chainism/social-discomfiture/negative-social-aggregation-temporal-
disposition) assuming psychopathic subknowledging -impulse/compulsive-dementing/slantedness in social-chainism/social-discomfiture/negative-social-aggregation and out of its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
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-supererogation" and its protraction as
social psychopathy to temporal-dispositions (not to be confused with the spontaneous
supplanting–conviction-as-to-profound-supererogation—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-supererogation as
‘poor or bad supplanting–conviction-as-to-profound-supererogation —
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/protraction 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—as-of-reference-of-thought—of-the-derived—perversion-of-
reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—,—and-avoiding-any-wrongly-implied-logical-processing-engaging). It is the
‘reflection/perspectivation’ of this EMPTINESS of narratives/affirmations that is behind the
notion of —perversion-of—reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—, and so as intemporal
organic-comprehension-thinking insight over threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing –apriorising-psychologism distraction. In fact, the technique for
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism involves mentally interceding/intermediating the reflected/perspectivated insight of a postlogic interlocutor’s hollow-narratives or derived-hollow-narratives with emptiness to reflect/perspectivate its unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{22}–of–reference-of-thought as a manifestation of registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{10}–defect–<as-Being-or-ontological-or-existential–defect>\textsuperscript{25} given the narrative notional-discontiguity/epistemic-discontiguity –<shallow-suprererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema>. It is critical to note that this EMPTINESS of mental-devising-representation of perversion-of- reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprererogation\textsuperscript{8}> as the uninstitutionalised-threshold\textsuperscript{12} of ( de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)) \textsuperscript{14} de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) mentally-representing prior transcended/superseded registry-worldviews/dimensions as oblongated/decandored-and-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 \textsuperscript{5}reference-of-thought but of dialectically-out-of-phase \textsuperscript{7}meaningfulness-and-teleology\textsuperscript{9} 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-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>/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-\langle\text{as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation}\rangle\text{ and the-Good which is about understanding in ontological-primemovers-
totalitative-framework} \langle \text{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
notional-firstnaturedness—temporal-to-intemporal-dispositions-\langle \text{so-construed-as-from-
perspective–ontological-normalcy/postconvergence}\rangle\text{ in the extended-informality-}(\text{susceptible-
to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–}
meaningfulness-and-
teleology\rangle\text{ to be given \'formal deferential status\' to ensure the supersedingness and
internalisation of intemporal-disposition inclination to ontological-veridicality. This \'de-
mentation-}(\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics})\text{ 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-\langle\text{as-to-perspective–ontological-
normalcy/postconvergence}\rangle, \text{ with the underlying mental-devising-
representation/(recomposure)-consciousness-awareness-teleology}\rangle\text{ taking/institutionalising/intemporalising the abstract human mind from base~de-mentation to
non~de-mentation-\langle\text{as-to-perspective–ontological-normalcy/postconvergence}\rangle; involving at}
successive uninstitutionalised-threshold of the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism>),

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,

demtation-(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 <in-deferential-
formalisation-transference> 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 \textsuperscript{6}meaningfulness-and-teleology\textsuperscript{9}. The storying/narrating technique for relating preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism will involve projecting suprastructurally and in perspective ontological-normalcy/postconvergence in the transcending/superseding registry-worldview/dimension for ‘ontological-reference meaningfulness as the intemporal-disposition’ (in ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness\textsuperscript{14}—or-ontological-reprojecting organic-comprehension-thinking), while representing temporal-dispositions as rather in the transcended/superseded registry-worldview/dimension (preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism) \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} which is not-of-ontological-reference, and in the place of the temporal-dispositions (incircumventive/distractive-temporal-prioritisation-of-reference-of-thought threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing\textsuperscript{19}—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/akrasiatic-drag 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’\textsuperscript{10}. That is, the two ‘reason pass
each other’ (wherein the transcending/superseding is organic-comprehension-thinking while the transcended is in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing –apriorising-psychologism) as the transcending/superseding is involved in ‘reasoning-through/over’ and not ‘reasoning-with’ the transcended/superseded (this explains why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is ‘a registry-worldview’s/dimension’s institutionalisation-constraining/secondnaturung process’ and not ‘a first-naturing transformation process’), just as a positivistic mindset/ reference-of-thought ‘can only be in reasoning-through/utterion over’ a medieval mindset/ reference-of-thought and ‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/ reference-of-thought in preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation within rational-empiricism/positivism postconverging-or-dialectical-thinking—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> existentialising–frame), and warrants in lieu of any pretence of medieval mindset/ reference-of-thought mutual contention rather a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-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 untenability/internal-contradiction/internal-incoherence/institutional-constraining and social\textsuperscript{103}universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) imposes crossgenerationally the dominant as transcending/superseding meaningfulness over the dominated as transcended/superseded meaningfulness (there is no social-and-temporal-trading in that regard); as the intrinsic-reality that the transcending/superseding meaningfulness carries is suprastructural and ontological-normalcy/postconvergence and doesn’t adjust to the mortals, that we are, ‘social-and-temporal-trading’, otherwise the supposedly transcending/superseding compromises itself with respect to intrinsic-reality and losses its pertinence as a proxying ‘reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we can’t negotiate about gravity being 9.8 m/s\textsuperscript{2}, 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. absolving/fleeting/escaping-reflex–logic–by-psychopathic-in hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
psychologism/subknowledging as effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation, with-corresponding as to their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as reflected with all registry-worldviews/dimensions (preconverging-or-dementing–apriorising-psychologism) uninstitutionalised-threshold, that suprastructurally and in perspective ontological-normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism–or–disjointedness-as-of-reference-of-thought. The bigger point is that fundamentally it is impossible to conjugate/inflect/protract intemporality/longness out of demonstrated temporality/shortness (notional-discontiguity/epistemic-discontiguity) as then one is just in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory–dementativity or is non-transcendable (hence unde-mentable/still-of-postconverging-or-dialectical-thinking–apriorising-psychologism) when in fact it is preconverging-or-dementing–apriorising-psychologism/subknowledging/registry-perverting-in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. This latter idea is actually the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reflex of all prior/transcended/superseded registry-worldviews/dimensions with respect to the suggestion of prospective/transcending/superseding registry-worldviews/dimensions, as we can appreciate
from our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure-(as-to-"historiality/ontological-eventfulness"/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>)
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
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 notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence. ‘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/infailibly 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-prime-movers-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^/ontological-primemovers-totalitative-framework^ as of ontological-contiguity^, fundamentally has little import or worst bad implications. The truest value and valor resided in what Aristotle and other thinkers or even prophesiers were striving for actually. Aristotle nor Socrates nor Plato nor the prophets (working rather more assertively on supernatural de-mentating/structuring/paradigming) nor latter thinkers like Descartes, Kant, Darwin, Leibniz, Rousseau strove for the golden mean in their overall endeavours. Rather from an ontologically verifiable reality as a the-Good/understanding/ontological-primemovers-totalitative-framework^/ontological-contiguity^ they actually aspired for ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting, that is, they were prioritising and focussing on that which establishes universal and philosophical principles as first-order-ontology for-prospective-living as the backdrop for enabling better human emancipation and living (even though where relevant this will subsume-as-supplant-(as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness^/reference-of-thought^ devolving-as-of-instantiativate-context) the golden mean into ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting but with the latter rather superseding/encompassing it). It is the establishment of such first-order-ontology for-prospective-living as base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism which are of transcendental nature as ‘shaping the human psyche’ and providing the emancipatory umbrella for second-order-ontology and their temporal yearnings which are rather
non-transcendental and cannot de-mentatively/structurally/paradigmatically resolve fundamental issues, and of circular institutionalised-being-and-craft. A Rousseau may not be the ‘shrewdest aristocrat’ in terms—as-of-axiomatic-construct of the ordinary value of personal gain of the medieval world but the first-order-ontology resolution of issues of social emancipation passes by his and likeminded first-order-ontology philosophical projection. This certainly applies with regards to defining transformative impact of transcendental constructs across all registry-worldviews/dimensions that does not compare with ordinary being-and-craft second-order-ontology sense of value which is rather intradimensionally circular and is hardly of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/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/supererogatory—de-mentativity) or rather supersede/encompass all such desirabilities implied by the golden mean. However, we don’t have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations, in line with the notion of a true principle, with the implication that such value and valor is capable of rationally upholding itself and its registry-worldview prospectively when implied universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism) has been self-perpetuating in explicating the ontological-contiguity—of-the-human-institutionalisation-process). Such an
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of base-uninstitutionalisation), positivism
is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought–as-conflatedness’
or-ontological-reprojecting/intemporal-preservation preemption of non-positivism/medievalism
(preconverging-or-dementing –apriorising-psychologism/subknowledging / perversion-of-
reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation>–and–<amplituding/formative–epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag of universalisation) and
prospectively, notional–deprocrypticism is the outcome of the ‘intemporal-prioritisation-of-
reference-of-thought–as-conflatedness’-or-ontological-reprojecting/intemporal-preservation
preemption of procrypticism, so construed by ‘notional–deprocrypticism ontologically-
perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking -differentiation-as-
of-supratransversality–of-motif-and-apriorising/axiomatising/referencing’; and so, in the
relation between human developing mentation capacity and suprastructural-and-
postconvergence-intrinsic-reality in ontological-normalcy/postconvergence (prospective-
transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation). In this regard, transcendental institutionalisation is basically an
‘intemporal-prioritisation-of-reference-of-thought–as-conflatedness’-or-ontological-
reprojecting/intemporal-preservation preemptive conceptualisation. Such ‘‘intemporal-
prioritisation-of-reference-of-thought–as-conflatedness’-or-ontological-
reprojecting/intemporal-preservation preempting that actually create institutional-
cumulation/institutional-recomposure-{as-to-‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’}>’ is in fact the-
Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework
which in the face of ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation harkens back to ontological-primemovers-totalititative-framework to establish prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as the corresponding mental-devising-representation of the de-mentation–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ as postconverging-or-dialectical-thinking–apriorising-psychologism–stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) to-meet-up/proxy-with the ever dialectically suprastructural and ontological-normalcy/postconvergence intrinsic-reality, explaining the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, as reflected/perspectivated by their organic-comprehension-thinking. This contrasts with the defective good-natured construct as impression-driven and intradimensionally-tied and all so apt to existentially fail ontological-normalcy/prospective-transcendence-in-perpetually-failing-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–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—of-of-axiomatic-construct of registry-teleology -mentation, behind this mental-devicing-representation of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procryptic as reflected/perspectivated by their threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing —apriorising-psychologism. Briefly, such an anthropopsychological/the-anthropological-continuity conceptualisation as articulated above further enables the insightful conceptualisation of ‘ontological-primemovers-totalitative-framework’ retracing (for notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation articulation) analysis’ as expanded upon below, in the ‘ephemerality that is the social-construct’, on the basis of an ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or—ontological-preservation understanding of the social-construct. This is central in articulating a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of deprocrypticism (superseding the vices-and-impediments of procrypticism): - Institutionalised/uninstitutionalised thresholdings of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation - de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics),—in-a-contiguity-of-increasing-ontological-normalcy/postconvergence in dialecticism of contrastive <amplituding/formative—epistemicity>totalising—self-referencing-syncretising-wrongfully-as-straight/candored and stranding-rightfully-as-rightfully-oblongated/decandored. - ontological-normalcy/postconvergence (as ontological-
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/supererogation—de-mentativity takes stock of human perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in full dispositional capacity (as such manifestation in dispositional perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> fullness in particular highlights a highly compromised and teleologically-degraded social-construct validating such utter organicalism even if it seem counterintuitive to the transcended registry-worldview’s/dimension’s illusion-of-the-present perception. * So it is important to understand with regards to psychopathy and social psychopathy that the level of profoundness of its manifestation and consequences is directly related to the level of the associated perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> compromised and degradation of the social construct!) - the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation (straightness-toslantedness/candored-to-decandored) human ontological-primemovers-totalitative-framework disposition which is ontological correct as contrasted to an ontologically wrong impression-driven/good-naturedness/wishfulness conceptualisation which wrongly references as human ontological-primemovers-totalitative-framework just an intemporal-disposition universally among all humans (straightness/candored only), at uninstitutionalised-threshold; while the
latter will tend to be ontologically impertinent and wrong as it doesn’t account for temporal-dispositions and is hence not capable like the the-Good conceptualisation, working with what veridically is, to anticipate and preempt subknowledging/mimicking as amplituding/formative–epistemicity/totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag to achieve veridical ontological/intemporal virtue. - ‘Disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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—in-deferential-formalisation-transference> at the uninstitutionalised-threshold. - Institutional recomposuring implying that the fundamental issue of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework across all registry-worldviews/dimensions for survival-and-flourishing along the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is about ‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation and skewing (‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity)/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
thought/subknowledging/mimicking as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, 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 notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation) scheme’ equally prevents the relaying of the postlogism 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 initiated from the psychopath to its interlocutors, to wrongly imply that the veridicality of its interlocutors narratives induced postlogicly as of preconverging-or-dementing–apriorising-psychologism then wrongly become as of postconverging-or-dialectical-thinking–apriorising-psychologism, and as this conjugates/inflects (in-mimicking-protraction) with the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitter-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and inducing miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-or-temporal-endemisation. Finally, the ‘ontological-primemovers-totalitative-framework’-retracing (for notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>-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
shallow-supererogation >,–and-not-of-logical-contention) as perversion-of-reference-of-

thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>, then preconverging-or-dementing–apriorising-psychologism–stranded-as-

rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the said

superseded/transcended registry-worldview’s/dimension’s institutionalisation

reference-of-
thought–categorical-imperatives/axioms/registry-teleology, thus articulating the temporal

backdrop needing a furtherance of institutionalisation/intemporalisation as new reference-of-
thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation for the superseding/transcending registry-
worldview/dimension. Without the `ontological-primemovers-totalitative-framework` retracing
(for notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation) as reference-
of-thought-scheme’ all the above will be hardly attainable as the basic fact that the `conviction-
as-to-profound-supererogation -reflex/prelogic-reflex-admittance-reflex/in-phase-reflex

instead of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or
transversality–of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’ reflex)’ is a `soundness-or-ontological-good-
faith/authenticity–of-reference-of-thought’ functional mechanism which can only be

superseded priorly in habituation of the `effective reality of a unsoundness-or-ontological-bad-
faith/inauthenticity–of-reference-of-thought’ of psychopathic postlogism in hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> and other temporal-dispositions postlogism in hollow-constituting<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> s which
are rather in perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >– categorical-

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imperatives/axioms/registry-teleology\textsuperscript{-}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness at the procrypticism registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102}. Of course, this is more like a ‘notional template’ in a ‘dynamics of benign implications to grave existentialism/full-existential-depth-implications’ articulated over a functional social-construct which however ‘endemises psychopathy and social psychopathy rather at the uninstitutionalised-threshold\textsuperscript{102} of the positivistic meaningfulness reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{-}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perversion-of- reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > known as procrypticism preconverging-or-dementing–apriorising-psychologism, requiring futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{95} as of prospective notional–deprocrypticism institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-contiguity\textsuperscript{-}/ontological-veridicality). Further, it is important to appreciate that just as with the profoundness of treatment of subject-matters and specialisms (and even more so with regards to ‘the social’ given its characteristic ‘emotional involvement’ aspect), corresponding subject-matter ‘focussing of analysis and jargon’ will seem rather unusual and unnatural to ‘ordinary thinking’. But then ‘ordinary thinking’ is responsible for mostly nothing, if not thinking mostly in the extended-informality–(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology\textsuperscript{95}), and cannot be made a reference of formal thinking as issues requiring profound treatment invariably are construed based mostly on unordinary formal constructs which, granted, should be able to ultimately by their ontological-primemovers-totalitative-framework\textsuperscript{2} demonstrate that such formal constructs are
the best ontological and virtue conceptualisation with regards to the issue or domain of concern. That’s why the populace is not asked its opinion about the law or astronomy or medicine, for instance, as the need for deferential-formalisation-transference arises for the effective ontological/intemporal treatment of domains of reality but for when the issues at stake require a sovereignty exercise requiring individuals informed consent whether political or decisional or rather as social learning/inculcation exercise; but then sovereignty exercises are not pure knowledge/ontological constructs but for the construals/conceptualisations of inherently sovereign choices as knowledge/ontological constructs of the sovereign choices. Thirdly, the conceptualisation of this paper is rather unusual and unordinary as it is transcendental by its construct and the implied registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications, and even further unusual by its phenomenological and hermeneutics methodological approaches, which frankly speaking is the only way to creatively garner such insights in broad strokes. Like with all transcendental constructs, which by definition tend to put the usual/ordinary in question, it is not surprising that it will sound highly alienating to ordinary ways of thought. However, its ethos is that it is coming from a depth of conceptualisation that is more profound than our ordinariness when it grasps that other institutionalisations whether as recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism, had their own ‘ordinariness’ in 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\(^\text{6}\). 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 transcendent ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology \(<\text{in-existential-extrication-as-of-existential-unthought}>\) of the <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/reference-of-thought as a secondnaturedness and internalisation construct across successive institutionalisations with their requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
induced from intemporal-disposition individuation disposition, and correspondingly differentiate between being so-institutionalised with a secondnaturised 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-existentia-rality (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-⟨perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism’⟩, 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-
and preconverging-or-dementing apriorising-psychologism of mental-devising-representation by which human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity occur can ultimately be the avenue for liberating the human mind to its full potential and directed transcending capacity. That is, transcendental capacity not only by way of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind the ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring history but a ‘consciously directed’ abstract understanding, more like deprocriptism-over-procriptism could-be and would-need-to-be relatively highly consciously directed given the relatively lower immediate positive-opportunism (for survival-and-flourishing to the cross-section of human temporal interests) compared to the lower transcendence-and-sublimity/sublimation/supererogatory-de-mentativity like base-institutionalisation, universalisation and positivism, but for its abstract veridical pertinence and potentially grander possibilities in the institutionalisation/intemporalisation percolation-channelling.<in-deferential-formalisation-transference>. 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-operant-and-vagueas/amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaning or metaphysical/speculative/banality/social-discomfiture/temporal-human-centered meaning). Central to the hermeneutics approach towards elucidating psychopathy and the underlying psychological science is a method 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—pro-crypticism, and prospectively to depro-crypticism, 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—depro-crypticism starting from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to ununiversalisation—non-positivism/medievalism to positivism—pro-crypticism as convergent concepts towards notional—depro-crypticism (as ‘longness-of-register-of—meaningfulness-and-teleology® over shortness-of-register-of—meaningfulness-and-teleology® in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process®, as induced by maximal-as-intemporal-operating-modality-of—reference-of-thought-as-of-
‘maximalising-recomposuring-for-relative-ontological-completeness’ — unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with notional–deprocrypticism thus implying a ‘full-cycle ontological-contiguity’ — of-the-human-institutionalisation-process undermining of subknowledging /mimicking/emanant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-deepening to handle the requisite transcendence-and-sublimity/sublimation/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 positivism–procripticism institutionalisation/intemporalisation, towards intrinsic-reality/ontological-veridicality; that has and will never change, and by way of the-Good/understanding/knowledge-reification/ontological-primer-movers-totalitative-framework inducing of social universal-transparency~(transparency-of-totalising-entailing-as-to-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/profoundness 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 deprocripticism). Psychopathy points to the psychopath’s
imperatives/axioms/registry-teleology that end up endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview reference-of-thought–categorical-imperatives/axioms/registry-teleology. What is thus needed is a ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ of the medieval mindset/reference-of-thought (which is subknowledging/mimicking) wherein the untenability/internal-contradiction/internal-incoherence/institutional-constraining generated by the positivist’s scientism (superseding) makes the medieval mind put in question its reference-of-thought–categorical-imperatives/axioms/registry-teleology in the very first place. This ‘psychoanalytic-unshackling process’ equally applies prospectively (regarding the positivism–procrypticism and the notional–deprocrypticism registry-worldviews/dimensions).

In the phenomena of social psychopathy, it is important to grasp that the reflex to mentally represent the narratives of the psychopath and the protraction of the narratives by temporal supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism or prelogism minds as ‘straightness/candor/organic-comprehension-thinking of mind’ is wrong, ‘overcoming the mental-slantedness/decandoring/distractive-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing>’ is thus called for, more like we perceive the ‘slantedness of a childhood cinglé’ (in terms–as-of-axiomatic-construct of the mental state of the psychopath as well as its protraction on the psychopath’s interlocutor). In other words, *the mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality. In other words, the abstract grasp of intrinsic-reality/ontological-veridicality defines mental-devising-representation as the latter is not inherently given (it is a devising tool validated by abstract intrinsic-reality/ontological-veridicality established by ontological-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 registry-worldviews/dimensions mental-devising-representations of reality from the recurrent-utter-uninstitutionalised earlymen to our current positivism–procrypticism registry-worldview, with the insight that our mental-devising-representation will evolve when prospective abstract reality ontological-primemovers-totalitative-framework shows that it is defective/perverted as procrypticism–or–disjointedness-as-of-reference-of-thought, from a deprocryptic mental-devising-representation. In the same vain, why we perceive the recurrent-utter-uninstitutionalised mind as that of ‘a savage’, the recurrent-utter-uninstitutionalised in its ‘⟨amplituding/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 } perceives its mind as straight/candored and as of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology ) and soundness-or-ontological-good-faith/authenticity–of-reference-of-thought. It is the prospective base-institutionalised mind that ‘invents’ the representation of mental-slantedness/decandored-and-dialectically-or-contendingly-out-of-phase/dialectically-primitive) of the recurrent-utter-uninstitutionalised mind; and likewise with the ununiversalised mind and universalised mind, non-positivism/medievalism mind and positivistic mind, and prospectively, procrypticism mind and notional–deprocrypticism mind. This variance of straightness/candored as organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-
mentative/structural/paradigmatic preemption of a defective/perverted registry-worldview, in this case procrypticism–or–disjointedness-as-of-reference-of-thought. Such an emanant insight can be garnered from the fact that, positivism was established by the ‘diktat’/ordered-construct of the Descartes, Comtes, Galileos, Rousseaux, Newtons, Darwins... of the world, and the rest of humanity complied to the formalisms that ensue, by virtue of their proxying-to-intrinsic-reality and the positive-opportunism that led to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (towards human formalisation and internalisation)! As registry-worldview/dimension defects or denaturing are responsible for the vices-and-impediments of the said registry-worldview/dimension; noting that the fundamental construction is a ‘the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation’ making reference to ontological-primemovers-totalitative-framework and not a vague ‘impression/good-naturedness/wishfulness conceptualisation’ making reference to the banal wooden-language-(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) as may illusionary be projected intradimensionally/intra-registry-worldview (the latter being represented as oblongated non-veridical narratives by the prospective intemporal-disposition-worldview)! The reason why virtue (knowledge is virtue) is treated scientifically as highlighted above is that virtue is a ‘the-Good/understanding/knowledge construct’ and not a ‘good-natured/impression construct’. For instance, no non-positivism/medieval mindset is ‘good-natured/vague by the registry-worldview/dimension impression’ enough with the fundamental defective/perverted non-positivism/medieval worldview to be able to address ‘the-Good/understanding’ of a positivistic mindset which will resolve or structurally-rendered-inoperant the problems of superstition and witchcraft as the former will always make reference to the defective/perverted reference-of-
thought–categorical-imperatives/axioms/registry-teleology of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism and deprocrypticism. No procrypticism (preconverging-or-dementing–apriorising-psychologism) mindset as of impression-driven/good-naturedness/wishfulness has the requisite ‘the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework’ construct’ insight to resolve/structurally-rendered-inoperant the issues of the vices-and-impediments of procrypticism as it is the deprocryptic mindset of ‘the-Good/understanding/knowledge construct’ that is the virtue that carries the sound registry-worldview/axiomatic construct/categorical-imperatives to be able to do this. - the-Good is an intemporal/ontological articulation referencing intemporality/longness in a contiguous emanance of ‘transcendental/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ and corresponding derived reference-of-thought–categorical-imperatives/axioms/registry-teleology; and is imbued with the ‘memetic reordering contiguity’ of institutional-cumulation/institutional-recomposure–as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism) (base-institutionalisation-to-universalisation-to-positivism-to-deprocrypticism, and thereafter). The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework is notionally more of ‘a capacity and scientific construct’ (high or low mentation-capacity) rather than a ‘stigmatising construct’ (positive or negative impressions). - ‘Good-naturedness’ is a temporal articulation that wrongly references (distractively) for temporality­-sake registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology priorly-and-over ‘transcending/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; and is imbued with the memetic notional-discontiguity/epistemic-discontiguity–shallow-supererogation–
of-mentally-aestheticised-preconverging/dementing~qualia-schema> that undermines institutional-cumulation/institutional-recompose-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. 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-recompose-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> 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/^\text{"s-}
reifying/elucidating-of-prospective-relative-ontological-completeness/-of- reference-of-
thought-\text{"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/^\text{"s-}
reifying/elucidating-of-prospective-relative-ontological-completeness/-of- reference-of-
thought-\text{"devolving-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/^\text{"s-}
reifying/elucidating-of-prospective-relative-ontological-completeness/-of- reference-of-
thought-\text{"devolving-as-of-instantiative-context and represents virtue in terms-as-of-axiomatic-
construct of categorisations/kindness-humility-helpfulness-etc. transience), and prospectively
notional-deprocrypticism (rational-realism de-mentating/structuring/paradigming, which is a
<amplituding/formative-epistemicity>totalising-ratio-contiguity/ratiocination-as-

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 ¹compulsing–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 ²are mere formulaic determinants of human thought and action and is the basis for "perversion-of reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation". Such a defect is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect>³ as it rather holds the teleological aim of ‘temporal preservation/undermining-of-intemporal-preservation without a principled adherence to prelogism²—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—defect—<as-Being-or-ontological-or-existential–defect>⁴ when these relay postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic slanting ¹compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁵ as to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁵—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—
initiates a crossgenerational transcendence-and-sublimity/sublimation/supererogatory-de-
mamentativity. Ontologically, the mental-devising-representation of such perversion-of-
phenomenality that doesn’t have any place for our thresholding discrete incrémentalism-in-relative-ontological-incompleteness—enframed-conceptualisation notions but even for the cases where such discretion is artificially devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So ontologically, the mental-devising-representation of perversion-of- reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as strands-of-perverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality's bluntness/incisiveness doesn’t leave room for discretionary judgments about ‘good-natured’/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (attempting to operate logic in a superseding registry-worldview on the basis of the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a superseded registry-worldview; for instance, God of plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology <->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’-asymmetric-subsumption-of-temporality, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference for the supersedingness of the intemporal-disposition over temporal-dispositions for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as such is more of a deterministic and operant process than discretionary, and works on the-Good/understanding/knowledge-reification/ontological-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’/notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence), 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–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–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 depocrypticism—or–preempting–disjointedness-as–of–reference–of–thought; and so as a veridical and contiguous deterministic-and-operant psychoanalytic-unshackling/memetic-reordering/institutional-recomposing for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, that knows no discretion! There are ‘traditionally 4 human mental projections/representations/dispositions’
impediments given that the veridicality of reality (reflected by the-Good/understanding/knowledge-reification /ontological-primumovers-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 undermine the-Good/understanding/knowledge-reification /ontological-primumovers-totalitative-framework conceptisation. Impression-driven/good-naturedness/wishfulness conceptualisation lack veridical ontological-contiguity. One may query what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague <amplituding-formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of each registry-worldview/dimension, and it is rather the emanant insight of the-Good/understanding/knowledge-reification /ontological-primumovers-totalitative-framework conceptisation as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology that carries the prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity which are the resolution of the successive prior registry-worldview’s/dimension’s uninstitutionalised-threshold vices-and-impediments; and so by successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as base-institutionalisation, universalisation and positivism respectively, and prospectively deprocrypticism., i.e. Increasing knowledge-as-virtue understanding, as of reference-of-thought—categorical-imperatives/axioms/registry-teleology , -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of their respective elucidation-of-existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for perpetuating-deprocrypticism). Practically, however ‘good intentioned or good-natured’ a non-positivism/medievalism mindset/7-reference-of-thought it is bound to rely on medieval-8-reference-of-thought–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/paradigming) rather than intemporal/ontological/social/species/ universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming. Alignment should rather be in transversality–of-affirmative-and-unaffirmative–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-drags. A drag is a vague meaningful articulation arising out of veridical incongruence due to the nonreality of initiating narratives or propositions, and subsequent de-mentative/structural/paradigmatic contiguity of narratives and propositions thereafter from such initial miscues and/or intermittent miscues. For instance, supposed going by the example where a psychopath had wrongly accused someone of being a paedophile (not in terms–as-of-axiomatic-construct of ‘poor or bad supplanting–
preconverging/dementing — apriorising-psychologism due to the non-existence of the psychopath’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, suppose the interlocutor was to go on to in-conviction-as-to-profound-supererogation relay these distortions with other interlocutors, we will talk of a ‘miscue’, and where other meaning grounded fundamentally on this miscue were to develop, we talk of ‘logical-drag’, further where comprehensive generation of social meaningfulness were to arise out of this, we talk of ‘unconscionability-drag’, and finally sub-par/formulaic-association/temporal/alibi conventioning-rationalising refers to the temporal mental-disposition to use conventioning 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 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 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. Memetic-reordering (psychoanalytic-unshackling)
inducing institutionalised skewing (‘intemporality—asymmetric-subsumption-of-temporality’)
for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference
towards intemporal-disposition involves: articulating a 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-suprerogation > defect; positive-opportunism as common interests to institutionally
skew/deferential-formalisation-transference towards intemporality; disambiguating temporal-
dispositions as the backdrop for new anticipatory and preempting reference-of-thought–
categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation; and, intemporal projection superseding of
transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /nihilistic
for crossgenerational collapsing/overriding of temporal/preconverging-or-dementing–
apriorising-psychologism registry-worldview/dimension (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-suprerogation > in the first place), and
so in 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 \( \text{perversion-of-} \text{reference-of-thought-}<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\)/mental-perversion at uninstitutionalised-threshold. Memetic-reordering (psychoanalytic-unshackling) is actually the institutionalisation/intemporalisation process at uninstitutionalised-threshold requiring dimensionality-of-sublimating—\(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}>\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection to overcome temporal-dispositions (to supersede preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase), and so in a pedestalled disambiguation of ontologically veridical intemporal-disposition pedestal, slanting/postlogism in hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as subknowledging impulse by psychopath pedestal and slantedness/postlogic-integration as \( \text{perversion-of-} \text{reference-of-thought-}<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) by the temporal-dispositions pedestals. Memetic-reordering (psychoanalytic-unshackling) is thus the central notion of a new and comprehensive human psychology wherein the human psyche is more of a ‘mental devising tool’ involving candoring/prelogism/organic-comprehension-thinking and decandoring/distractive-alignment-to—\( \text{reference-of-thought-}<\text{of-apriorising/axiomatising/referencing}>\)/threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism. The former (candoring/prelogism/organic-comprehension-thinking) mental orientation points to supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism or prelogism within any registry-worldview/dimension at

These fundamental human mental-devising-representation or apriorising—registry tools of candoring and decandoring points to the very nature of logic. Logic requires that all interlocutors share a same reference-of-thought with regards to reference-of-thought—categorical-imperatives/axioms/registry-teleology for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold whereby there is divergence in reference-of-thought construed
meaningfulness-and-teleology construed as transversality-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\(^1\). At uninstitutionalised-threshold\(^2\), given the veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared reference-of-thought–categorical-imperatives/axioms/registry-teleology/registry-teleology\(^9\) in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^9\) 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-prime movers-totalitative-framework\(^7\) veridicality and carries a positive-opportunism\(^8\) 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-deferential-formalisation-transference> in the medium to long-run. It is only after such uninstitutionalised-threshold\(^2\) 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\(^9\) that establishes the substantive/existential-contextualising-contiguity\(^8\) (not formulaic-projection/mimicry) and veracity/ontological-pertinence of interlocutors’ articulations. Thus the basis for Rational-Realism as the initial institutionalisation/intemporalisation recompose orientation that goes beyond just articulating reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-intemporal-preservation but involves anticipating human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological–
dement/subknowledge–(preconverging-or-dementing\textsuperscript{12}–as-if-of-sound-knowledge)/mimick-and-syncretise (rather than subsequently as a transcendence-and-sublimity/sublimation/supererogatory/supplerogation–de-mentativity). This raises two dilemma with respect to the conceptualisation of virtue as rational-realism implies that at the \textsuperscript{9}procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalised-threshold\textsuperscript{102}, we have to register/acknowledge priorly our inclination to subknowledge–(preconverging-or-dementing\textsuperscript{12}–as-if-of-sound-knowledge) positivistic registry-worldview’s/dimension’s institutionalisation \textsuperscript{8}reference-of-thought–\textsuperscript{2}categorical-imperatives/axioms/registry-teleology\textsuperscript{9} 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 \textsuperscript{7}perversion-of-reference-of-thought–\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{>}/mental-perversion/preconverging-or-dementing–apriorising-psychologism by temporal-dispositions: (i) \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or Setting-aside (as being in denial of \textsuperscript{7}perversion-of-reference-of-thought–\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{>}/mental-perversion at the uninstitutionalised-threshold \textsuperscript{9}, and hence remains candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-
worldview’s (superseding the uninstitutionalised-threshold<sup>vi</sup>) 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 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 conventioning-rationalising. ‘Rational-Realism as of notional—deprocrypticism or institutionalisation/intemporalisation full-cycle’ can thus be construed as a contiguous cumulation of successive memetic-reordering (as institutional recomposuring) for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; with such successiveness due to the limitation of human mentation-capacity to be able to mimeticly (across suprastructural-meaningfulness) come full-cycle in one transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, explaining the recomposuring of the
(‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity) towards institutionalisation/intemporalisation (iii) temporal-dispositions for perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > at uninstitutionalised-threshold (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation)—preconverging/dementing –apriorising-psychologism eliciting slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi as to temporal-dispositions elicited act defects of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) Hence intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation, construed as ‘postconvergence memetic recomposuring’; recomposure is defined as ‘ontological-representation/ontological-memetism of intrinsic-meaningfulness (whether implying, on the one hand, an integrative/candor/organic-comprehension-thinking alignment or on the other hand, a distractive/deandored 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/recomposed that will ensure intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity\textsuperscript{2}\textsuperscript{-}\textsuperscript{62}\textsuperscript{-}\textsuperscript{-}shallow-supererogation -of-mentally-aestheticised-preconverging/dementing\textsuperscript{1}\textsuperscript{-}\textsuperscript{qualia-schema}/epistemic-totalising\textsuperscript{7}-self-referencing-syncretising/setting-aside by appropriate stranding/coring representation (-of-perverting-temporal-dispositions) as the backdrop for the prospective registry-worldview’s/dimension’s institutionalisation \textsuperscript{8}\textsuperscript{-}\textsuperscript{reference-of-thought\textsuperscript{-}\textsuperscript{categorical-imperatives/axioms/registry-teleology\textsuperscript{9}. 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—\textsuperscript{as-dialectical-stranding-backdrop-for-prospective-transcendence once it is shown that it subknowledges-or-mimics (as \textsuperscript{perversion-of\textsuperscript{-}\textsuperscript{reference-of-thought\textsuperscript{-}\textsuperscript{-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >}}} its \textsuperscript{-}\textsuperscript{reference-of-thought\textsuperscript{-}\textsuperscript{categorical-imperatives/axioms/registry-teleology\textsuperscript{10},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold\textsuperscript{10}, even though this from the temporal-dispositions mindset\textsuperscript{10}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—\textsuperscript{as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, at their uninstitutionalised-threshold\textsuperscript{10}; 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
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-normaley/postconvergence intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation veridicality (as ontological-prinemovers-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-<of-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 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 reference-of-thought– categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across successive institutionalisations) and institutional recomposuring (prospective memetic-reordering). It is important to note that an ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’, i.e. newton articulates the science of mechanics metaphorically from ‘an initial apple that hits his head why under a tree’ not because the science of mechanics will revolve around an apple that hit his head but because he’ll grasp the insight to understand the myriad and infinity of instances requiring those laws of physics. So the intemporal-as-ontological pedestal (in its treatment) involves universal projection to grasp universal principles and is not meant to ‘equivocate and idle’ with perversion-of-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-totalitative-framework). Of course, no registry-worldview/dimension thinks of itself as prospectively dialectically-primitive/dialectically-or-contendingly-out-of-phase, and as such its ‘supposed contention’ will always by reflex strive to arrive at an equilibrium in the same registry-worldview’s/dimension’s institutionalisation reference-of-thought– categorical-
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-range-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ registry-worldview-perversion. For instance, men did not transcend from a medieval worldview to a positivistic worldview by a ‘logical exercise’ (the logical conceptualisation we have of such a transformation in today’s positive world is rather in effect an afterthought appraisal) but because the grander grasp on reality of positivism constrained and made the medieval registry-worldview untenable/internally-contradictory (the ships that set sail around the world for spices elicit a positive commercial opportunism that is responsible for destroying the social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not coerced the destruction of a superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc.). It is naïve to think that such progression occurred because of cross-sectional human ‘dimensionality-of-sublimating—amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness'/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation disposition’. Rather it is a secondnatures/ontological-contiguity—of-the-human-institutionalisation-process as this notion inherently validates the anthropological-continuity by distinguishing between the notion of same human natural ability across the various registry-worldviews/dimensions and the notion more and more profound institutionalised registry-
worldviews/dimensions arising out of human institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness)\textasciitilde/ontological-aesthetic-tracing\textasciitilde/perspective\textasciitilde/ontological-normalcy/postconvergence-reflected\textasciitilde/epistemicity-relativism\textasciiacute) to the capacity bestowed by their forerunners; such that human limited-mentation-capacity is always mostly directed to the transformative of activities while taking for granted much of the bestowed knowledge heritage. Hence we can’t overrate the ‘dimensionality-of-sublimating’—

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\text{amplituding/formative}\textasciitilde/supererogatory\textasciitilde/de-mentativeness/epistemic-growth-or-conflatedness\textasciitilde/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textasciitilde/equalisation disposition’ development of the cross-section/averageness/banality of solipsistic human thought to wrongly imply human dimensionality-of-sublimating —

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\text{amplituding/formative}\textasciitilde/supererogatory\textasciitilde/de-mentativeness/epistemic-growth-or-conflatedness\textasciitilde/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textasciitilde/equalisation disposition is inherently intemporal, for the possibilities of human progress (due to the veridicality of a human-subpotency\textasciitilde/aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued\textasciitilde/notional\textasciitilde/firstnatures—temporal-to-intemporal-dispositions\textasciitilde/so-construed-as-from-perspective\textasciitilde/ontological-normalcy/postconvergence\textasciitilde/existentialism-form-factor at the uninstitutionalised-threshold\textasciiacute across all levels of institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness\textasciitilde/ontological-aesthetic-tracing\textasciitilde/perspective\textasciitilde/ontological-normalcy/postconvergence-reflected\textasciitilde/epistemicity-relativism\textasciiacute) –‘a lost cause’ which will never be changed with the result that temporal-dispositions will always dement (‘perversion-of’ reference-of-thought\textasciitilde/as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold\textasciitilde/defect\textasciitilde/Being-or-ontological-or-existential\textasciitilde/defect\textasciitilde/unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-
thought/mental-perversion/subknowledging/mimicking-and-corresponding-
<amplituding/formative-epistemicity>totalising-self-referencing-syncretising) at
preconverging/dementing—apriorising-psychologism as ‘perversion-of—reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’>’ known as procrypticism preconverging-or-dementing—apriorising-psychologism, as the backdrop for ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; in the same way as the stranding-of-temporal-dispositions-preconverging-or-dementing—apriorising-psychologism of non-positivism/medievalism provided the backdrop for positivism recomposuring or that of ununiversalisation for universalisation recomposure or that of recurrent-utter-uninstitutionalisation for base-institutionalisation recomposure. It should be noted that at
institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, temporal-dispositions potential inclination for preconverging-or-dementing—apriorising-psychologism is suppressed by formalism and internalisation involving intemporal meaningfulness social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness), internal-contradiction, referencing/registering/decisioning or stranding as sound or unsound, and alienating of unsound meaningfulness to stifle any such threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—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—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\(^\text{15}\) (and as are conjugated/inflected/derived/mimicked/in-
protraction-to-psychopathic-preconverging-or-dementing\(^\text{19}\)–apriorising-psychologism to human
temporal defects of postlogism -
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of \(^\text{17}\)reference-of-thought- devolving ontological-performance \(^\text{17}\) -
<including-virtue-as-ontology>) are a \(^\text{17}\)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\(^\text{16}\) —
preconverging/dementing –apriorising-psychologism to the organic veridicality (deprocrypticism). In the bigger scheme of things, denaturing\(^\text{15}\) 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 \(^\text{17}\); consider that the non-positivism/medievalism apriorising–
registry will coherently fail logical operation/processing/contention with regards to its
uninstitutionalised-threshold \(^\text{17}\) requiring positivism, that’s the same emanant issue with
procrypticism at its uninstitutionalised-threshold \(^\text{17}\) requiring deprocrypticism) do not simply
point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^\text{17}\) —
defect-<as-Being-or-ontological-or-existential–defect>\(^\text{17}\) about-and-defining the vices-and-
impediments\(^\text{17}\) 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 notional–firstnaturedness—
temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> 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 the-Good/understanding/knowledge-reification/ontological-
primemovers-totalitative-framework as involving psychopathic preconverging-or-
escalation/aetiologisation’ of such psychopathic/temporal-dispositions
slantedness/preconverging-or-dementing\(^{19}\)--apriorising-psychologism/mimicking-or-
subknowledging\(^{34}\) as perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{16}\)>/mental-perversion,
and not logical-contention/contending-articulation. Such perversion-of- reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\(^{16}\)> as-of-unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-
thought in effect involves on the part of psychopathic and conscious conjugated-postlogism\(^{7}\)
minds as with exacerbation-temporal-disposition ‘vice in preconverging-or-dementing\(^{19}\)--
apriorising-psychologism perversions’ wherein the mimicry/subknowledging\(^{34}\) enters into an
active dynamics with temporal-dispositions prelogism-as-of-conviction,-as-to-profound-
supererogation\(^{16}\) inducing their threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation\(^{16}\)—preconverging/dementing\(^{19}\)--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\(^{19}\)--apriorising-
psychologism. Directed-preconverging-or-dementing\(^{19}\)--apriorising-psychologism as such being
a conscious and operant mental awareness of psychopathic/postlogic minds of the void of their
narratives and teleology\(^{72}\) but understanding and acting by instrumentalisation on the basis that
prelogic/conviction-as-to-profound-supererogation\(^{16}\) minds are disposed to elevate the hollow
mimicking narratives (by ignorance and/or subsequently affordabilty/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 preempts the possibility of having cancer with medicines, lifestyle, research, etc., i.e. ‘ontology is about working with what is/knowledge-driven, and not wishful-thinking/impression-driven’ to accede to intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity as this highlights ontological-primemovers-totalitative-framework. It is bluntly speaking a registry-worldview’s/dimension’s institutionalisation/intemporalisation exercise involving the skewing (‘intemporality’ - asymmetric-subsumption-of-temporality, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference towards the intemporal-disposition for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, to ‘pedestally dominate and override’ temporal-dispositions in the cross-section/averageness/banality of solipsistic human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—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—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—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 notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> and institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected~‘epistemicity-relativism’>). 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 preempting 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/akrasiac-drag and metaphysical pedestals)’. Intemporality/longness and temporality/shortness as such are operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad are impression-driven, intemporality/longness and temporality/shortness by their very definition above are made operant as an ontological-primemovers-totalitative-framework scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of–meaningfulness-and-teleology (intemporality) and shortness-of-register-of–meaningfulness-and-teleology (temporality). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold) the intemporal mind conceptually asks what is the best disposition in universal-depth that abstractly delivers the greatest good to all humans in similar 'socially-perceived-value as of social-stake-contention-or-confliction' setup across space and time; while temporal minds under the same notion (intemporality-temporality) conceptually assume lower and lower shades ‘in mentation-capacity terms’ of such an intemporal universal-depth concept articulation stressing in lieu of ‘all humans’ various shades of ununiversal, particular or temporal-self-interest dispositions. So there is a depth of continuity in ontological-
primemovers-totalitative-framework\textsuperscript{27} in the notion of intemporality\textsuperscript{25}-temporality\textsuperscript{26} 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\textsuperscript{27} meaningfulness-and-teleology\textsuperscript{28} and longness-of-register-of\textsuperscript{29} meaningfulness-and-teleology\textsuperscript{30} 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\textsuperscript{31} reference-of-thought; since shortness-of-register-of\textsuperscript{27} meaningfulness-and-teleology\textsuperscript{28} and longness-of-register-of\textsuperscript{29} meaningfulness-and-teleology\textsuperscript{30} are a contiguous value construct as in $<$amplituding/formative–epistemicity$>$totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in\textsuperscript{24} ‘protensive-consciousness’-enabling–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{32}$’$s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{24}–of–reference-of-thought\textsuperscript{33}–devolving-as-of-instantiative-context of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond just $<$amplituding/formative–epistemicity$>$totalising–random-as-impulsive-phenomenal-abstractiveness-of-presencing-in\textsuperscript{24} ‘trepidatious-consciousness’-enabling–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{32}$’$s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{24}–of–reference-of-thought\textsuperscript{33}–devolving-as-of-instantiative-context (impulsive-or-accidented-or-haphazard-or-random mental-disposition), $<$amplituding/formative–epistemicity$>$totalising–nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in\textsuperscript{24} ‘warped-consciousness’-enabling–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{a}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{b}-of-\textsuperscript{c} reference-of-
thought-\textsuperscript{d} devolving-as-of-instantiative-context (allegiance/subservience transience),
<amplituding/formative–epistemicity>totalising–ordinal-as-qualifying-phenomenal-
abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{a}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{b}-of-\textsuperscript{c} reference-of-
thought-\textsuperscript{d} devolving-as-of-instantiative-context (qualification/good-to-bad transience),
<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{a}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{b}-of-\textsuperscript{c} reference-of-
thought-\textsuperscript{d} devolving-as-of-instantiative-context (categorisation/kindness-humility-helpfulness-
etc. transience) of conceptualisation but arrive at rationality (contiguous mentation-
capacity/longness-or-shortness-of-register-of--meaningfulness-and-teleology transience) or a
<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-
referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{a}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{b}-of-\textsuperscript{c} reference-of-
thought-\textsuperscript{d} devolving-as-of-instantiative-context conceptualisation with a corresponding
dept/depth/register-of-meaningfulness (in memetic reordering depth) that allows for a grasp of the-

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Good intemporal-disposition (i.e. beyond just an intradimensional ‘good-natured’ conceptualisation) of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the memetic-reordering directly associated with the referential entropy in institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}/transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Thus by intemporality/longness as a the-Good conceptualisation as ‘longness-of-register-of-meaningfulness-over-shortness-of-register-of–meaningfulness-and-teleology’, that specificity (as pursued in this paper) that informs ontological understanding of not idling and articulating meaningfulness in equivalence of temporality/shortness in its various shades, but rather with intemporal purpose and intent, and an ultimate quest for validation only as an ontological-primemovers-totalitative-framework conceptualisation will be qualified as ‘longness-of-thought’; and it strives to achieve a prospective de-mentative/structural/paradigmatic existential registry-worldview/dimension conceptualisation of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity wherein aetiologisation/ontological-escalation for prospective transcendental intemporal virtue is the underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or-ontological-reprojecting pedestalling) with temporality/shortness in its various shades will imply a knowledge conceptualisation rather from the perspective of the comprehension of human species intemporal potential rather than mere extrication within a temporal inter-individuals-and–social-stake-contention-or-confliction context, wherein for instance the focus of a positivistic-inclined mindset/reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand equally not to
shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding deprocrypticism-over-procrypticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of ‘human mental-dispositions/individuations’ as of notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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 notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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 notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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,
assumptions, value-reference and teleology) from aligning prelogically to postlogism in
hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> thus effectively being postlogic, and this can thus be predicated as per
the ‘specific temporal-disposition’. Such postlogic temporal-dispositions individuations-
pedestals are conjugated/inflected/derived/mimicked-protraction-to-psychopath’s compulsive-
dementing (as derived from both psychopathic and others postlogism in hollow-constituting-
as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
slantedness/insane-fitment/perverted-outcome-sought-precedes-existentially-veridical-logical-
dueness-dispositions) in epistemic-decadence (notional-discontiguity/epistemic-discontiguity-
<shallow-supererogation/-of-mentally-aestheticised–preconverging/dementing–qualia-
schema>-as-of-epistemic-decadence in hollow-constituting-as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>). These will include ‘postlogic ignorance-temporal-disposition individuation-pedestal’, ‘postlogic affordability-temporal-disposition individuation-pedestal’, postlogic opportunism-temporal-disposition individuation-pedestal, postlogic exacerbation-temporal-disposition individuation-pedestal, postlogic social-chainism/negative-social-aggregation/social-discomfiture-temporal-disposition individuation-pedestal, and postlogic temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). While the prelogic/conviction-as-to-profound-supererogation ‘ontologically-reconstituting’ intemporal-disposition-teleology is rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical associated registry-teleology—mentation elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) for ‘intemporal/ontological preservation entropy/contiguity’ as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of—meaningfulness-and-teleology despite the natural reflex at every registry-worldview/dimension, whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, to temporally arrive at entropy on the basis of temporal-dispositions teleologies or shortness-of-register-of—meaningfulness-and-teleology (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity—or-ontological-preservation teleology (ontological-veridicality/ontological-contiguity of reference-of-thought) at a registry-worldview’s/dimension’s uninstitutionalised-threshold, which should definitely be resisted by ‘intellectual responsibility’ which for the positivistic registry-worldview/dimension holds that
the intellectual disposition is all too willing to be ‘romantic’ about the idea of human firstnature cross-sectional inclination for the intemporal-disposition and that intellectual responsibility is to acknowledge the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-to-intemporal-dispositions—so construed as from perspective–ontological-normalcy/postconvergence’—existentialism-form-factor and be preemptive of the ‘non-ontological/non-knowledge/non-virtue temporal-dispositions threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism’ by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation based on absolute ontological-contiguity and taking account of temporal-dispositions perversion-of—reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥; just as the present positivism institutionalisation had been preemptive of human cross-sectional disposition for superstition by emphasising rational-empiricism, and the universalisation institutionalisation had been preemptive of human disposition for ad-hoc social-stake-contention-or-confliction resolutions along whims and interests to imply a sense of universalisation, and base-institutionalisation had been preemptive of human disposition for recurrent lawlessness to imply a sense of institutionalised living with mutual expectations. ‘Unconscionability-drag’ (from an ontological/intemporal reference) refers to the comprehensive state of undisambiguation of temporal-dispositions individuation-pedestals which are wrongly associated to the intemporal-disposition as being ontologically-veridical as these conjugate/inflect/protract (in mimicking-protraction) with the psychopath’s compulsive-dementing insane-fitment/slantedness/mere-possibility narratives which are as dialectically-or-
etpicnic>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>29 of the subknowledging 44 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 12 of meaning involving 27 perversion-of–reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > requiring distractive-alignment-to–<reference-of-thought–<of-apriorising/axiomatising/referencing>29, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the 1 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>29 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-protration-to-psychopathic-preconverging-or-dementing–apriorising-psychologism postlogism in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> 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-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness> of temporal-dispositions prior relative-ontological-incompleteness-induced,-threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing–apriorising-psychologism’. However as articulated above, the ‘unconscionability-drag’ carries the resolution for disambiguating ‘reference-of-thought in the
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > will be ‘utterly referenced’ from universalisation, and thus that of prosopticism–or–disjointedness-as-of-reference-of-thought perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > has to be ‘utterly referenced’ from deprosopticism/longness-of-register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology. The reason for the above is that you can’t address a registry-worldview/dimension perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomenal defect (psychopathy) without addressing the defects of the registry-worldview/dimension (prosopticism) that endemises it from the reference of the prospective transcendental dimension, just as you can’t address witchcraft without fundamentally addressing a non-positivism/midievalism registry-worldview that will necessarily and readily endemise superstitions and witchcraft. The peculiarities of successive institutionalisations is that these address the successive emanant dimensional defects of: recurrent-utter-uninstitutionalisation by emphasising ‘base-institutionalising’, ununiversalisation by emphasising ‘universalising’, superstition/non-positivism/midievalism by emphasising ‘positivising’, and prosopticism–or–disjointedness-as-of-reference-of-thought preconverging-or-dementing –apriorising-psychologism by emphasising the ‘undermining of disjointedness/subknowledging/mimicking’ and so as to ‘longness-of-register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology construed as deprosopticising/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–deprosopticism being organically imbued with all the prior/superseded institutionalisations); all these, pointing to ‘an ontological
psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present
treatment of psychology doesn’t recognise: (i) Psychopath narrative teleology**: an adult
psychopath meets a stranger and speaks to him about another stranger whom it knows nothing
about, saying logically that it is a bad thing for this guy to be molesting children (ii) temporal-
dispositions narratives teleologies: a stranger not knowing the other stranger aligning prelogically
to the psychopath’s narrative will have a ‘conjugated/inflected/derived/mimicked/in-
protraction-to-psychopathic-preconverging-or-dementing’ –apriorising-psychologism
ignorance-temporal-disposition defect’ if it articulated the following narrative: (a) Such a
person should not be allowed to roam the streets and should be interned. A
‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing’ –apriorising-psychologism affordability-temporal-disposition defect’ will arise if
another interlocutor knowing the accused for not truly being a child molester but because of
expediency with respect to the psychopath articulates the following narrative: (b) the guy is
actually a bad person and they will not be surprise that he is a child molester. A
‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing’ –apriorising-psychologism opportunism-temporal-disposition defect’ will arise if a
different interlocutor knowing truly that the accused is not a child molester but for a favour or
sense-of-favour they owe to the psychopath articulates the following narrative: (c) this guy has
been going around molesting young children for quite a while now. A
‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing’ –apriorising-psychologism exacerbation-temporal-disposition defect’ will arise where another interlocutor knowing the truth about the whole thing, thinks they can have an
advantage by acting likewise as the psychopath and articulates the following narrative (d) they
had actually witnessed the accused shoplifting. A ‘conjugated/inflected/derived/mimicked/in-
protraction-to-psychopathic-preconverging-or-dementing’ –apriorising-psychologism social-
discomfiture/(social-chainism/negative-social-aggregation)-temporal-disposition defect’ will
arise where (e) such narratives are purposefully and consistently relayed in the social sphere
based on ignorances, affordabilities, opportunisms and exacerbations, and individuals come to
make it a reference for their relation with the accused. And finally, a
‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing’–apriorising-psychologism temporal-enculturation (temporal-endemisation)-
temporal-disposition defect’ arises where (f) individuals come to learn that by having the
appropriate social relations and social support network they can then initiate such narratives if
they were to have competing 'socially-perceived-value as of social-stake-contention-or-
confliction' situations with others, and not only that it also includes individuals passively
accepting and giving up on the principle of the intemporality/longness and intrinsicness of
meaning. It is important to distinguish all the above ‘temporal instances
conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing –apriorising-psychologism of the psychopath’s postlogism -slantedness in hollow-
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation>, and is different from ‘a defect of logical operation/processing/contention which
does not imply any temporal-disposition defect (in terms–as-of-axiomatic-construct of
perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or the denaturing of the
reference-of-thought-elements/apriorising–registry-elements out of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-
completeness’-of- reference-of-thought-’devolving-as-of-instantiative-context as implied—
logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology’). With temporal-’perversion-of- reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation” (mental-perversion), the interlocutor deliberately (or naively in the case of ignorance) doesn’t project intemporally (i.e. projects in terms–as-of-axiomatic-construct of shortness-of-register-of—meaningfulness-and-teleology or immediate-temporal-interest and not a universal ontological sense of meaning), comparatively more like a student guessing that the answer of a math question is say 5 ‘artificially’ operates an equation to yield 5 as answer. Whereas with ‘a defect of logical operation/processing/contention’ (which is not the case here), an interlocutor perfectly projects intemporally (i.e. projects in terms–as-of-axiomatic-construct of longness-of-register-of—meaningfulness-and-teleology or a universal ontological sense of meaning) but poorly operates/processes the logic adhocly. This latter case unlike the former doesn’t imply registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect but rather ‘an adhoc defect—of—logical-processing—or—logical-implicitation—supposedly—apriorising—on—conviction—as—to—profound—supererogation of the registry-worldview’s/dimension’s—reference—of—thought—for—social—functioning—and—accordance whereas the former is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect that speaks to the unprincipled-or—derived-unprincipled disposition of the interlocutor’s individuation that is, with respect to an infinite number of cases in the same situation (i.e. comparatively the disposition to go about answering math questions by figuring out their answers then ‘artificially’ trying to work out equations to yield the answers). Thus establishing the ontological—primemovers—totalitative—framework of this slantedness/postlogic individuation defective nature ontologically, hence enabling its aetiologisation/ontological-escalation. This also requires the disambiguation of the registries (involving stranding-of—perverting—temporal—dispositions which refers to mental—devising—representation of temporal—dispositions—registries teleologies registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or—
existential-defect, i.e. oblongated/decandored as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
slantedness’ as these are protractions of the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/postlogism-slatedness, 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–and-oblongated, i.e. a manifestation of perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ as is the case with the mental-devising-representation at all registry-worldviews/dimensions uninstitutionalised-threshold, and should not be wrongly elevated/candored/straightened/integratively-aligned/dialectically-or-contendingly-in-phase in equivalence with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation apriorising–registry (since they are not contending) but rather downgraded/decandored/protracted-preconverging-or-dementing–apriorising-psychologism/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation–preconverging/dementing–apriorising-psychologism and are rather manifestations of registry/mental defect or denaturing and are the subject of intemporal/ontological contention from the intemporal-disposition, more like at the registry-worldview/dimension defect level medievalism categorical-imperatives/axioms being superseded and undermined with respect to positivism categorical-imperatives/axioms-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Very much counterintuitively with regards to ‘unconscionability-drag’, the transcendental requirement for a
‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s reference-of-thought–categorical-imperatives/axioms/registry-teleology’ is rather ‘unfathomable’ for the prior 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) 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–wooden-language–formative–epistemicity) of the prospective intemporal dimension inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining with corresponding percolation-channelling–impact from the prospective registry-worldview/dimension on the overall social-construct over a generation or two or more that
allows for any such ‘habituation’ to a prospective registry-worldview’s/dimension’s transcendence-and-sUBLImity/sublimation/supererogatory-de-mentativity with its new recomposuring ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’. This will explain the difficulty of medieval minds (including institutions like the church) over centuries to come to terms with positivism and scientism such that the positivistic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is still ongoing. Counterintuitively, every successive institutionalisation/intemporalisation registry-worldview/dimension naively thinks it being at the backend of the ‘institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) process’ means it is beyond transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as it doesn’t project of itself as being superseded by a prospective registry-worldview with its new recomposuring ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ (as of supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism) at the point where the former starts perversion-of–reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> its own reference-of-thought–categorical-imperatives/axioms/registry-teleology, and does not tend to represent itself as oblongated/decandored/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing–apriorising-psychologism from a prospective dimension perspective in the sense that. the decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase insight we think of non-positivism/medievalism with corresponding phenomena like superstitions, witch-hunts, etc. has
never been the way they represented themselves as they are candored/straight/integratively-aligned/‘dialectically-or-contendingly-in-phase’ in their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present mental-devising-representation of themselves. Rather it is the more profound grasp of reality from positivism that initiates that decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase mental-devising-representation of non-positivism/medievalism in the positivistic mind, and this is the case as well with all other dialectic institutionalisations across the institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>/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, ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> ontological-escalation/aetiologisation’ teleology\textsuperscript{2}: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation \textsuperscript{7}perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{8}> 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 \textsuperscript{9}reference-of-thought. (Though interestingly it is important to grasp that such transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity actually takes the natural form of a ‘crossgenerational medium to long-term psychoanalytic-drag’ and not ‘instantaneous utter transformation’ towards ontological-completeness-of\textsuperscript{10} reference-of-thought, even such an ‘instantaneous utter transformation conceptualisation’ is equally a necessary knowledge exercise as the social \textsuperscript{11}universal-transparency\textsuperscript{12}–(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \textsuperscript{13}) constraining that allows for a ‘crossgenerational medium to long-term psychoanalytic-drag’): (a) articulating a social \textsuperscript{14}universal-transparency\textsuperscript{15}–(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \textsuperscript{16}) of the registry-worldview-perversions, (b) generating ontological-primemovers-totalitative-framework\textsuperscript{17} untenability/internal-contradiction/internal-incoherence/institutional-constraining in the \textsuperscript{18}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’\textsuperscript{19}> ‘perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-
or-ontological-bad-faith/inauthenticity\(^{1}\) of reference-of-thought/subknowledging \(^3\) registry-worldview/dimension defect for prospective preemption with new recomposuring \(^{1}\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{19}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the prospective registry-worldview/dimension, i.e. notional–deprocrypticism (d) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\(^{12}\) in alienation— as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /being-dialectically-or-contendingly-out-of-phase/logically-incongruence with the perversion-of reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{18}\)> registry-worldview, inducing a ‘habituation’/’postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of the prospective apriorising–registry worldview crossgenerational (over a generation or two) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\(^{12}\) in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /nihilistic; implies that the mental-devising-representation of a superseded/transcended/unsound registry/registry-worldview (which is rather in epistemic-decadence and hence in ontological-discontinuity) as of \(^{1}\) de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) preconverging-or-dementing\(^{17}\)—apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, entails it doesn’t re-join by mere logical articulation the prospective superseding/transcending/sound registry/registry-worldview postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, as the prospective institutionalisation is rather about a
registry-worldview/registry, and not logical, transformation as a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; with the notion that any such wrongly implied re-joining as logical articulation is rather <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior registry/registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar context (uninstitutionalised-threshold ) this will be epistemic-decadence, as conjugated/inflected/derived from A’s defective condition which is in epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-discontiguity-><shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema> defining the registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect. This implies de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentionation—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 intra-generational 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 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-in-deferential-formalisation-transference of ‘any social construction of meaning’ for there to be collective institutionalised social adherence (and by the relative positive-opportunism elicited). Institutionalisation/Intemporalisation percolation-channelling-in-deferential-formalisation-transference are the institutionalised relays for human survival-and-flourishing-teleology, whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocrypticism, such that abstractions that will normally hardly be socially integrated going just by averaging human temporal-to-intemporal nature, can actually come from re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-imbued-postconverging/dialectical-thinking-projective-insights/epistemic-projection-in-conflatedness-notional-deprocrypticism-prospective-sublimation-intemporal-disposition to inform social institutionalisation/intemporalisation, thus emphasising how vital percolation-channelling-in-deferential-formalisation-transference are for institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism beyond just the consciousness appraisal of temporal-dispositions. Institutionalisation/Intemporalisation percolation-channelling-in-deferential-formalisation-transference imply that the would-be intellectual analyst can perfectly uphold intrinsic reality over ‘social-and-temporal-trading’ and still impose veridicality (if truly veridical) over populist-inclined dispositions which are not veridical, just by the fact of the extendedly implied
positive-opportunism for human survival-and-flourishing imbued in institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>. This implies that an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality de-mentating/structuring/paradigmimg (the latter being any notion that put in question informal or formal conventioning/social-temporal-thresholding ways of perceiving and doing things for supposedly prospective better ways). Correspondingly, the social-construct cannot be and should not be related to as a philosophical construct since it is rather ‘conventionalised from institutionalisation/intemporalisation (secondnatured), and has not evolved as of dimensionality-of-sublimating —<amplituding/formative>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-de-mentativity) for temporal preservation. Anecdotally, moral philosophy as dimensionality-of-sublimating —<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness'/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (organic-comprehension-thinking) creates law/legal-conventions but then questions of justice cannot be attended to by populist-social-construct (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing '–apriorising-psychologism) since only a developed sense of moral philosophy as dimensionality-of-sublimating —<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness'/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (organic-comprehension-thinking) ensures sound jurisprudence as a human intemporal/ontological/social/species/"universal/transcendental/"maximalising-recomposuring-for-relative-ontological-completeness"—unenframed-conceptualisation de-mentating/structuring/paradigming rather than a temporal extricatory de-mentating/structuring/paradigming. ‘Prior or circumstantial social integration gatekeeping construals or institutionalisation/intemperalisation percolation-channelling<-in-deferential-formalisation-transference‘ that can enable the superseding of conventioning in the social integration of ontological veridicality include existing percolation-channelling<-in-deferential-formalisation-transference> of formalisms/officialdom which have naturally been instituted to allow for the supersedingness of intemporal/ontological constructs and intemporal-dispositions. For instance, formal institutions selectivity mechanisms; and where the latter fail or are fallacious, basic positive-opportunism" wherein the ontologising construct elicits positive-
opportunism\textsuperscript{7} 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\textsuperscript{7} 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 \textquoteleft ontological rightness of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity\textquoteright{} with respect to a species whose construct is structured to be temporal (shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{99}) to intemporal (longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99}) requiring skewing (\textquoteleft intemporality\textsuperscript{95}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference to the latter. And any such \textquoteleft ontological transcendence-and-sublimity/sublimation/supererogatory–de-mentativity by mere rightness\textquoteright{} 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\textsuperscript{7} 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\textsuperscript{7} to introduce and uphold these by the mechanism known as institutionalisation/intemporalisation. Regarding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} as of prospective
notional-deprocrypticism undermining of procrypticism, it is doubtful that pertinent ontological constructs and generally the ‘perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > dynamics of procrypticism’ are by themselves a sufficient basis for the direct and immediate social integration of notional-deprocrypticism because of its ‘rightness’ over conventioning/social-temporal-thresholding. Part and parcel of the intellectual exercise is to understand how to manage the mechanism of transcendence-and-sublimity/sublimation/supererogatory–dementativity wherein new and more profound ontological constructs are introduced and upheld, particularly by way of institutional percolation-channelling—<in-deferential-formalisation-transference> for intemporal transcendence-and-sublimity/sublimation/supererogatory–dementativity. 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 (organicism/“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 ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncertising/illusion-of-the-present’ mindset/reference-of-thought of our current procryptic mental-disposition, i.e. ‘the limit of ontological thought is not the banal <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology- as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ of a registry-worldview/dimension’. Otherwise no progress is possible as a dimension progresses exactly because it has defects which when overcome enables the progress to occur! So the intemporal mind cannot as such ‘be impressionable’ by the banal <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ of a registry-worldview/dimension. It points to the fact that it is ‘perfectly ok’ to be ‘unintelligible/existentially-suprastructural and value-reference-wise unresponsive’ to the subknowledge-⟨preconverging-or-dementing-as-if-of-sound-knowledge⟩ apriorising–registry but rather alienative as to the possibility for its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The ‘apparent profoundness’ of such temporal reference of thought is rather ‘depth-of-ignorance’ rather than ‘depth-of-elucidation’. threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism arises as a result of shallow mental-dispositions induced by temporal-dispositions, and their disambiguation should be called for, and not candored/straightened/integratively-aligned as if intemporal/longness in nature but rather decandored / oblongated / transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{[01]} as temporal/shortness.
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation  —
preconverging/dementing –apriorising-psychologism as such is rather a ‘flatness-of-the-mind’
involving temporality, ‘mental triteness’ and ‘gullibility’ with respect to, in the case of
psychopathy, insane/slantedness integration as social psychopathy; and more generally, ‘lack of
intemporal-disposition philosophical depth’, i.e. lack of spontaneous dimensionality-of-
sublimating — <amplitude/formative>supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation inclination (the-guy-who-spontaneously-stands-out-against-say-a-
genocide or the milgram-experiment-guy-who-sticks-with-what-is-reality-rather-than-going-
with-the-flow, etc.) not to be confused with secondnaturing/institutionalisation, and as a
consequence an inclination to compromise intemporality /longness as ‘conventioning (social-
temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of
meaning’. Overall threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation  —preconverging/dementing –apriorising-psychologism points to the
fundamental processes of ‘social temporal miscuing of meaning’ and the effective temporal
consequences whether regarding defective enculturation or defective social
ontologisation/ontological-veracity/aestheticisation-towards-ontology. This thus requires
‘deconventioning-for-ontologising involving the intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation exercise of undermining conventioning at
uninstitutionalised-threshold (due to the inescapable veridicality of human individuation
temporal/shortness-to-intemporal/longness which inevitably induces perversion-of-
reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-suprerogation > at uninstitutionalised-threshold); deconventioning as such
skews (‘intemporal/asymmetric-subsumption-of-temporality’, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. An essential element underlying the psychopathic and other postlogic relationship with meaning has to do with the nature of attachment to meaning. A postlogic mind doesn’t view meaning articulations as ‘inherently sanctuous’ and thus is inclined to produce mechanically whatever deductions that may engage an interlocutor in-prelogic supplanting—conviction-as-to-profound-supererogation—as-postconverging/dialectical-thinking—as-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 profoundness, 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...
teleology\textsuperscript{9}. A postlogic-formulaic slanting threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
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 \textsuperscript{10} referencing’ that is
ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for
it to exist parasitically/co-optingly. Worst still such vague-rhyming-or-copied-mimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging\textsuperscript{4} tend to be integrated at uninstitutionalised-threshold\textsuperscript{12} of
conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the
veridicality of meaning involving not only the logical processing/operation of narratives but
precedingly notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-
from-perspective—ontological-normalcy/postconvergence> disambiguation, i.e. in terms—as-of-
axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{5}), by prelogism 
-as-of-conviction,-as-to-profound-supererogation\textsuperscript{6} reflex, prelogic/conviction-as-to-profound-
supererogation\textsuperscript{6} 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\textsuperscript{6} mental-disposition will rather re-
accentuate prelogic/conviction-as-to-profound-supererogation\textsuperscript{6} constructs in contention
situations whereas the characteristic of postlogism\textsuperscript{7} in hollow-constituting-<as-disjointed-
isappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism\textsuperscript{7} -
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} \rangle \text{ for social universal-transparency\textsuperscript{101}—(transparency-of-totalising-entailing,-as-to-entailing–formative–epistemicity totalising–in-relative-ontological-completeness\textsuperscript{97} ) and then its transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{102} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{99} as to fundamentally undermine \textsuperscript{89} procrypticism–or–disjointedness-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 \textsuperscript{89} perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle \text{ in the first place).}

Ontology being the intemporal-disposition, the exercise of ‘directing convincing’ to temporal-dispositions is inherently unwarranted and is rather \textsuperscript{\textsuperscript{33}} \textsuperscript{ \textsuperscript{amplituding}} \langle \text{formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \textsuperscript{33}\textsuperscript{,} \text{ with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling–in-deferential-formalisation-transference’; 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\textsuperscript{102}’ (where there is no ‘intemporal social universal-transparency\textsuperscript{101}–(transparency-of-totalising-entailing,-as-to-entailing–formative–epistemicity totalising–in-relative-ontological-completeness\textsuperscript{97} ) as well as no notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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-uninstitutionalised apriorising–registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation). Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Hence we tend to build artifacts (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 deprocryptic man). It doesn't mean that modern man has a genetic makeup or hardware that is different from the others. The difference is the cumulated ‘software’ or institutionalisations and formalisations that have been internalised into modern man. Anthropologists know that if you were to take a newly born child from a society like those that do not have contact with the modern world, and raise the child in a modern family, there is no different outcome on average as with any other child bred in the modern world. So our faith in
virtue is not in our inherent excellence/exceptionalism but the excellence/exceptionalism of the software/institutionalisation that has cumulated, and insightfully, which creative template we will prospectively develop! Incidentally institutionalisation and formalisation ensures that we take the best form of human individuation thinking/capacity potential and constrain society and individuals to that individuation thinking/capacity potential, and inherently so, by the overall positive-opportunism to the cross-section of the species since it better grasp intrinsic reality and its virtues! Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality), and this author notionally interpret solipsism as the deepest sense of existence and meaning available to an individual in its spontaneous emanance or becoming, and as it projects itself ‘purely and universally’. It is a firstnature/intemporal construct beyond and ‘inventing the possibility’ of secondnatured institutionalisation, and places all humans at all times at the same pedestal of virtuous and ontological appraisal, as it is about our ‘transcendental valour’ irrespective of the level of institutional-cumulation/institutional-recompose-{as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>} 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 transcendent-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-normaley/postconvergence is meant that ‘intrinsic reality’ is one and given (ontology), and that the flaws and corrections in how we go about representing ‘intrinsic reality’ (metaphysics or the human-centered temporal-perspective) has no influence on reality’s intrinsic nature. Our mental-devising-representation of the world in 5000 BC, 2000 AD and possibly 5000 AD might be worlds apart, but the intrinsic nature of reality never changed and will never change an iota. So our knowledge construct is more of a proxying to intrinsic reality to grasp the possibilities of the-Good/understanding/knowledge-reification/font=italic/ontological-primemovers-totalitative-framework for ontological-primemovers-totalitative-framework and thus a better grasp of the world; hence proxying mentation-capacity level as the various institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normaley/postconvergence-reflected-‘epistemicity-relativism’>). That idea that intrinsic reality is preceding/superseding is known as ‘postconvergence’ (we are converging to reality and not adding or taking away anything from it, it is us being illuminated as reality is already given). In the exercise of construing ontological veridicality what gives in when the pertinence of ontological-primemovers-totalitative-framework is known is the human psyche (whether by candoring/straightness/prelogism when pertinent or decandoring/slantedness/distractive-alignment-to- reference-of-thought<-of-apriorising/axiomatising/referencing> when impertinent), intrinsic reality never gives in (that’s why we are mortals and our hope is to always give-in to intrinsic reality for the possibilities of the future). This latter point is important as by reflex an epistemic-totalising~self-referencing-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 its registry-worldview/categorical-imperatives (setting-aside of perversion-and-derived-
perversion-83 reference-of-thought) rather than psychoanalytically-unshackling/memetic-reordering (coring and superseding the perversion-and-derived-perversion- reference-of-thought) for prospective/transcending superseding 1 reference-of-thought–categorical- imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. By ‘intemporal transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence as so articulated above is ontologically veridical but that does not necessarily imply the metaphysical framework temporal mental-dispositions will recognise that (i.e. there is no ontological-contiguity between registry-worldviews references-of-thought as this falsely implies ‘no temporal-to-intemporal disambiguation, i.e. equivalence of references-of-thought/no-alienative-hierarchisation, whereas what is warranted is ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting pedestalling’); and that it is transversality–of-affirmative-and-unaffirmative–disambiguated–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 secondnaturing level out of ontological-primemovers-totalitative-framework); noting that ‘temporal perverted-transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–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-syncretising/circularity/interiorising/akrasiatic-drag, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards ontological-primemovers-totalitative-framework which induces the positive-opportunism and untenability/internal-contradiction/internal-incoherence/institutional-constraining for its supersedingness in the ‘institutionalisation/intemporalisation percolation-channelling<in-deferential-formalisation-transference>’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) and allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. This is underlying transcendental-enabling/sublimating/supererogatory–de-mentativity notion while often obscured in the social <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
totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-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-
onological-completeness! The articulation of reality, registry-worldviews/dimensions, mental
strands (perverted or not), and other constructs of ontological-primemovers-totalitative-
framework is ‘at-a-superseding-pedestal and incisive/blunt’ by the very nature of ontological-
normalcy/postconvergence reality. For instance, supposed a society with a non-
positivism/medievalism belief system attributes the cause of a disease to say witchcraft, that
doesn’t stop the reality of bacteria causing the disease even if such a representation of reality
isn’t in the present-consciousness/illusion-of-the-present of that society. Such an ontological
conceptualisation of reality equally applies in our times where it can be demonstrated
prospectively that our mental-devising-representation of meaning regarding a phenomenon is
out of kilter, and reality won’t stop to accommodate us or our banality of thought. Thus the
conceptualisation of reality is rather articulated at this depth-of-thought whether it
accommodates our present-consciousness/illusion-of-the-present or not (reality personality),
and operates by an ordered construct based on ontological-primemovers-totalitative-
framework and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-
thought recurrent in uninstitutionalised-threshold in the extended-informality-(susceptible-to-
effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-
teleology), allowing for the possibility of transcendental meaning, institutionalisation/intemporalisation (skewing (‘intemporality’-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
recurrrent-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 depcryptic registry-worldviews. It implies that ‘it isn’t veridically weird’ to articulate depths-of-meaning that may apparently seem idiosyncratic in our present illusion-of-the-present/present-consciousness registry-worldview, as the issue is not with such an articulation per se but rather ‘our defective apriorising–registry point-referencing threshold’, and implying rather the need for our psychoanalytic-unshackling/memetic-reordering/institutional-recomposing by distractive-alignment-to- reference-of-thought<of-apriorising/axiomatising/referencing>. Fundamentally, incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–disjointedness-as-of–reference-of-thought in human thinking as indicated above with the various institutional-cumulation/institutional-recompose ⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing←perspective–ontological-normalcy/postconvergence-reflected‘epistemicity-relativism’⟩ is superseded by reasoning-through/utterion; in transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and- apriorising/axiomatising/referencing’ at-a-superseding-pedestal, and represented as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism as oblongated/decandored or failing-intemporal-preservation-or-misappropriation-of-meaningfulness or transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and- apriorising/axiomatising/referencing’, given the fact that this reflects apriorising–registry defect and not logical defect. More precisely, how can ‘meaningfulness-and-teleology’ be represented in ‘a prospective apriorising–registry state’ which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as ‘meaningfulness-and-teleology’
‘temporally seems’ to vary depending on the uninstitutionalised-threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal? This fundamentally has to do with our dimensionality-of-sublimating—supererogatory-dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/tranepistemicity/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, as institutionalisation/intemporalisation. 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-referenceto-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 disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology\(^9\) finality/questioning mental-profundness (deep candor) the relative longness/shortness-of-teleology\(^9\) 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\(^9\) finalities/questioning (\(^9\) ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Pedestalled disambiguation points to the fact that the social representation of meaning is transversal/logically incongruent at uninstitutionalised-threshold \(\gamma\) 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 \(^\gamma\) reference-of-thought and logic) should be avoided due to \(^\gamma\) perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > whether psychopathic or not, and pedestalled disambiguation is then required using \(^\gamma\) distractive-alignment-to-reference-of-thought-as-apriorising/axiomatising/referencing 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 > rather point to uninstitutionalised-threshold \(\gamma\), whether retrospectively or prospectively, as there is wrong equivalence of notional–firstnaturedness—temporal-to-
ontological-preservation of the intemporal-disposition anticipation and preemption of these for
the institutionalisation/intemporalisation. Pedestalled disambiguation explains the dynamism of
human institutional-cumulation/institutional-recomposure-(as-to-’historiality/ontological-
eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-’epistemicity-relativism’>) going by a recurrent emanance/becoming template that involves: (1) Free-for-all implying an equivalence of
notional–firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> as being all intemporal (rather than
temporal-to-intemporal), with the result that meaning then becomes veridically a hotchpotch of
various formulaic-association, temporal, existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’-of-’reference-of-
thought–devolving-as-of-instantiative-context, and the intemporal-emanance, without
apriorising–registry disambiguation (as apriorising–registry disambiguation, into the intemporal
and various conjugating temporal-dispositions of postlogism’s-
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>, 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—dementativity), by way of institutionalisation/intemporalisation percolation-channelling-indeferential-formalisation-transference, 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 universal rules (mob situations as well as social psychopathic situations will fall under such an interpretation as well). (2) Pedestalling (‘intemporal-prioritisation-of-reference-of-thought—as-conflatedness—or-ontological-reprojecting pedestalling) articulates the relative grandor and virtuous consequence of the pedestalled supersedingness of the intemporal-disposition by its intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that then leads to society’s temporal-to-intemporal cross-sectional ‘dimensionality-of-sublimating’—amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/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—dementativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection induced deference’ to the intemporal/longness disposition, for instance, ‘scientists say that’, ‘the Bible says that’, ‘it is said that one should not set foot in that forest as it will bring bad luck’, etc. This ‘the-say-that/it-is-said-that’ ‘dimensionality-of-sublimating —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth—or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection induced deference’ explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-disposition construal by ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness–or-ontological-reprojecting pedestalling. There is no such thing as allowing thought-and-meaning to the whims of masses thinking but rather deference to ‘reality/veridicality predicating constructs’; as enabled abstractly and existentially by the human individuation intemporal-emanant-registry in superseding human individuations temporal-dispositions. ‘Intemporal-prioritisation-of- reference-of-thought’–as-conflatedness–or-ontological-reprojecting pedestalling carries the implication that ‘reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher intemporal teleologies over low temporal teleologies of ‘reference-of-thought and meaningfulness; and that subpar de-mentating/structuring/paradigming of ‘reference-of-thought and meaningfulness not for
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but rather as
perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
> of subpar reference-of-thought–categorical-imperatives/axioms/registry-teleology
of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold
is ‘perverted reference-of-thought and meaningfulness’ (<amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
),
and is ontologically-preconverging-or-dementing–apriorising-psychologism (dialectically-
preconverging-or-dementing–apriorising-psychologism) whether from a
superseding/transcending registry/registry-worldview reference-of-thought/veridical-thinking-
reference-over-preconverging-or-dementing-reference that is retrospective (like base-
institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over
non-positivism/medievalism) or prospective (like notional~deprocrypticism over
procrypticism/the-‘preconverging-or-dementing–apriorising-psychologism-of-the-positivistic-
registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). ‘Intemporal-
prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting
pedestalling underlines the fundamental nature of institutionalisation/intemporalisation not as a
temporal-dispositions-to intemporal-disposition transformation (not emanance transformance)
but rather ‘a positive-opportunism constraining construct’ involving ‘intemporal-disposition
deferential-formalisation-transference’ (such that just as jurisprudentialism is dismissive of
whatever we’ll like to think of it in our social-and-temporal-trading context about the law
which is rather articulated as a formal conceptualisation and constraint to be internalised as a
universal construct to avoid its ‘downgrading’ by mobbish or other temporal social
inclinations, likewise with many a subject-matter domain). In the same vain, the outcrop of an
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-
‘notional–firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, going by the
mediocrity principle (if men were only of intemporal-disposition, no
institutionalisation/intemporalisation nor ‘intemporal-prioritisation-of-’ reference-of-thought’–
as-conflatedness -or-ontological-reprojecting pedestalling will be necessary as the mere
exposure-to/contemplation-of ‘rightness of thought and meaning’ will suffice for
transcendence; such a complete human being doesn’t and has never existed, and not even
philosopher-kings from the Socrates, Aristotles and others who explore such possibilities, even
though intemporal-disposition possibilities will tend to accrue more to such ‘philosopher-kings’
individuals). For the big picture, this point to the fact that institutional-cumulation/institutional-
recompose-⟨as-to–historiality/ontological-eventfulness⟩/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–
relativism’⟩)/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 /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection
induced deference’) of the cross-section of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
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-<in-deferential-formalisation-transference> 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-<in-deferential-formalisation-transference> 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 10 universal import (import of metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation across space and time) rather than for the sake of any particular circumstantial/temporal take/extricatory-situation in whichever locale, that is, an extricatory de-mentating/structuring/paradigming. A failure to grasp the intellectual-analyst
posture rather as a proxying-of-intrinsic-reality-as-ontology as per ontological-primemovers-totalitative-framework\(^2\) validation and that there-is-no-discretionary-construal-of-ontology/ontological-reality since intrinsic reality is superseding of all mortals including the intellectual-analyst. Basically the issue of the intellectual-analyst exercise in grasping such an intrinsic-reality is a proxying one superseded by the ontological-primemovers-totalitative-framework\(^2\) 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\(^7\)/shortness whereby there is any intemporal\(^7\)/longness in accommodating human temporality\(^7\). Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other\(^9\) 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\(^9\) are in no way qualified to contend about intemporal articulation/projection. In effect, such temporal pretence are nothing but \(<\text{amplituding}–\text{formative–epistemicity}>\text{totalising}–\text{self-referencing–syncretising}/\text{circularity}/\text{interiorising}/\text{akrasiatic-drag}>\) mental-dispositions meant to satisfy the ‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not ‘intemporal
preservation as ontological veridicality with the potential for a grander human good’ on the basis of ‘universal implications’; as inevitably, ontologically, the resolution of ontological/being perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defects (and as per their manifestation and conjugation as postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology) are as prospective registry-worldviews/dimensions constructs that supersede the prior/superseded registry-worldview’s/dimension’s perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (uninstitutionalisation dementatively/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
civilizational virtue 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 eternity’
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 secondnaturung exercise’, and ‘not human
temporal-dispositions transformation exercise’ into intemporality! Ultimately, like all
institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation projection induced deference’ to such an ontological construal by way of formalism-and-officialdom as the temporality\(^{\dagger}\)/averageness/banality-of-thought is not allowed to imply an dimensionality-of-sublimating — \(<\text{amplituding/formative–epistemicity}>\) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection depth with respect to such ontological construal (due to the reality of the mediocrity principle that we are not as of intemporal-disposition but notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and hence the need for the artifice to skew/deferential-formalisation-transference for intemporality\(^{\ddagger}\) 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\(^{\ddagger}\)’ as mental-dispositions ‘geared to accommodate temporality\(^{\ddagger}\)’ (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\(^{\ddagger}\) associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{\ddagger}\)–defect-<as-Being-or-ontological-or-existential–defect>\(^{\ddagger}\) as perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and hence are doing nothing but \(<\text{amplituding/formative–epistemicity}>\) totalising–self-referencing-syncretising; as the state of inherent relative-ontological-incompleteness\(^{\ddagger}\)-induced,” ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation” — preconverging/dementing –apriorising-psychologism’, as-it-is–‘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, in temporal-preservation-as-pseudointemporality -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-discomfiter-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in upholding its temporal-preservation-as-pseudointemporality -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-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) which then wrongly provide ‘supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking –apriorising-psychologism credulity’ to elevate and integrate the perversion-of reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of a ‘slanted mind’. As of, virtuous construal arises de-mentatively/structurally/paradigmatically from a universal/intemporal projection which is operant and deterministic with no room for ‘temporal discretion’ regarding the manifestation of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in any registry-worldview/dimension. The coherent and recurrent manifestation of phenomenal perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect in a registry-worldview/dimension speaks of the registry-worldview’s/dimension’s disposition to endemise/enculturate it. More like we don’t have issues of sorcery and so in the positivistic society as de-mentatively/structurally/paradigmatically the positivistic registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology do not endemise/enculturate the notion and the social vices-and-impediments arising from it thereof. On the contrary, de-mentatively/structurally/paradigmatically the non-positivism/medievalism registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology endemises/enculturate this with the consequent social vices-and-impediments. It is very naïve to think that psychopathy as a social phenomenon is limited in scope to contexts where psychopaths are involved rather than involving a much wider social basis to explain how the positivistic registry-worldview/dimension integrates, enculturates and endemises it as ‘social psychopathy’. Just as prior/superseded registry-worldviews/dimensions have undergone their prospective institutionalisation/intemporalisation/transcendence once it is established that the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are subknowledge/registry-
human or social qualities which just serve to confuse and distort the fundamental knowledge/lack-of-knowledge/understanding issue. This is very much in line with the virtues of all human subject-matter formalisms which are the-Good/understanding/knowledge-reification\(^\text{15}\)/ontological-primemovers-totalitative-framework\(^\text{12}\) and not vague impression-driven/good-naturedness/wishfulness. This elucidation shows that intrinsic-reality, accessible by ‘reasoning-through transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\(^\text{16}\) only at-a-superseding-pedestal that is ontologically utter and incisive/blunt over human ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation and notional–disjointedness-as-of-reference-of-thought and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness, is graspable in transcendence-and-sublimity/sublimation/sup ererogatory–de-mentativity only by an active transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\(^\text{16}\) construal involving ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling (beyond ‘temporal-and-social trading’) by distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>\(^\text{9}\). As a reminder to the fact that pedestalled disambiguation is with respect to perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversion (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation)—preconverging/dementing–apriorising-psychologism defect or a defect outside the logical de-mentating/structuring/paradigming of the said registry-worldview) and not logical defect (conviction-as-to-profound-supererogation\(^\text{96}\) 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<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) 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<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) by its eliciting of ‘protracted slantedness’ in temporal-dispositions (‘ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), and so given the de-mentative/structural/paradigmatic relative-ontological-incompleteness-of-reference-of-thought induced threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism. Hence, the need for ‘dimensionality-of-sublimating’—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection induced deference’ to skew/deferential-formalisation-transference towards intemporal-disposition as to prospective institutionalisation/intemporalisation. This ‘institutionalisation template’ as articulated above implying ‘a next best case approach’ in ‘construing the institutionalisation/intemporalisation of human virtue’ where we are face with the reality that man is not as of intemporal-disposition but rather temporal/shortness-to-intemporal/longness dispositions may be counterintuitive with respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is shaped to perceive itself as intemporal with the notion that its reference-of-thought–categorical-imperatives/axioms/registry-teleology are perfectly sound. But we simply need to take a ‘postconvergence’ look of such ‘ontological strands-of-perverting-temporal-dispositions’ regarding recurrent-utter-uninstitutionalisation from base-institutionalisation institutionalisation/intemporalisation reference, ununiversal from universalisation institutionalisation/intemporalisation reference, non-positivism/medievalism from positivism institutionalisation/intemporalisation reference, and prospectively our procrypticism from notional–deprocrypticism institutionalisation/intemporalisation reference; to appreciate that such a representation is not farfetched and its implication of the need of our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring over our perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> strands-of-perverting-temporal-dispositions at our uninstitutionalised-threshold of procrypticism (involving our endemisation/enculturation of the protracted-slantedness of positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation along the various temporal-dispositions from ignorance to temporal enculturation/endemisation).
apriorising/axiomatising/referencing>⁹ (mental-slantedness or decandoring-of-the-mind or
denaturing, and not soundness-or-ontological-good-faith/authenticity-of-reference-of-
thought/candor): refers to the technique at ‘uninstitutionalised-threshold’¹⁰ (as against the
natural reflex to align-in-prelogic supplanting–conviction-as-to-profound-supererogation—
postconverging/dialectical-thinking—apriorising-psychologismly or prelogism) by which to
align the apriorising–registry to the postlogism¹¹ in hollow-constituting—<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> articulated by
psychopathy and its corollary social psychopathy. Distractive-alignment-to—reference-of-
thought—<of-apriorising/axiomatising/referencing>¹² is induced at the ‘uninstitutionalised-
threshold’¹³ by 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’ derived from the psychopath’s initiated postlogism¹⁴ in hollow-constituting—
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. It
works like this, supposed by persion-of—reference-of-thought—<as-effectively-apriorising-
in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental-perversion
(going by the two narratives highlighted above about the psychopath’s persion-of—
reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation >/mental-perversion) an interlocutor effectively integrates the
persion-of—reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental-perversions,
at this ‘uninstitutionalised-threshold’, i.e. procrypticism’, the normal
institutionalised/intemporalised logic (involving secondnaturing/supersedingness of
institutionalised intemporal-disposition pedestal solipsistic/emanant disposition) do no longer
operate cross-sectionally socially (as mental-dispositions revert there to
temporal-dispositions perversión/mental-perversión pedestal transversality-of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and correspondingly; (iii) an ‘uninstitutionalised-threshold aetiology’ of ‘temporal perverted-registries characterisations in their depth-of-teleologies/orientation as temporal-projections (more like mental-miscuing-projections as strands-of-temporal-dispositions-perversions, for instance, de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mention—stranding-or-attributive-dialectics) a medieval mindset/ reference-of-thought with respect to a superstitious-disposition or ‘perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-sup ererogation > of universalisation categorical-imperatives’ and likewise de-mentation-(supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics) a procryptic mindset/ reference-of-thought with respect to ‘perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-sup ererogation > of positivistic categorical-imperatives’) and an aetiology of the intemporal-disposition/ontologising characterisation in its depth-of-teleology as intemporal/universal-projection; (iv) in the bigger scheme of things, as explained further above ‘the abstract inherence of reality is given as it is ontological-normalcy/postconvergence’ and supersedes/precedes/overrides/utters any defective reflex of human mental devising of representation of meaning such that it is the latter, the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of ‘prelogism /candoring/straightness reflex’, ‘distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>’ (as decandored/oblongated) is always the mental apriorising–registry alignment with regards to the ‘perversion-of-reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}> registry-worldview, as positivism by \textsuperscript{1}\textsuperscript{\textsuperscript{de-mentation-}} (supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) distractively/decandored/oblongated aligns non-positivism/medievalism as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing\textsuperscript{19—apriorising-psychologism, }\textsuperscript{103}universalisation by \textsuperscript{1}\textsuperscript{\textsuperscript{de-mentation-}} (supererogatory—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{96}— preconverging/dementing\textsuperscript{19—apriorising-psychologism, base-institutionalisation by\textsuperscript{1}\textsuperscript{\textsuperscript{de-mentation-}} (supererogatory—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{96}— preconverging/dementing\textsuperscript{19—apriorising-psychologism, and prospectively (though counterintuitive, as well) notional~deprocrypticism by\textsuperscript{1}\textsuperscript{\textsuperscript{de-mentation-}} (supererogatory—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{96}— preconverging/dementing\textsuperscript{19—apriorising-psychologism; (v) in the bigger scheme of things, }\textsuperscript{\textsuperscript{distractive-alignment-to-}} reference-of-thought—<of-apriorising/axiomatising/referencing>\textsuperscript{93} at ‘uninstitutionalised-threshold\textsuperscript{102}’ will perfectly explain how ‘apparently sound human mental-dispositions’ within the scope of ‘institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’ go on to produce such consequences as ‘crowd effects’ and worst still in teleologically-degraded social and political environments rationalise and/or partake in ‘genocidal acts’, for instance. Technically,
distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing> by the temporal-dispositions involves simply conjugating/inflecting the underlying ‘(as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane/slantedness fitment’ of the postlogic mind of the psychopath to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. In the bigger scheme of things, the articulation of reality as referentially of ontological-normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow, as ontological-normalcy/postconvergence referentialism has the strength of overcoming the fundamental difficult issue of ephemerality (as priorly explained with the concept of unconscionability-drag) as ‘it enables mental-devising-representation contiguity in recomposuring’ across all institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}). 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-superceratory–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-conflatedness / existential potency for ontologically-beridical 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—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-conflatedness 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 decidandoring, distractive-
alignment-to-reference-of-thought, 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—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-normacy/postconvergence ontological-veridicality referencing/correction-tool’ (given that this allows for complete/utter understanding by the very
nature of the ontological-normalcy/postconvergence notion, of course in an ‘abstract and evasive caricature’), hence overcoming the illusion-of-the-present/present-consciousness inherent in any (recomposured)-consciousness-awareness-teleology representing the mentally devised state of any registry-worldview/dimension. Postdication is all about an ontological-normalcy/postconvergence institutionalisation/intemporalisation-constraining for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as de-mentation-(supererogatory—ontological—de-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⟨as-to-historiality/ontological-eventfulness]/ontological-aesthetic-tracing<-perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩ 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
comprehension-thinking (organicism /'intemporal-prioritisation-of- reference-of-thought’–as-conflatedness -or-ontological-reprojecting/longness-of-register-of– meaningfulness-and-teleology )-ontologising from the prospective registry-worldview/dimension’. For instance, where a positivist mind might see a forest as a subject of scientific inquiry/understanding, a non-positivist/medieval mindset/ reference-of-thought might rather see a mentally unconscious man going into the ‘evil forest’. Such ‘existential parochial perspectives’ will arise anyway from procrysticism viewed from deprocrysticism, though of a different nature than the example expressed above. In that sense, the deprocrystic mind might actually seem ridiculous in the procrptic 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 deprocrystic 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–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–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/supranatural/sublimation/supernatural (procrysticism) to avoid dividing its meaningful-referencing instead of taking it prospectively (deprocrysticism), 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 \textsuperscript{55} meaningfulness-and-teleology \textsuperscript{7} will refer to the projective conceptualisation of \textsuperscript{55} meaningfulness-and-teleology \textsuperscript{11} 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 \textsuperscript{14} de-
mentation-\{supererogatory\-ontological\-de-mentation-or-dialectical\-de-mentation—stranding-or-attributive-dialectics\} of temporal-dispositions-postlogic-backtracking-<iterative-looping-
\textsuperscript{76} set-of-dereifying-hollow-narratives-and-acts'> subknowledging /mimicking-set-of-
narratives, and wrongly leads to their <amplituding/formative\-epistemicity>totalising\-self-
referencing-syncretising-as-straight/candored)' at that registry-worldview\'s/dimension\'s uninstitutionalised-threshold \textsuperscript{102} requiring prospective memetic-reordering. (As a side note, this will explain while ‘referentialism’ in contrast to ‘categorisation’ is the appropriate knowledge-
cadre for such a more or less deconstructive articulation in ontological-
normalcy/postconvergence and suprastructural, as is the case with this paper, by the fact of the need for a requisite ‘habituation-into and repeatability-from-different-textual-meaningfulness-
perspectives’ that is necessary to get-to-and-grasp not only an explanation but critically as well the requisite psychoanalytic-state of a construed existential psychoanalytic ontological form, in full blossoming of the transcending dimension, as ontological meaningfulness.) Finally, it is just a matter of fact going by the institutional-cumulation/institutional-recomposure-(as-to-
\textsuperscript{45} historiality/ontological-eventfulness \textsuperscript{37}/ontological-aesthetic-tracing-<perspective\-ontological-
normalcy/postconvergence-reflected-`epistemicity-relativism’>} process that human cross-
sectional mentation-capacity in relation to the intemporal-preservation-entropy-or-contiguity–
meaningfulness (as rather intradimensional or a registry-worldview constructs), and arrives at the
grander notion of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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 with respect to ‘socially-perceived-value
as of social-stake-contention-or-confliction’, rather than how do we over-idealise ourselves and
thus fail to be preemptive (as the ‘human cross-sectional mental equilibrium disposition’, at any
successive transcendence-and-sublimity/sublimation/supererogatory—dementativity/institutionalisation in the ‘human essential notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence> 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-recomposing tool, it doesn’t transform temporal-dispositions which is
the exclusive purview of individual sense of dimensionality-of-sublimating—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and by its very nature is ‘beyond a philosophical transformation
exercise’ as the latter exercise is mainly to ‘construct articulations for secondnaturing’ at best
(articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for
skewing (‘intemporality -asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-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 notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> s as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existentialexistential-contextualising-contiguity–reification/superseding–oneness-of-ontology by 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/superego–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-
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 pedestal ing) 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–deprocripticism registry-worldview and the transcended procrypticism worldview. Postdication as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (postconvergence), as an ontological-reconstituting–as-to-conflatedness psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) (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-supererogation—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 (organicalism/intemporal-prioritisation-of-reference-of-thought’–as-confalatedness –or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology”), and ontologically long in an intemporal/species-possibilities/abstract-eternity-of-being-mental-projection/eudaemonic-contemplation), and their corresponding abstract individuation aetiologies (even though in effect individuals as ‘receptacles of specific individuation aetiologies’ cannot realistically be construed as absolutely tied to low or higher teleologies but rather as tending to accrue towards a specific-individuation-aetiology/characteral-disposition whether of low or higher teleology; hence any such ‘storied/articulated’ absolutely specific-individuation-aetiologies are caricatural of the realistic nature of individuals as ‘receptacles of individuation aetiologies’, though all such storied/narrated specific individuation aetiologies represent the full possibilities of any and all individuals ‘as receptacles of individuation aetiologies’). By ‘higher teleologies’ is meant ‘existential disposition’ which is ‘in essence intemporally preserving solipsistically/emanantly/becomingly’ (and so, by a profound-supererogation disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension reference–
of-thought–categorical-imperatives/axioms/registry-teleology but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating—<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflicatedness/transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling-
in-deferential-formalisation-transference> undermining of recurrent-utter-
uninstitutionalisation and its vices-and-impediments ) –equivocates as of profound-
supererogation to the highest teleologies of universalisation (as percolation-channelling-
in-deferential-formalisation-transference> undermining of ununiversalisation and its vices-and-impediments ) –equivocates as of profound-supererogation to the highest teleologies of Positivism (as percolation-channelling-
in-deferential-formalisation-transference> undermining of non-positivism/medievalism and its vices-and-impediments ) –and prospectively, equivocates as of profound-supererogation to the highest teleologies of notional–deprocrypticism (as percolation-channelling-
in-deferential-formalisation-transference> undermining of procrypticism–or–disjointedness-as-of-reference-of-thought and its vices-and-impediments ). It should thus be noted as such that ‘higher teleologies’ are ‘equivalences of existential’ (in terms–as-of-axiomatic-construct of notional–firstnaturedness—
temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
ormalcy/postconvergence>), 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-<in-deferential-formalisation-transference> the prospect of the transcended-registry-worldview/dimension-with-its-prospective-universal-virtue-over-the-likes-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-<in-deferential-formalisation-transference> 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-<in-deferential-formalisation-transference> of a transcending registry-worldview/dimension as to dimensionality-of-sublimating-amplituding-formative-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ is the higher teleology‘over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality) need for prospective institutionalisation/intemporalisation/transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation necessarily calls upon the (intemporal)-kind that articulated-and-upheld-for-percolation-channelling-<in-deferential-formalisation-transference> 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\textless in-deferential-formalisation-transference\textgreater 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’, and as being notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>. The notion of higher teleologies as such is specific to the human species in holding that beyond just ‘a physical animal passing of specie generational succession’ for survival and optimising-specie-flourishing, with higher teleologies there is ‘an even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-cultural optimising of possibilities of the species towards intemporal virtue as civilisational over temporal vices-and-impediments\textsuperscript{105} (philo-cultural and not cultural, because philosophy notionally supersedes and defines cultural possibilities); and so, by virtue of the exceptional possibility, in time and space, of human transformation/transcendence by philo-cultural skewing (‘intemporality -asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/memetic-reordering with respect to the base physical animal selectivity process (genetics) of the human species generational succession. On other issues of pertinence in the bigger scheme of things: (i) Meaningfulness of notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions. Going by the human ‘institutional-cumulation/institutional-recomposure-{as-to-}historiality/ontological-
eventfulness\textsuperscript{7}/ontological-aesthetic-tracing-\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism}\rangle^* \text{ process involving variously candored/straightness/prelogism and decandored/oblongated/distractive-alignment-to-reference-of-thought-\langle\text{of-apriorising/axiomatising/referencing}\rangle^* \text{ mental-devising-representation of registry-worldviews dependent on which registry-worldview is considered perversion-of-reference-of-thought-\langle\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle^* 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-\langle\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle^* or transcending/superseding, and not necessarily by its veracity/ontological-pertinence. But then given that what allows for the institutional-cumulation/institutional-recomposure-\langle\text{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism}\rangle}\rangle^* \text{-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-\langle\text{imbued—averaging-of-thought-\langle\text{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–nondescript/ignorable–void-with-regards-to-prospective-apriorising-implications}\rangle}\rangle^* 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 ‘profoundly applicative enough’ and more or less cultic (available more or less to a priestly class and poorly universalising in many such slaving-and-class society), such a psychoanalytic liberation percolation-channelling-&lt;in-deferential-formalisation-transference> 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-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-of-reference-of-
thought’s-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-
enunframed/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-of-reference-of-
thought’s-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 preempts—disjointedness-as-of-reference-of-thought, as-to-\textit{amplituding/formative—epistemicity} \textit{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. This highlights that our own location at the backend in reflecting holographically-\textit{conjunctively-and-transfusively} the ontological-contiguity—of-the-human-institutionalisation-process doesn’t dispense us from our own \textit{de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) for prospective transcendental possibilities. Basically, the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling, \textit{percolation-channelling-<in-deferential-formalisation-transference> into an overall relaying defining the human anthropological-continuity or anthropopsychology or institutional-cumulation/institutional-recomposure-\textit{(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}> 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 intemporal longness in secondnaturings 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-framework² conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions–preconverging-or-dementing—apriorising-psychologism underlying the suprastructural and practical introduction of notional–deprocrypticism postconverging-or-dialectical-thinking–apriorising-psychologism rules/principles (postconvergence referentialism entropy of institutionalisation/intemporalisation). The reason for a registry-worldview’s/dimension’s institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from the superstitious/religion, universal-notions/essences, principles-rationalism/positivist-idealism and then rational-realism as of notional–deprocrypticism is that psychoanalytically/memetically/meaningfully the human psyche is inclined/shaped/desires to find an all-in-all-encompassing-response (magic wand) to explain its world, but then realises across institutional-cumulation/institutional-recomposure–⟨as-to–historiality/ontological-eventfulness/ontological-aesthetic-tracing–⟨perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism⟩⟩ that successive introduction of more and more ‘realistic’ conceptualisations enable a grander ontological-primemovers-totalitative-framework² 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—impulse/compulsive-dementing/slantedness/psycopath, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-

normalcy/postconvergence> in principle and preempting this in principle in its operant conceptualisation, i.e. in principle the deprocriptic reflex is not to simply operate/process logic, it anticipates the verification of soundness of apriorising-registry to establish that this isn’t subknowle...
sublimity/sublimation/supererogatory~de-mentativity is most probably an outrightly blunt/incisive utter construct, and why, because higher institutional-cumulation/institutional-recomposure-(as-to-\(^{45}\) historiality/ontological-eventfulness\(^{37}\)/ontological-aesthetic-tracing-\(<\)perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism’>\) imply higher perversion of ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology^-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are ‘not readily perceived as undermining intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in their ontological-primemovers-totalitative-framework\(^{72}\) and are often wrongly analysed as being intemporally preservational’ but for a very insightful ontological reflecting/perspectivating/highlighting exercise of organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of–’reference-of-thought’–as-confalatedness’-or-ontological-reprojecting/longness-of-register-of–’meaningfulness-and-teleology’) ontological-escalation/aetiologising over threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing\(^{19}\)–apriorising-psychologism; requiring a corresponding intellectually decisive and utter articulation for procryptic-to-deprocryptic crossgenerational deprocryptic transcendence-and-sublimity/sublimation/supererogatory~de-mentativity supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-thinking –apriorising-psychologism, as the procryptic ‘perversion-of–’reference-of-thought’–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’> is weakly graspable in the cross-section of the social-construct for the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to work effectively by ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation as to notional~disjointedness-as-of–’reference-of-thought even though such ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation and
notional-disjointedness-as-of-reference-of-thought might later arise in social integration from institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> following an intellectually utter and decisive articulation, or possibly with successive other such intellectual articulations, of the perpetuation-of-notional–depropycrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Methodologically, it should draw on phenomenological-and-hermeneutic-insights, as with this research paper, and extending into a ‘creative existentialism (full-existential-depth-implications) storying construal’ as the ‘ontologically effective, applicative and operant articulation insight’ to this background phenomenological-and-hermeneutic-insights. Its highlighting of such a transcendence-and-sublimity/sublimation/supererogatory–de-mentativity should be similar to say a literary work like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural-diffusion-from-Western-philosophical-transcendence which positivistic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity integration into the society’s institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> 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–depropycrypticism 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
dementing –apriorising-psychologism/decandoring/distractive-alignment-to reference-of-thought-<of-apriorising/axiomatising/referencing>/dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimension ontological-veridicality ‘as thinking’ or perversion-of reference-of-thought-<as-effectively-apriorising-in nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ‘as preconverging-or-dementing –apriorising-psychologism’ respectively, as is implied in all the transcendence-and-sublimity/sublimation/supercogatory–de-mentativity from recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism, and prospectively perpetuation-of-deprocrypticism. This serves to provide the perspective/reflection to the present positivistic mindset/ reference-of-thought explaining while the ‘seemingly unlikely preconverging-or-dementing –apriorising-psychologism mental-devising-representation of its mind’ at its uninstituionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as procrypticism–or–disjointedness-as-of reference-of-thought so reflected/perspectivated from notional–deprocrypticism is more veridical than its illusion-of-the-present/present-consciousnessas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental ‘postconverging-or-dialectical-thinking –apriorising-psychologism’ representation. In the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-notional–deprocrypticism re-elaborated to a ‘creative existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-and-sublimity/sublimation/supercogatory–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-deprocripticism 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 in-deferential-formalisation-transference 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 ‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> 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\textsuperscript{5} for survival itself with base-institutionalisation will not necessarily have the same adherence effect on the cross-section of the social-construct when it comes to a transcendence-and-sublimity/sublimation/supererogatory-de-mentativity which temporal directness/immediacy for ‘individuals sense of survival-and-flourishing’ is not so obvious but for its abstract ontological veridicality and abstract intemporal transformation implications as is the case with deprocrypticism; but is rendered possible because of the relatively ‘strong preset institutionalisation/intemporalisation percolation-channelling-&lt;in-deferential-formalisation-transference&gt; for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ (on the basis of its untenability/internal-contradiction/internal-incoherence/institutional-constraining generation capacity); more like it would be fair to say that many an abstract and boring scientific efforts do not necessarily appeal temporarily but for the strongly preset institutionalisation/intemporalisation percolation-channelling-&lt;in-deferential-formalisation-transference&gt; 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-&lt;in-deferential-formalisation-transference&gt; 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/supererogation-de-mentativity highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn’t immediately palpable. As in this case human temporal practicality disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold. But then with an increasing cerebral grasp of our nature and our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case with regards to deprocrypticism, and attain prospective knowledge-and-virtue generally. Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality/intrinsic-reality as validated by ontological-primemovers-totalitative-framework. This leads in the instance of ‘perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ to the notion of ‘memetic-corruption or psychoanalytic-misrepresentation of reference-of-thought–categorical-imperatives/axioms/registry-teleology’; requiring a referential ‘memetic reordering/psychoanalytic-unshackling reference-of-thought–categorical-imperatives/axioms/registry-teleology’ for the entropic preservation of intemporality/intrinsic-reality as validated by ontological-primemovers-totalitative-framework. The referential memetism as suprastructural-meaningfulness implying that meaning is in fact a ‘human mental devising construct’ (not inherently ontological or intrinsic-
reality) and it is grounded on its validation/veridicality by its ontological-primemovers-totalitative-framework in showing it is proxying to ‘abstract and inherent ontology/intrinsic-reality/veridicality’ which is a preceding/superseding notion (postconvergence) to our mental devising of meaning; explaining why we adjust our meaning model/memetic-reordering/psychoanalytic-unshackling (soundness-or-ontological-good-faith/authenticity -of-reference-of-thought/candored, and then mentally-oblongated/decandored with respect to new/superseding soundness-or-ontological-good-faith/authenticity -of-reference-of-thought/candored) when the proxying-registry-construct is internally-contradictory and demonstrated to be flawed at successive uninstitutionalised-threshold whether from recurrent-utter-institutionalised to base-institutionalised, ununiversalised to universalised, non-positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism. More than just an exercise of grasping the possibilities of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, it is critical that for future transcendence-and-sublimity/sublimation/supererogatory-de-mentativity we don’t confuse the development of a ‘banal/temporal/averaging-of-temporal-thoughts’ notion in ‘our shortness of the lives of mortals’ (80 or 100 years or so) as defining what is ‘existential idealism/success’ on the basis of such ‘mental shortness’ (which isn’t even solipsistically/emanantly/becomingly the intemporal responsibility for the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather ‘institutionalised and secondnated 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-confaltedness’-or-ontological-reprojecting/longness-of-register-of-‘meaningfulness-and-teleology’ )’s 10 universal projection/intemporality 51 keeps alive the notion of existential idealism/success as long as from its intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through 103 universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional–deprocrypticism (to thwart ‘procrypticism–or–disjointedness-as-of-‘reference-of-thought) and thereafter; the intemporal mind as such projects in an ‘abstract eternity’ 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 105 of successive registry-worldviews can be directly ascribed as corresponding 74 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 02 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 72 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 105 of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowledging /mimicking/perverting positivistic meaningfulness) those
of procrypticism. Virtue is plainly and simply about the-Good/understanding/knowledge-reification\textsuperscript{5}/ontological-primemovers-totalitative-framework\textsuperscript{7} 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\textsuperscript{9}/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\textsuperscript{10} 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\textsuperscript{7}-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\textsuperscript{9}/ontological-primemovers-totalitative-framework\textsuperscript{7} 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 notional--firstnaturedness—temporal-to-
intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—s, i.e. secondnaturings 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—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—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 notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—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 secondnaturting and internalisation. ‘Intemporal and temporal disjuncture’ can equally be analysed as ‘transcendental-or-transdimensional prospective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional meaningfulness for instance respectively as notional-deprocrypticism and as procrypticism (perversion-of reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivism/medievalism meaningfulness. This mutual unintelligibility should not be ‘addressed logically’ actually by the intemporal-disposition or prospective-memetism or
prospective/transcending registry-worldview/dimension as this naively implies both registry-worldviews share the same reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-suprastructural positivism and non-positivism/medievalism reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); wherein it is transversality–of-affirmative-and-unaffirmative–disambiguated–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/reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> of the mortals that we are, in the sense that a cholera epidemic that was to occur say in 100 b.c. Will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; thus naivety will be to strive to syncretise in temporal-and-social-trading our discomfort/unpalatability in construing intrinsic-reality/ontology) to be involved in social-and-temporal-trading with the non-positivism/medievalism mindset/reference-of-thought as inherently all the greater possibilities of grasping a more profound intrinsic-reality/ontology lies with ‘reasoning-through/utterion’ with the prospective memetism of positivism which actual mental-devising-representation of non-positivism/medievalism is as preconverging-or-dementing–apriorising-psychologism
(where the non-positivism/medievalism registry-worldview/dimension is the prior/transcended/superseded intradimensional meaningfulness perspective). The validation arises from the untenability/internal-contradiction/internal-incoherence/institutional-constraining in the long-run of non-positivism/medievalism, as the more profound positivistic meaningfulness takes hold in the-Good/understanding/ontological-primemovers-totalitative-framework institutionalisation percolation-channelling-<in-deferential-formalisation-transference> mechanism. This ontological insight (transversality~of-affirmative-and-unaffirmative–disambiguated~`motif-and-apriorising/axiomatising/referencing” 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/supervolatory–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”–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 institutionalisation percolation-channelling-<in-deferential-formalisation-transference> mechanism. So deterministically and operantly, without any discretion allowed, from the intemporal/ontological perspective, it is a
crossgenerational collapsing/overriding-and-superseding of temporal-dispositions and a registry-worldview/dimension-intradimensional-meaningfulness that is perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation construed in transversality-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ involving reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as the backdrop of new reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposing that enables prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Thus technically, 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-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 reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity, 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–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
reification\textsuperscript{7}/ontological-primemovers-totalitative-framework\textsuperscript{7} conceptualisation. The reason why ontological-normalcy/postconvergence indicates that ‘good-naturedness constructs’ are defective is quite simple as it is based on adhering to a registry-worldview’s/dimension’s institutionalisation temporal–mere-form/virtualities/dereification\textsuperscript{7}/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, which along the institutional-cumulation/institutional-recomposure-(as-to- historicality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) are successively shown to be defective-as-always-being-sub-par-to-intrinsic-reality and defining the uninstitutionalised-threshold\textsuperscript{10}. Virtue and ontology/intrinsic-reality rather lies in the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and not its reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{8}, with the latter only being pertinent in the sense where it relays intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Such a relaying is not within the ambits of good-naturedness constructs but rather the-Good as a continuous refinement of ontological-primemovers-totalitative-framework\textsuperscript{1} that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when ontological-primemovers-totalitative-framework\textsuperscript{7} so reveals it. Thus supposed an individual shows good-naturedness following the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{1}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-uninstitutionalised registry-worldview/dimension that warrants that one simply gets one’s way no matter the situation even if it means committing murder to have some food for oneself and close ones; a good-natured quality that is highly rated for survival in an recurrent-utter-uninstitutionalised setup. That is perfectly within the good-naturedness ambits of a survival-driven registry-
worldview/dimension but prospectively it is the creativeness of the-
Good/understanding/knowledge-reification\textsuperscript{7}/ontological-primemovers-totalitative-framework\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 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\textsuperscript{8},-for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation of recurrent-utter-
uninstitutionalisation. This same fundamental dilemma arises with all other institutionalisations.
For instance, the procrypticism inclination to stick to the reference-of-thought– categorical-
imperatives/axioms/registry-teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation of a positivistic registry-worldview/dimension viewed as deterministic
by projected <amplituding/formative> wooden-language-(imbued—temporal–mere-
form/virtualities/dereification\textsuperscript{8}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}–
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{8})
as-to-how-others-act-in-hollow-constituting<-as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> requiring the-
Good/understanding/knowledge-reification\textsuperscript{7}/ontological-primemovers-totalitative-framework\textsuperscript{12}
appreciation that an ontological-primemovers-totalitative-framework\textsuperscript{2} as to existence-
potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity> totalising~renewing-realisation/re-perception/re-
thought, in supererogatory–epistemic-conflatedness\textsuperscript{2} indicating such a perversion-of-
reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

\textsuperscript{1}reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{8},-for-intemporal-
\textsuperscript{2}ontological-primemovers-totalitative-framework\textsuperscript{12}.
as-to-shallow-supererogation”> 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 /ontological-primemovers-totalitative-framework” that carries the mantle of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and not good-naturedness/vague-impression drive which temporal-mimicking (unconscious or conscious) shouldn’t be confused with preserving ontology and virtue. Thus the basic reason for this counter-intuition about the veridical nature of good-naturedness construct is that it is intradimensionally <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag” with the wrong implications of inherently representing the “reference-of-thought–categorical-imperatives/axioms/registry-teleology”",-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the registry-worldview/dimension as absolute intrinsic-reality/ontology without any factoring of intrinsic-reality/ontology ontological-normalcy/postconvergence and suprastructural nature as the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework” does. This fundamentally explains why all prior/transcended/superseded registry-worldview’s/dimension’s present-consciousness/illusion-of-the-present/epistemic-totalising ~self-referencing-syncretising/mirage are necessarily preconverging-or-dementing “–apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite ‘postconverging-or-dialectical-thinking”–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise that enables the existentialism (full-depth-of-existential-implications) deconstructed/’ontologically-reconstituted’ becoming of the
normalcy/postconvergence-reflect-epistemicity-relativism 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/intelligibilitysetup/measuringinstrument or (prospective) existentialism/full-depth-of-existential-implications, i.e. the overall enterprise is about deconstruction/ontological-reconstituting–as-to-conflatedness -towards-intrinsic-reality wherein existence-defines-essence (along Sartrean existence-precedes-essence or existence-meeting-essence), as it is existentialism which is the ‘becoming that defines essence’ with ‘essence-of-meaningfulness being-veridically-in-ontological-reconstituting–as-to-conflatedness’ and not a traditionally naïve ‘wrong hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> perception or construct-of-essence-of-meaningfulness-in-an-abstract-classification-scheme-which-is-out-of-existential-contextualising-contiguity that is usurpable/impostored by mere form. This is the veridical ontological depth of mental-devising-representation/psychological-representation/(recomposured)-consciousness-awareness-teleology informed by the de-
prospective superseding/transcending), and this is rightfully transcended/superseded by the
‘postconverging-or-dialectical-thinking’–apriorising-psychologism’/soundness-or-ontological-
good-faith/authenticity–of-reference-of-thought–institutional-cumulation/institutional-
 recomposure–(as-to–‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing–
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>) by
reflecting/perspectivating/highlighting their rightful/veridical ‘preconverging-or-dementing’–
apriorising-psychologism registry-teleology-mentation that articulates transdimensionally
successive existentialisms/full-depths-of-existential-implications disposition’ with the rightful
implication of the transcendability of these respective institutional-cumulation/institutional-
 recomposure–(as-to–‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing–
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>)
(given the rightful prospective superseding/transcending of their ‘failing/not-upholding–<as-of-
apriorising/axiomatising/referencing> and ontologically-wrong’–reference-of-thought–
categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation; as going by the bigger scheme for absolute grasp of
intrinsic-reality/ontology in cumulation/recomposuring from-utter-institutionalisation-to-
deprocrypticism, <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–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’>) are, strictly speaking, rather of
a more-and-more-precise-heuristic-nature in their strive to grasp intrinsic-reality/ontology as-
we-predicate-better-and-more-about-the-world). This ‘existentialism/full-depth-of-existential-
implications paradox’ involving wrongfully intradimensional <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
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
rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation-effect) towards profound-limited-mentation-capacity/longness-of-register-of-meaningfulness/intemporality\(^{-1}\)-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–<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>\). 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\(\leftarrow\)–postconverging/dialectical-thinking\(\rightarrow\)–apriorising-psychologism or \(\rightarrow\) perversion-of-reference-of-thought\(\rightarrow\)–apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation when we are of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(\leftarrow\)–preconverging/dementing –apriorising-psychologism as with the hollow and formulaic narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-consciousness-awareness-teleology\(\leftarrow\)–in-existential-extrication-as-of-existential-
unthought> of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in postlogism\textsuperscript{7} (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness). Unlike the ‘notion of agreement-disagreement’ dealing with soundness/unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{9} 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\textsuperscript{7} 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/des-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-sublating-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 practiced
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 notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (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{26}-or-existential-contextualising-contiguity\textsuperscript{18} with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically-veridical reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since its apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{29} 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{24} of reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’. - As the ‘consciously-slanting-(whether-psychopathic-or-other-postlogic)-temporal-disposition’ disposition which as of the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing–apriorising-psychologism or formulaic-projection/postlogism\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, -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{29} are not ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and hence of unsound/non-veridical reference-of-thought (perversion-of reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation), and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-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-

preconverging/dementing’–apriorising-psychologism’ implies that ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) being prospective given human limited-mentation-capacity-deepening, the prospective registry-worldview in achieving the ontological-prospection ‘is ontologically-veridical and thus dialectically-in-phase as postconverging-or-dialectical-thinking’–apriorising-psychologism’ while the prior registry-worldview inherently failing/not-upholding–as-of-apriorising/axiomatising/referencing> the ontological-prospection ‘becomes non-veridical ontologically and dialectically-out-of-phase as preconverging-or-dementing’–apriorising-psychologism’, and in the broader sense the projective cumulation/recomposuring of limited-mentation-capacity-deepening along such successive dialecticisms of ontological-prospections is what enables the institutionalisation/intemporalisation process by defining human mentation-capacity-limit in a prior reference-of-thought in hollow-constituting–as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (as the new preconverging-or-dementing’–apriorising-psychologism), and the prospective/transcending/superseding reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’). By ‘reflecting a preconverging-or-dementing’–apriorising-psychologism

delineating


delineating

\text{existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity–reification\textsuperscript{106}/superseding–oneness-of-ontology\textsuperscript{107} by \text{maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{108}—unenframed-conceptualisation insight, in postlogic-backtracking–<iterative-looping–set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{109} 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

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following a teleological disposition of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-totalising–in-relative-ontological-completeness as they require that others do not act likewise as the psychopath/postlogic-character or their implications should be limited to a given target or targets and not be implied as totalisingly-entailing, as the fundamental teleology/purpose for articulating them is not intemporal/not-of-totalising-entailment but speaks more of a temporal motive, and in a further suprastructuring construal-(as-of-‘perversion-and-derived’/perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–as-to-uninstitutionalised-threshold–self-referencing-syncretising–and–subtransversality–of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-conflatedness–of-veridical-reference-of-thought-as-prospective-institutionalisation/supratransversality–of-motif-and-apriorising/axiomatising/referencing’) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity–reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight, on the other hand how circumstantially it’s interlocutors unconsciously-or-consciously/wittingly-or-unwittingly by temporal-accommodation-or-interest seemingly in-prelogic supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologismly alignment (as conjoining) to this formulaic slanting-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or postlogic meaningfulness, and so recurrently in conjoining-looping-set-of-narratives to the psychopathic/postlogic-character slantedness-of-meaningfulness postlogic-backtracking–<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>; wherein this rather requires from an ontological/intemporal perspective of threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —

preconverging/dementing —apriorising-psychologism reflection of both the (postlogic-
backtracking-<iterative-looping-`set-of-dereifying-hollow-narratives-and-acts’> —)

psychopathic/postlogic-character and by extension the (‘conjoining-looping-set-of-narratives)
interlocutors, and thus as dialectically-out-of-phase/dialectically-primitive, that is, as they are
involved in the ″perversion-of-″ reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic-
meaningfulness or procrypticism, and beyond just procrypticism, with regards to ″perversion-
of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of all institutional-
cumulation/institutional-recomposure-{as-to- historia?/ontological-
eventfulness} ontology-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’}> in all registry-worldviews
(given that postlogism ″as perverted-outcome-sought-precedes-existentially-veridical-logical-
du?eness is behind all registry-worldviews/dimensions ″perversion-of- reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation″>s whether instigated from a physiological condition or not). This ‘postlogic
denaturing of temporal-dispositions individuations ontological-performance –<including-
virtue-as-ontology> as conjugated-postlogism ‘ is so-inherently linked with the registry-
worldview uninstitutionalised-threshold ″ associated with ″perversion-of- reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation″>, in-recurrent-utter-uninstitutionalisation, ″perversion-of- reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation″>, of-base-institutionalisation or ununiversalisation, ″perversion-of-
″reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation⟩, of-universalisation or non-positivism/medievalism, and
perversion-of reference-of-thought⟨as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩, of-positivism or
procrypticism, and so going by the perversion-of reference-of-thought⟨as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ of their
respective meaningfulness and corresponding reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–
on-ontological-preservation in accordance with human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-
perspective–ontological-normalcy/postconvergence’–existentialism-form-factor. Without the
operational 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’,
the psychopathic/postlogic-character and its interlocutors will, going by the supplanting–
conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—as–apriorising-
psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex, be
engaged/related-to wrongly as being in ontological-contiguity⁄ontological-veridicality instead
of being of notional-discontiguity/epistemic-discontiguity–<shallow-supererogation–of-
mentally-aestheticised–preconverging/dementing —qualia-schema> of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion of
reference-of-thought/meaningful-reference/anchoring-of-meaning/registry-worldview), as
they are emphasising the ‘same-terms-of-expressions (seemingly-same-implied-
meaningfulness)’ without reference to existential reality whereas such a ‘Différance-existential-
transitory-articulation-of-the-protraction-of–perversion-of reference-of-thought⟨as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{96},–of-meaningfulness’ operant technique reflects/perspectivates those ‘same-
terms-of-expressions (seemingly-same-implied-meaningfulness)’ wrongly emphasised with
reference to existential reality (as suprastructuring construal-(as-of-‘perversion-and-derived-
perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}>–as-to-
uninstitutionalised-threshold \textsuperscript{83}-self-referencing-syncretising–and–subtransversality–of-motif-
and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-
conflatedness –of-veridical- reference-of-thought-as-prospective-
institutionalisation/supratransversality–of-motif-and-apriorising/axiomatising/referencing’)
delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existent-
contextualising-contiguity -reification\textsuperscript{84}/superseding–oneness-of-ontology\textsuperscript{19} by \textsuperscript{54}maximalising-
recomposing-for-relative-ontological-completeness\textsuperscript{97}—unenframed-conceptualisation insight
of meaningfulness) and so establishing their notional-discontiguity/epistemic-discontiguity\textsuperscript{97}-
<shallow-supererogation\textsuperscript{96}–of-mentally-aestheticised–preconverging/dementing\textsuperscript{12}–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/existent-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 \textsuperscript{83}reference-of-thought–
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 (as existence-precedes/defines-essence, based on contextualising insight from the precedence of existence as becoming) re-establishes the requisite ontologically-veridical contextualisation of essence-of-meaningfulness by ‘ontologically-reconstituting’/deconstruction of ‘reference-of-thought and meaningfulness that is veridically supplanting—conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking—apriorising-psychologism since it sticks to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by overriding the prior—reference-of-thought—categorical-imperatives/axioms/registry-teleology that is failing/not-upholding—<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with new/prospective—reference-of-thought—categorical-imperatives/axioms/registry-teleology to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and hence implying a state of postconverging-or-dialectical-thinking—apriorising-psychologism that is dialectically-in-phase. Hence the ‘expression of ‘reference-of-thought and meaningfulness in 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-syncretising-and–subtransversality–of-motif-
and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-
conflatedness -of-veridical- reference-of-thought-as-prospective-
institutionalisation/supratransversality–of-motif-and-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’
as allowed by the technique of the ‘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’
enables the disambiguation of the appropriateness of registry-wordview into the shortnesses-of-register-of-meaningfulness/temporal-dispositions and longness-of-register-of-meaningfulness/intemporal-disposition; as the 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-syncretising–and–
subtransversality–of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-
ontological-reconstituting–as-to-conflatedness -of-veridical- reference-of-thought-as-
prospective-institutionalisation/supratransversality–of-motif-and-
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 keeps/upholds the
unenframed-conceptualisation insight of essence-of-meaningfulness) which are: implied-logical-dueness-or-implied-scape (the implied-logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought! So with the psychopath, you don’t watch the logic, you watch out for the apriorising–registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought do protract and an ignorant prelogism mind acting prelogically (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts’. This is known as postlogism or preconverging-or-dementing-integration or compulsive-slanting—preconverging-or-dementing-apriorising or conjugated-
postlogism (whether conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-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\(^\d\))
temporal-dispositions as derived-slanted ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or soundness-or-ontological-good-faith/authenticity-of-reference-of-thought and ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ intemporal-disposition interlocutor, the natural human reflex when a contestation arises is to be supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism as existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at (without putting into question in the very first place the veridical state of the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology with respect to contestation, and by foregoing this it wrongly attributes the implied essence-of-meaningfulness without the insight of existential-contextualisation by simply and wrongly implying that everybody must be of intemporal-disposition and voiding the notion of disambiguating-and-establishing the existential-contextualisation of the-various-characters-states-of-minds/the-various-characters-registries with respect to ontological/intemporal meaningfulness in establishing veridicality in the very first place (whether of temporal-dispositions (conjugated-postlogism\(^\d\)), intemporal-dispositions or postlogism\(^\d\) 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—a priorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology ←<in-existential-extrication-as-of-existent-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 / temporality as social-stake-contention-or-confliction arise varying with regards to the implications of graver and graver temporal consequences (wherein as an archetype elucidation for instance, Socrates or Galileo will strive to keep on preserving intemporality / longness even when the conventional social-stake-contention-or-confliction threaten as they view the perpetuation of the ideas and principles they stood for were more critical for human posterity, but again ‘a sense of intemporality’ may vary from an intellectual nature where for instance an ordinary person may spontaneously save from drowning or defend another or others at risk to themselves, etc., implying that individuals ‘solipsistic or secondnatured philosophies’ with respect to the acuteness of social-stake-contention-or-confliction is more critical in determining their dispositions to preserve-intemporality or fail-intemporality / temporality); thus explaining a same notional and contiguous conceptualisation (rather as a variation of degree and not different notions) construed as notional—firstnaturedness—temporal-to-intemporal-dispositions←so-construed-as-from-perspective—ontological-normalcy/postconvergence> 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\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{51}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{96}–de-mentativity) towards and encourage the intemporal-disposition to preserve-intemporality\textsuperscript{51} over failing-intemporality\textsuperscript{51}/temporal-dispositions of postlogism \textsuperscript{-slantedness (postlogism \textsuperscript{-as perversion-of reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}>,–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\textsuperscript{96} of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance into registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect<-as-Being-or-ontological-or-existential–defect\textsuperscript{85}), and its subsequent conjugation with \textsuperscript{\textsuperscript{5}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–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96} of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance (in the latter case, which are more or less incidental and salvable as just contingent). Further in a ‘dynamic-cumulative-aftereffect of subontologisation’ induced when such defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96} of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance conjugate to (psychopath or other character) instigated postlogism\textsuperscript{77} as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness (a mental-disposition that from its
to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor, the ontological-contiguity—of-the-human-institutionalisation-process where this is skewed (‘intemporality’-asymmetric-subsumption-of-temporality”), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) by deferential-formalisation-transference towards the intemporal (intemporalisation) is actually an artifice (artificial conceptualisation) that is habituated for its relative positive-opportunism with regards to the cross-section of human interest in the middle to long run construed as of ‘de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). However, no institutionalisation construct, going by its implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity alienating ‘present as prior/transcended/superseded ontological-reference conceptualisation’ for ‘future as prospective/transcending/superseding ontological-reference conceptualisation’, has ever been acquiesced to socially without resistance even in instance induced by diffusion involving the power dominance of one cultural entity over another, with such resistance being at least in the short-term of a covert nature and of a ⟨amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag nature as well. Resistance is even stronger where transcendental institutionalisation is implied within a same cultural entity. Thus it might just be the case that the more or less itinerating clanic or tribal groups of early humans were the perfect model for a sort of complementary diffusion of transcendentalism that quickly enabled a hominid to achieve the core assets for its perpetuation of civilisation as complex meaningfulness enabled by language and culture. Insightfully as well the possibility of positivism/rational-realism arising in Western Europe was greater by this same mechanism of complementary diffusion of transcendentalism given the mutually feeding diffusionary dynamics across the constitutive feudal entities of Medieval Europe sharing a common referent.
Judaeo-Christian worldview of a ‘relatively weak dogmatism’; and this can be contrasted during or just before the same period with the hegemonic or near-hegemonic governance of China and of the Islamic world ultimately stifling their nascent positivistic inclinations involving the stifling of a potential Chinese age of voyage and trading as it turned inward or the stifling of Islamic learning and science respectively. Equally, anthropological examination of various cultural groups shows that human progress is not a given and that if the appropriate conditions are not satisfied there is nothing that says a given society will fulfil its potential for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and this author thinks that applies to us as of the positivism–procrypticism registry-worldview as we are not beyond ontological-veridicality/intrinsic-reality by mere vague egotistic/self-referential complex but rather as of a lucid contemplation and subjection to insight about prospective ontological-veridicality/intrinsic-reality axiomatic-construal, in much the same way positivism institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity came about. The bigger point here is that while within ‘institutionalised constructs’, there is more or less summative perception of social-functioning-and-accordance—as-of–social-stake-contention-or-conflicton 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–‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence’–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–‘notional–firstnatedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–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–‘notional–firstnatedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, how temporal ‘resistance’ is superseded, the mechanism of percolation-channelling—<in-deferential-formalisation-transference> 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 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 have ‘powerful channels’ that enable individuals to drastically redefine 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 transcension-and-sublimity/sublimation/supererogatory-de-mentativity will certainly highlight why the Encyclopédistes coordinated by Diderot played a relevant role in inducing a domino effect contributing in transforming medieval European societies mindsets into a positive worldview by cynically putting together all the positive knowledge they could muster and disseminating it throughout Europe, and so over the forces of obscurity of the days who understood the implications of such a venture. The fact here as well as with all issues of perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (by the prior relative-ontological-incompleteness-induced—‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism’, as-it-is-thus—‘in-wait’—for—perversion-of—reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ,—or-temporal-preservation-as-pseudointemporality—preservation, say of a medieval mindset/reference-of-thought with respect to a prospective positivistic mindset, as implied by ontological-normalcy), is that there was obviously no mutually common/same reference-of-thought between the Encyclopédistes as positivists and many in the medieval establishment as non-positivists for any mutually intelligible logical exercise. But rather it was a case of transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ wherein the ontological-primemovers-totalitative-framework of positivistic meaningfulness over non-positivism/medievalism ontologically
imposed the positivistic reference-of-thought, as the former elicits untenability/internal-contradiction/internal-incoherence/institutional-constraining in the latter as well as its relative positive-opportunism from its relative ontological effectiveeness such that it ends up being secondnatured further by percolation-channelling-<in-deferential-formalisation-transference>. 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-{implicit-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-<in-deferential-formalisation-transference> thereof, as an objectively engaged intellectual/emancipatory exercise. - As the above circularity/recurrence/repetition/repeatability (of temporal-dispositions acting-recurrently-in-temporal-preservation …) is the basis for the registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect–<as-Being-or-ontological-or-existential–defect> reflected/perspectivated as the perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >
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 of the
prospective apriorising–registry as it elicits by its positive-opportunism—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-protration-of- perversion-of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation>,—of-meaningfulness’ technique which allows essence-of-
meaningfulness to be seen for what it really is 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-and-contextualisation, as can be understood
insightfully by the notion of ‘existence defining/preceding essence’, as existential reality sets up
the veridical contextualisation of analysis that is preemptive of a hollow-form/postlogic
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality'-preservation, with respect to ontological-normalcy, and transcendentally/transdimensionally/interdimensionally this further explains ontological-normalcy/postconvergence as being about representing successive institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness'/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) as of ‘diminishing–human-epistemic-abnormalcy/diminishing–preconvergence’ so that the perspective is one of ‘abnormalcy’, such that the mindset/ reference-of-thought in no institutionalisation including ours/positivistic should be ‘so-complexed’ as to wrongly imply a perspective of ‘its ontological-normalcy’ to be then defining itself as prospectively non-transcendable/unsupersedeable at its uninstitutionalised-threshold", thus being falsely ‘dialectically-unde-mentable/dialectically-unprimitivable and dialectically-un-out-of-phaseable’ while intuitively it appreciates that prior registry-worldviews had been thus-construed in succession to deliver its own; thus speaking of an ‘ontological-bad-faith/inauthenticity’ for the prospective possibilities of the future. - As it is important to grasp that the postlogic/psychopathic characters instigation of conjugated-postlogism /preconverging-or-dementing -integration in the other temporal-dispositions doesn’t mean postlogism/ characters are the causation of the ‘dynamic-cumulative-aftereffect of subontologisation’ that induces the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of a dialectically-out-of-phase/dialectically-primitive registry-worldview as preconverging-or-dementing–apriorising-psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to human limited-mentation-capacity-deepening at that registry-worldview/dimension-level or registry-worldview/dimension as the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing –apriorising-psychologism (or uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), which is ‘in wait’ to be revealed by the registry-worldview’s/dimension’s corresponding postlogism

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 as 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 —

preconverging/dementing –apriorising-psychologism, our condition of not being in ontological-contiguity, ‘not-reflecting-absolute-ontological-pertinence’, as being involved with ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation <amplituding/formative> wooden-language{(imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology<as-of-}
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\(^a\)/shortness with human temporality\(^b\). 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\(^c\) 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\(^d\)/ontological-construct/longness-of-register-of meaningfulness-and-teleology\(^e\)) is not-to-come-to-and-construe meaningfulness-and-teleology\(^f\) 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\(^g\)) is ‘necessarily escalated ontologically at a humanity-at-large scale of <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity ~’. This construal is what enables ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) or ontological-
normalcy/postconvergence, and its causality~as-to-projective-totalitative~implications, for explicating-ontological-contiguity on human-subpotency~aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued~notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective~ontological-normalcy/postconvergence~existentialism-form-factor across all the registry-worldviews whether retrospective, present or prospective. In other words, inherent human ontologising-deficiency as implied by ontological-normalcy/postconvergence due to human limited-mentation-capacity-deepening is the inherent reason why humankind has to ‘make-up-for’ (by projection as ‘ontological-reconstituting~as-to-conflatedness/deconstruction) its ontologising-deficiency by renewing its reference-of-thought/ implied-registry-worldview in successions as transcendence-and-sublimity/sublimation/supererogatory~de-mentativity involving a ‘placeholder~setup/mental~devising~representation/mentation/consciousness~awareness~teleology dialecticism’ (‘de-mentation~(supererogatory~ontological~de-mentation~or-dialectical~de-mentation~stranding~or~attributive~dialectics) of reference-of-thought’) that involves prospective/transcending/superseding registry-worldview as ‘postconverging-or-dialectical-thinking~apriorising-psychologism’ which is dialectically~in~phase over prior/transcended/superseded registry-worldview as preconverging-or~dementing~apriorising-psychologism which is dialectically~out~of~phase/dialectically~primitive. With the various registry-worldview/dimensions postlogism's/perverted-outcome~sought~precedes~existentially-veridical~logical~dueness~or~perverted~outcome~sought~precedes~existentially-veridical~logical~dueness~operation perversion~of~reference~of~thought<as~effectively~apriorising~in~nonconviction/madeupness/bottomlining~as~to~shallow~supererogation>s (whether instigating from physiological or enculturated basis) being incidental phenomena (associated with human-subpotency~aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor) emphasising the more fundamental issue of the dialecticism implicated in human transcendence-and-sublimity/sublimation/supерerogation—de-mentativity, and with this dialecticism being the ‘suprastructural insight’ that informs the veracity/ontological-pertinence and handling of all issues of ontological-or-existential-defect/registry-defect/ perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation >/transcendental-dialecticism going by a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’. This differs from issues in relation with existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supерerogation that ‘comes only after the notion of a sound reference-of-thought is established in the first place’ and are intradimensional, and doesn’t put-into-question/imply the soundness/unsoundness of registry/axioms/ontological-reference/contending-reference/meaningful-reference/anchoring-of-meaning/soundness-or-ontological-good-faith/authenticity—of-reference-of-thought-or-soundness-of-mind/registry-worldview, and furthermore are grounded on a same/common reference-of-thought/implied-registry-worldview. Thus if strictly speaking a postlogism phenomenon (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) like a psychopathic disposition is not the causation of a reference-of-thought perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supеrерerogation>, then what is its relevance and pertinence? The fact is with or without postlogism including psychopathic individuations, human limited-mentation-capacity-deepening warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-
contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating the referencing/registering/decisioning or stranding of the implied dialecticism in the social-psyche/collective-consciousness of what is effectively ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’ and what is preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism, with the latter being alienated in the operation of meaningfulness as the new institutionalisation is established. This straightforwardness, directness and definitiveness 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 \textsuperscript{10}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 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\textsuperscript{7} mental-dispositions equally assume a distortional purposefulness with respect to ontologically-veridical-meaningfulness of their own. Postlogically perverted/distorted induced iterability with regards to ontologically-veridical-meaningfulness-and-ontological-reference (as denaturing the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology ) takes the form of ‘denaturing\textsuperscript{15} postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-
enculturation/temporal-endemisation-effect), thus defining the ‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—
preconverging/dementing –apriorising-psychologism’ (as the uninstitutionalised-threshold)
as ‘a-perpetuated-state-in-iterability/iteration’ until the point where social
universal-transparency—{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness}) and untenability/internal-
contradiction/internal-incoherence/institutional-constraining are decisive enough to instigate
prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory–
dementativity, breaking the temporal-dispositions acts-execution/logical-processing defects that
had become registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect<as-
Being-or-ontological-or-existential–defect by temporal-preservation-as-
pseudointemporality–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 due to 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,. Of course, in registry-worldview terms it’s
more than just the individuations of individuals, but rather a dynamic-cumulative-aftereffect
construed at the comprehensive institutionalisation/uninstitutionalised-threshold level.
Basically, by blurring (by way of hollow-constituting–<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> in-iterating alterations or slanting) the
notion that a <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-’reference-of-thought-<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\(^6\)—postconverging/dialectical-thinking –apriorising-psychologism reflex to meaningfulness-and-teleology\(^9\) as of its intrinsicness/essence/ontological-veridicality’ and so directly engages in its kind of pseudointemporality\(^5\), 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\(^5\) 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\(^7\)-<in-existential-extrication-as-of-existential-unthought> -manifestation.


preconverging/dementing\(^1\)-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-existentialextrication-as-of-existential-unthought>-manifestation intradimensionally). This can be highlighted by the fact that from a positivistic perspective, a truly medieval mindset\(^{-}/\)/reference-of-thought at its core is fundamentally and de-mentatively/structurally/paradigmatically of a relative structural-being/ontological-or-existential-defect no matter how ‘good-natured’ we may conceive of it by the mere fact of the ‘spectacularly defective knowledge and virtue implications’ of it not having a positivistic outlook given its medieval relative-ontological-incompleteness\(^{-}/\)-induced,–‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{-}/\)—preconverging/dementing\(^{-}/\)—apriorising-psychologism’, as-it-is-thus–in-wait’-for- perversion-of- reference-of-thought\(<\)-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{-}/\)>,-or-temporal-preservation-as-pseudointemporality\(^{-}/\)-preservation, before even speaking of an issue arising from medieval postlogism\(^{-}/\) like someone coming up with notions and accusations associated with 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/ 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-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) the human mindset/ 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 –apriorising-psychologism (as notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-threshold or 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), its disposition for temporal-preservation-as-pseudointemporality’-preservation (whether instigated postlogicly or arising from enculturated-postlogism’ ) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing –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
successive institutional-cumulation/institutional-recomposure-{as-to–historiality/ontological-
eventfulness''/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>), as ontological-
completeness/ontological-normalcy/postconvergence driven). Taking the case of a nonpositivism/medievalism context as highlighted above at its relative-ontological-incompleteness\textsuperscript{-induced,} \textsuperscript{\textsuperscript{-}threshold of nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{-}preconverging/dementing\textsuperscript{-}apriorising-psychologism\textsuperscript{-}threshold (as-it-is-thus\textsuperscript{-}in-wait\textsuperscript{-}for perversion-of reference-of-thought\textsuperscript{-}as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{-}or-temporal-preservation-as-pseudointemporality\textsuperscript{-}preservation) warranting the positivistic registry-worldview/dimension, we can appreciate that there is a whole gamut of seemingly genuine ontological/being/existential dispositions as social practices within the nonpositivism/medievalism registry-worldview/dimension like alchemy, superstitions, beliefs and other similar social constructions of meaningfulness that from a ‘positivistic angle’ are perfectly caricaturable as nothing but threshold of nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{-}preconverging/dementing\textsuperscript{-}apriorising-psychologism arising from the hollow-constituting\textsuperscript{-}as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation of universalisation’s reference-of-thought\textsuperscript{-}categorical-imperatives/axioms/registry-teleology\textsuperscript{-}as intradimensional existential-decontextualised-transposition (of reference-of-thought\textsuperscript{-}categorical-imperatives/axioms/registry-teleology\textsuperscript{-}universalisation meaningfulness). This is a recurrent dynamism associated with human-subpotency\textsuperscript{-}aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint\textsuperscript{-}imbued\textsuperscript{-}notional\textsuperscript{-}firstnatures\textsuperscript{-}temporal-to-intemporal-dispositions\textsuperscript{-}so-construed-as-from-perspective\textsuperscript{-}ontological-normalcy/postconvergence\textsuperscript{-}existentialism-form-factor across all institutional-cumulation/institutional-recomposure\textsuperscript{-}as-to\textsuperscript{-}historiality/ontological-eventfulness\textsuperscript{-}ontological-aesthetic-tracing\textsuperscript{-}perspective\textsuperscript{-}ontological-normalcy/postconvergence-reflected\textsuperscript{-}epistemicity-relativism\textsuperscript{-}), as at the point of a
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-de-

mentativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of reference-of-thought, and so across the various institutional-cumulation/institutional-

recomposeur-(as-to—historiality/ontological-eventfulness'/ontological-aesthetic-tracing-

<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism'>). 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\textsuperscript{9}> 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 \textsuperscript{9}perversion-of-\textsuperscript{9}reference-of-thought-\textsuperscript{9}as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9}> 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 \textsuperscript{9}it is naïve to operate on the basis of a ‘human transformation on the wrong dependence of our intemporal-disposition as firstnatureness’, thus the reason why we institutionalise as secondnaturing taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing (‘intemporality\textsuperscript{-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) (from shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{9} to longness-of-register-of–meaningfulness-and-teleology\textsuperscript{9} of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the transcendental construct of human virtue, and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/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\textsuperscript{-preservation’ (with respect to themselves in
incidentals of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and temporal-preservation-as-pseudointemporality-preservation endemisation/enculturation are construed and resolved by deferential-formalisation-transference of the intemporal-disposition approach as institutionalisation/intemporalisation. It is only such an intemporal approach that suprastructurally (beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-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 deprocrypticism—or—disjointedness-as-of-reference-of-thought. The fact has always been that throughout the various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking—projective-insights/epistemic-projection-in-conflatedness—of-notional—deprocrypticism-prospective-sublimation) (as longness-of-register-of—meaningfulness-and-teleology) with respect to human social-stake-contention-or-confliction and-confliction and the reason for its conceptualisations to be construed as institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such abstract projection basically would hardly make sense’. The fact is that this intemporal inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of social phenomenal possibilities. Likewise, the hermeneutic/reprojective orientation of this paper takes up such a maximalist approach in understanding phenomena of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation” and more precisely psychopathy and social psychopathy in the social-construct even though from a simplistic temporal perception it may seem at times overblown (very much like in a core medieval setup a positivistic 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’ 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-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation meaningfulness carries an intemproal/longness-of-register-of—meaningfulness-and-teleology and universal coherence that incremental meaningfulness doesn’t, and thus maximalising-recomposuring-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-
institutionalisation-process\textsuperscript{67} successive institutional-cumulation/institutional-recomposure\{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’\}}, with human
ontological development from ‘shallow limited-mentation-capacity\{as of relative
constitutedness\} to deeper limited-mentation-capacity\{as of relative conflation\} reconstrual/reconceptualisation’ and hence it is ontologically-contiguous as a virtue construct
that is self-sustaining. \textsuperscript{64}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{65}—
unenframed-conceptualisation as such is the mental-disposition to uphold
‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\’-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-
onologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking\’- reference-of-thought in relative-ontological-completeness\textsuperscript{67} as depth-of-
thought’) as ‘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 avails
for the development of \textsuperscript{68}reference-of-thought in construing intrinsic-reality/ontology, by its
very intemporal/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{99} principle-driven
nature; hence it thus regenerates new \textsuperscript{68}reference-of-thought—categorical-
imperatives/axioms/registry-teleology \‘-for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation to match developing ‘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. Whereas incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation tends to operate as if at any one instance human meaningfulness is absolutely set (and so rather as a mere form) and thus ”incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation is non-transcendental, and so with reference to the underlying intemporality’/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>superceratory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> at the uninstitutionalised-threshold’/2, speaking fundamentally of the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal–
teleology—to–intemporal (longness-of-register-of—meaningfulness-and-teleology) as of human existential-form-factor. Thus the implication is that the ontological-contiguity—of-the-human-institutionalisation-process succumbs to uninstitutionalised-threshold due to the dynamic-cumulative-aftereffect of human temporality/temporal-dispositions as of shortness-of-register-of–meaningfulness-and-teleology in inducing uninstitutionalised-threshold which can only further be de-mentatively/structurally/paradigmatically resolved by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation recomposre as transcendental-enabling/sublimating/supererogatory-de-mentativity. Basically, incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation relation to meaningfulness as ‘a comprehensive additionality exercise’ thus fails to account for human temporality/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold towards the perversion/derived-perversion of the institutionalisation reference-of-thought or reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—ontological-preservation (whether unconsciously, expediently or consciously), involving flawed-existential-elevation-of–reference-of-thought. This insight equally explains the nature of human progress as the natural mental-reflex is to think that human progress occurs incrementally as an exercise of additionality to the prior reference-of-thought and institutionalisation, which is wrong as human progress is all about our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology 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—unenframed-conceptualisation exercise’ of the same intrinsic-reality-as-ontological-veridicality but with deeper limited-mentation-capacity—as of relative conflation arising from the overall and specific
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 exercise is bound to induce ‘wrongly-projected decontextualising-
unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-
construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation’—preconverging/dementing—apriorising-psychologism as reference-
of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding), in wrong grasp 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’. This further explains why meaningfulness is
effectively an existentialism construct; existentialism in the sense that our limited-mentation-
capacity-deepening 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—nascence, disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality, as a priori over any subsequent elaboration-as-
mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-
existential-contextualising-contiguity 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 rescheduling (as it perpetually recompose to the intemporal as the relative absolute in value and ontology) over —incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation which wrongly falls back to the relatively limited-mentation-capacity-deepening of the temporal presencing-as-if-definitely-set in wrongly construing it as the relative absolute ‘reference-of-thought. Insightfully with respect to the notion of —maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, the law typically operates on the basis of anticipating maximally the possibilities of criminal acts with the anticipation of the maximal possibilities of victimisation from such acts (when it regulates weapons ownership, for example) in effectively construing optimal prevention of criminality in society as a de-mentative/structural/paradigmatic construct that more vitally shapes human action and its ‘effective enforcement’ is actually a minor portion of the de-mentative/structural/paradigmatic construct of law over lawlessness; as it carries an inherent intemporality/longness that is further summonable in improving the law with human ‘shallow limited-mentation-capacity-(as of relative constitutedness) to deeper limited-mentation-capacity-(as of relative conflation) reconstrual/reconceptualisation’. Like all formal constructs it wouldn’t rely on incremental-dispositions or temporal-accommodation of wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable—void'-with-regards-to-
prospective-apriorising-implications that may lead to temporal mobbish dispositions, the fundamental point being that that element of ‘abstraction-of-thought/principled-thought’ is decisive as with all knowledge constructs. Rather the limit of such intemporal thinking is not the 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) 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 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 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 inducing projective-insights and predicative-insights) will become a self-made revolutionary and question the teacher indicating the correct answer to 2+2 as being 4; depending equally on its notional sense of intemporal-projection/longness-of-register-of—meaningfulness-and-teleology relative to temporality/shortness-of-register-of—meaningfulness-and-teleology as to the child’s underlying ‘conception of the ontological-good-faith/authenticity—dementating/structuring/paradigming—seeding/incipient—profound—supererogation,—as—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema’, further explaining in the bigger picture why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation pursuits, apparently unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant ‘social affirming’ that the correct answer is 5, unlike it might be erroneously be thought, the child’s insistence now that the answer is 4 is ‘not truly’ out of the ordinary as with respect to its construal of all other meaning including other additions, the child’s knowledge
and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding–oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the ‘social affirming’ of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding–oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation (enabled obviously by language as well as any human meaning relaying medium like signs, whether active or passive or implied or direct)’. By extension, our consciousness-awareness-teleology as of a solipsistic epistemic/notional~construct is equally the result of our animate-existential-referencing/subjectification as of our existential underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-
commitment 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) which as of derivation ‘intuitively-assigns-and-accrues projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’, and existentially so as of our ‘social framework of intersolipsistic deambulation’. So there is no medium for intersolipsism but for the fact of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in-supererogatory–epistemic-conflatedness accruing to each individual, implying our limited-mentation-capacity enables us at any given phase of our existence to mutually be able to ‘solipsistically reference a common sense of inherent existential-reality’, and so increasingly as of our common species, common registry-worldviews, common communities, common institutions and common personhoods and socialhood; and so, however ontologically-veridical our ‘meaningfulness-and-teleology’ within institutionalisation-threshold or as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing —apriorising-psychologism at uninstitutionalised-threshold. This will equally explain why in the rare cases reported in the media of infants abandoned and adopted by animals like dogs and monkeys, such infants often tend to adopt behaviours of the animals as of ‘mutual solipsism or intersolipsism of reference to underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework
and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as the capacity for the infant to act and behave like a human effectively requires its personality development in a mutual solipsism or intersolipsism of underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primum movers-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-
human condition of construal of intrinsic-reality/ontological-veridicality supposedly as knowledge’ across all the successive registry-worldviews/dimensions (including the subjectivity and intersubjectivity in our positivism–procrypticism) with respect to their respectively relative-ontological-incompleteness of reference-of-thought implied uninstitutionalised-threshold. However, without a solipsistic notion of construal of intrinsic-reality/ontological-veridicality as of inherent intrinsic-reality/ontological-veridicality, and so beyond subjectivity and intersubjectivity, arising as of purely ‘solipsistic-and-intersolipsistic insights in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework 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 of-in-existential-extrication-as-of-existential-unthought as implied by subjectivity and
totalitative-framework causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), will largely be jeopardised since the ‘putting-into-question’ as a solipsistic exercise with the possibility of getting at the very core of what is ‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely compromised by a subjectivity and intersubjectivity wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications) mental-disposition. This distinction between subjectivity and intersubjectivity as referencing human condition of construal of intrinsic-reality/ontological-veridicality from solipsism and intersolipsism as referencing human effective/ineffective construal of intrinsic-reality/ontological-veridicality as to ontological-performance—including-virtue-as-ontology, 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 implicited), 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–prologism-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’ perspective 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’ (so-underlying human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications). 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/sublimating 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-sup ererogatory–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/supererogatory—de-mentativity to supersede social-aggregation-enabling as a knowledge and virtue construct. The implication being that there is a contiguity in solipsistic insight as simplistically elucidative in the relatively more simpler experimental framework of natural phenomenon studied by the natural sciences (which practice is categorisation-driven, more like elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity but then with a high risk of inducing virtualities thus explaining the continually reshaping/re-categorisation/re-optimising of experimental content when the virtualities come to be seen as unreal or deficient or suboptimal, and so more critically with the practitioner’s experience tend to be driven heuristically actually as of presencing—absolutising-identitive-constitutedness or conflatedness but such solipsistic insight extends to the more convoluted social phenomenon studied by the social sciences, as well as the phenomenal convoluted equally inherent in scientific domains like quantum-mechanics, as herein contemplated should ideally be understood as of referentialism implied ontological-normalcy/postconvergence epistemic-projection perspective, more like maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation from the most profound of conceptualisation which is intemporality/longness or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, as of inherent superseding—oneness-of-ontology, and so on the basis of the absolute a priori, ‘existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context as to existence—
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, construed as of increasing human limited-mentation-capacity-deepening in the apriorising/axiomatising/referencing of meaningfulness-and-teleology construal’, in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this hermeneutic/reprojective design. Furthermore, solipsism will equally explain why human meaningfulness-and-teleology is developed rather by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation of the same superseding–oneness-of-ontology as of our limited-mentation-capacity-deepening (whereby successive generations take a shot at the superseding–oneness-of-ontology that is existence like Ancient Civilisations like Greece establishing that matter is made up of water, fire, air, earth and ether critically establishing the psyche of matter as composed of basic elements and successive recomposurings right up to our modern day quantum-mechanics recomposing as of historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity–relativism'>), rather than it erroneously being construed as an incremental exercise; as it is only incremental in the literal sense but in the ‘operant sense’ it is an exercise of maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation as of transversality~of-affirmative-and-unaffirmative–disambiguated–'motif-and-apriorising/axiomatising/referencing’ overall reconstruing/reconceptualising rather than just incrementing. This insight is important for critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is to be simply obtained by ‘additioning’ or ‘cumulating’ to prior works rather than the more pertinent insight of amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of a same superseding–oneness-of-ontology that is existence. On the same token, this tautological insight
about the precedingness of existence can be extended to the notion of nothingness with nothingness rather existing in existence as there is no nothingness or for that matter anything out of existence which is ‘conceptually’ emanation-as-to-the-all-defining-ontological-primemovers-totalitative-framework\(^72\)-intercession, with nothingness rather the ‘conceptual devising of the metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) of existence’ with existence conceptually construed in metaphysics-of-presence-(implicit-'nondescript/ignorable–void \(^\cdot\) as-to-\(^\cdot\) presencing—absolutising-identitive-constitutedness\(^\cdot\) ) but then with existence being its very own metaphysics-of-presence-(implicit-'nondescript/ignorable–void \(^\cdot\) as-to-\(^\cdot\) presencing—absolutising-identitive-constitutedness\(^\cdot\) ) and metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) implying that nothingness is likewise tautologically the emanation-as-to-the-all-defining-ontological-primemovers-totalitative-framework\(^72\)-intercession of existence. Basically a nothingness conceptualisation is necessarily and tautologically an existential conceptualisation as ‘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’ which is necessarily ‘the absolute a priori’ (as ‘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') of superseding–oneness-of-ontology/oneness-of-
meaningfulness and just as well the notion of nothingness can’t ‘conceptually’ exist out of the
notion of meaningfulness which references existence and all that is in existence as ontological.
Actually nothingness is rather a ‘constructive tautological device’ as is actually the case with all
human knowledge (mental-devising-representation of teleological reorientation), as it doesn’t
speak of any inherent change in intrinsic-reality but rather of change of human
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-
as-utter-placeholder-setup-ontological-rescheduling-{by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology }, just as the many conceptualisation herein like
the registry-worldviews/dimensions and ontological-contiguity 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 epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology) that is changed’. Technically, the implication is that existence/being cannot be thought outside of human thought/limited-mentation-capacity); as a conclusion driven by the insight that human thought/limited-mentation-capacity in construing existence/being implies human meaningfulness-and-teleology is necessarily of ontological-prime movers-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-frameworkay ‘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—as-of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness-as-to-totalitative-reification\textsuperscript{64}-in-singularisation-as-veridical-epistemic-determinism\textsuperscript{67} \langle\text{amplituding/formative–epistemicity}\rangle\text{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-frameworkay/contingent reconstruals/reconceptualisations of existence/being as of human deepening thought/limited-mentation-capacity so enabled by our capacity for\textsuperscript{14} de-mentation-\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle behind the successive institutional-cumulation/institutional-recomposure-\langle\text{as-to–historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>}\rangle narrowing the framework of human existential contingency, with the further possibility of prospective \langle\text{amplituding/formative–epistemicity}\rangle\text{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-pseudo-temporality-preservation) of the sort: she deserves to be raped 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 transcendentally inherently, as it simply supersedes and skews (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendentally-enabling/sublimating/supererogatory—de-mentativity) ‘meaningfulness-and-teleology’ towards the universal/intemporal as of implication. In other words, ‘maximalising-recomposing-for-relative-ontological-completeness’—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific crimes contexts is effectively what validates the universalism for all other contexts of such specific crimes. ‘maximalising-recomposing-for-relative-ontological-completeness’—unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected‘epistemicity-relativism’), is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that reinvents new reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as a metaphysics-
mentating/structuring/paradigming as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as if such \(<\text{amplituding/formative}>\) 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}>\) arose all by itself whereas a \(^5\) maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition emphasises the human existential tale as of the succession of opened-structures of \(^5\) meaningfulness-and-teleology\(^9\) that account for the possibility of our present and prospectively opened-construct-of—meaningfulness-and-teleology\(^9\) for enabling future possibilities. Even when it comes to the social integration of \(^5\) maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming, it is often the case that such \(^5\) meaningfulness-and-teleology\(^9\) is bound to the denaturing in many ways as of human ordinariness \(<\text{amplituding/formative}>\) 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}>\) temporal extricatory de-mentating/structuring/paradigming concatenation to it, if the requisite percolation-channelling-<in-deferential-formalisation-transference> institutionalisation and formalisation constructs are not priorly attended to. Even such that notions like exceptional, genius, prophesying, etc. associated with \(^5\) maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation mental-dispositions, as recognised by the Niezschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> as ‘derogation to the fact that such \(^5\) maximalising-recomposing-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
transcendental possibilities. On the basis of such hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation circularity, one may perfectly argue that any of the institutionalisations are just as good so long as people are relatively satisfied but such an argument is never made of lower/prior institutionalisations with the implications that its elicitation within a registry-worldview as present is nothing more but an act of 'ontological-bad-faith/inauthenticity', but then a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation was what was in the minds of the Copernicuses, Galileos, Rousseaux, Darwins and the enlightenment Encyclopédistes led by Denis Diderot in cynically vouching for the possibilities of the future of positivism over a non-positivism/medievalism worldview. Such that vague arguments of the type we’ve been living well without such ideas are nothing but avowals of temporal-dispositions poor grasp of how their present institutionalisation came about and future institutionalisation possibilities; since we can project that all humans in recurrent-utter-uninstitutionalisation were recurrent-utter-institutionalised, all humans in ununiversalisation were ununiversalised, all humans in medieval non-positivism were non-positivistic, and by extention (but for the complexes arising from our metaphysics-of-presence-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 criticial 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-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —

ontological-preservation due to their temporal-preservational nature with respect to their own 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
uninstitutionalised-threshold of 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—de-mentativity’, by the possibility for its adherence to ontological-normalcy/postconvergence, and hence the requisite transcendental limited-mentation-capacity-deepening to put the prior/transcended/superseded into question (including and priorly, the transcendental emancipator own’s mentation) for the prospective/transcending/superseding reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging-or-dementing –apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, with no place for its ‘<amplituding/formative—epistemicity>totalising—self-referencing-syncretising’ which is no more than its ‘internal myth/metaphysics’ that has nothing to do with ontological-veridicality/ontological-contiguity. As such, solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening of notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> 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-(implicated-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>) insights as the successive transcendental-enabling/sublimating/supercratory-de-mentativity rules in reflecting holographically-<conjuguatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process yielding in-lockstep the successively more ontologically profound metaphysics-of-presence-(implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness’) construed as the successive institutionalisations as implied by ontological-normalcy/postconvergence’ towards the notional–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
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—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—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—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-
individuations, the registry-worldview/dimension or intradimensional level and the-interdimension/transcendental’. The insight here is that the spontaneous and generalised human
reconstituting–as-to-confalnedness//deconstruction compensating-alteration or realteration of meaningfulness’ of the intemporal-disposition), as the basis of the institutionalisation/intemporalisation processes at registry-worldview/dimension or intradimensional level, and ultimately explaining the transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation level successiveness of institutionalisations (as recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism, and perpetuation-of-deprocrypticism); and so, by ‘a human limited-mentation-capacity-deepening’ recurrence of intemporal projection over the alterity/alteration, in circularity/recurrence/repetition/repeatability by temporality”, and such iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability (as longness-of-register-of–meaningfulness-and-teleology) with the latter ‘distracted/circumvented’ by temporal-preservation-as-pseudointemporality-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-confalnedness//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-confalnedness”). 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-misappropriate-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-
dentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationaising/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-
dentativity)/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 intemporal/ontologically-veridical meaningfulness) is that all issues of \textsuperscript{7}perversion-of-
\textsuperscript{8}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\>
(as opposed to issues of logical-processing-or-logical-implicationation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\), can only be construed as implying ‘a perpetual construct for upholding intemporality -in-preservational-compensation-alterity/alteration over temporality\'-in-preservational-distorting-alterity/alterations’ hence validating the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-normalcy/postconvergence; and that the ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ is wrong, as this simply allows for temporality\'-in-preservational-alterity/alterations to ‘hollow-constitute’ at that supposed ‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’. 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-recomposure-(as-to-\textsuperscript{4}historiality/ontological-eventfulness'/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism'>),
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/ignorable–void ’-as-to-‘ presencing—absolutising-identitive-constitutedness ⟩
(with its illusion-of-the-present/present-consciousness/mirage/epistemic-totalising—self-
referencing-syncretising) and metaphysics-of-absence-⟨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-⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’⟩ 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/ignorable–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
normalcy/postconvergence-reflected-'epistemicity-relativism'> 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).

With respect to the postlogism\textsuperscript{77}-as-of\textsuperscript{10} compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{7} persion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9}> (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-
reification\textsuperscript{8}/superseding–oneness-of-ontology\textsuperscript{2} being (metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-&lt;perspective–ontological-normalcy/postconvergence&gt;)) suprastructuring notional–deprocrypticism reference-of-thought of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such temporally-preservational-as-pseudointemporality preservation iterability-(of-ontological-veridicality)-by-(hollow-constituting-&lt;as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation&gt;)-alteration/alterity associated with psychopathy and social psychopathy takes the form of absolving/fleeting/escaping-reflex–logic wherein the postlogic mindset\textsuperscript{9} reference-of-thought is all about parasitising/co-opting the supplanting–conviction-as-to-profound-supererogation\textsuperscript{9}—postconverging/dialectical-thinking \texthyphen apriorising-psychologism reference-of-thought (registry/meaningful-reference/anchoring-of-meaning/contending-reference/ontological-reference/registry-worldview) by simply projecting and implying false forms of \textsuperscript{9}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} that are not in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so in temporal-preservation-as-pseudointemporality–preservation as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{9}–reification\textsuperscript{9}/superseding–oneness-of-ontology, with the fundamental faulty-mentation-procedure-deception-or-urge being the wrongful validation as supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking \texthyphen apriorising-psychologism of its reference-of-thought in the very first place as in reality the reference-of-thought 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 will be suprastructural to it (or beyond-the-consciousness-awareness-teleology -&lt;in-existentialextrication-as-of-existential-unthought&gt;) of the procrypticism
supererogation\textsuperscript{99}—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{71}-preservation, upon instigation of postlogism\textsuperscript{77}—as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{99} by conjugating to temporal-dispositions inducing ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{99}—defect-<as-Being-or-ontological-or-existential—defect>\textsuperscript{99} or intradimensional’ as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}-reification\textsuperscript{86}/superseding—oneness-of-ontology. This is the abstract foundation that defines registry-worldviews/dimensions uninstitutionalised-threshold \textsuperscript{99}, and so, as fundamentally imbued in human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor which is de-mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness\textsuperscript{98}-induced, ‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{99}—preconverging/dementing \textsuperscript{19}—apriorising-psychologism’, up to notional—deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold \textsuperscript{99} by the mere fact that notional—deprocrypticism psychologism is one that factors in in its (recomposured)-consciousness-awareness-teleology\textsuperscript{99} the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. Thus issues
of perversion-of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > including
postlogism s are more-than-just-and-beyond an issue of a temporal frame of contemplation as
this requires an overall registry-worldview/dimension transcendental de-
mentative/structural/paradigmatic resolution, as of the comprehensive ontologising of
notional-deprocripticism with respect to notional-procripticism, notwithstanding the further
palliative conceptualisation of the necessity of the resolution as of temporal existentialising—
enframing/imprintedness-(as-to- historicity-tracing— in-presencing–
hyperrealisation/hyperreal-transposition) of issues of psychopathy in the present positivistic
registry-worldview. Thus psychopathy and social psychopathy should rather be related to
suprastructurally (as preconverging-or-dementing—apriorising-psychologism consciousness-
awareness-teleology which reference-of-thought is invalid in the very first instance, going by
ontological-normalcy/postconvergence epistemic/notional-projective-perspective for
intemporal-preservation-entropy-or-contiguity—or–ontological-preservation). The nature of
perversion-of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > structural-resolution
is very much in line with human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor which represents that any
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is a secondnatured
institutionalisation/intemporalisation exercise of untenability/internal-contradiction/internal-
incoherence/institutional-constraining on human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

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perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor mental-dispositions ‘induced by social universal-transparency–(transparency-of-totalising-entailing, as-to-entailing–amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness’) of the prior registry-worldview’s/dimension’s unsound reference-of-thought of meaningfulness with respect to that of the prospective registry-worldview’s/dimension’s and the positive-opportunism thereof, and thus undermining human temporal-preservation-as-pseudointemporality–preservation behind the uninstitutionalised-threshold and institutionalisation/intemporalisation secondnaturing; and not as may wrongly be construed as an emanance transformation exercise from temporal-dispositions as shortness-of-register-of—meaningfulness-and-teleology to intemporal-disposition as longness-of-register-of-meaningfulness. This latter point is to highlight that ontological focus should rather be placed on the ‘abstract conceptualisation that enables institutionalisation-as-virtue and not any naïve purported presencing—absolutising-identitive-constitutedness poorly appreciative of dimensionality-of-sublimating—amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, as in the bigger scheme of things the latter is delusional (for an animal whose potency under social-stake-contention-or-confliction is rather as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–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-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> and thus operant perspective of ontologically-dynamic-and-coherent construal/conceptualisation, as a profound superseding–oneness-of-ontology. This is implied in ontological-normalcy/postconvergence, and should be more precisely invigorated in the construal/conceptualisation of the ‘reference-of-thought as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’ as of prospective notional–deprocrypticism
registry-worldview/dimension as metaphysics-of-absence-{implicit-epistemic-veracity-of-
nonpresencing<{perspective–ontological-normalcy/postconvergence}> of the positivism/procrypticism
reference-of-thought metaphysics-of-presence-{implicited-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ’};
implying an ontologically-driven conceptualisation of ‘postconverging-or-dialectical-
thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’ as the prospective psychoanalysis, implying the epistemic-
abnormalcy/preconvergence perspective (preconverging-or-dementing—apriorising-
psychologism’—reference-of-thought) of the prior positivism/procrypticism with respect to
ontological-normalcy/postconvergence perspective of futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology as of prospective notional–deprocrypticism (‘postconverging-
or-dialectical-thinking’—apriorising-psychologism’—reference-of-thought). With ontology-
driven implying that our placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology is just a ‘placeholder-setup’ that
doesn’t has any inherent ontological validity, but is rather as valid as its representation/schedule
of ontology/ontologically-veridical-meaningfulness/intemporality, such that with the insight
of more profound ontology/ontologically-veridical-meaningfulness/intemporality, the
‘placeholder-setup’ as placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology is accordingly rescheduled
psychoanalytically (‘postconverging-or-dialectical-thinking’—psychology or psychology-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—‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—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-setup/mental-devising-representation/mentation/consciousness-awareness-teleology effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology (from the present) but rather, on the basis of ‘prospective reference-of-thought transcendental insights’, it correspondingly implies ‘construing the present as metaphysics-of-present as the
transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation’ to be represented as ‘preconverging-or-dementing’–apriorising-psychologism ‘reference-of-thought’, and so implied by the ‘prospective ‘reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism ‘reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology ⟨in-existential-extrication-as-of-existential-unthought⟩) of the ‘old present’/retrospective as prior. That is it is critical to grasp that ‘de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’ and preconverging-or-dementing’–apriorising-psychologism is never about generating a prospective ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’), but such ‘de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is rather about decentering and preconverging-or-dementing’–apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the present as preconverging-or-dementing’–apriorising-psychologism which becomes ‘old-present’/retrospective as prior’ and dialectically ushering contrastively from that backdrop a new and prospective ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’. This is actually about ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation of the implied prospective meaningful-reference/anchoring-of-meaning/ontological-reference/contending-reference, rather than attempting its elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-
existential-contextualising-contiguity which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior reference-of-thought as veridical. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation being about optimally rescheduling the ‘placeholder-setup’ (as placeholder-setup/mental-devising-representation/mentation) with regards to ontologically-veridical-meaningfulness, on the ontological backdrop of a more profound superseding–oneness-of-ontology construal/conceptualisation of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—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-primemovers-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-veridical/vacuous hollow-constituting—reference-of-thought by postlogism/psychopathic and conjugated-postlogism/preconverging-or-dementing-integration mental-dispositions wrongly being implied as sound reflection of existentialist/ontologically-reconstituting reference-of-thought and thus wrongly implying their ontological-veridicality, and equally avoiding their perversion-of-representation of supplanting–conviction-as-to-profound-supererogation —

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transcendentally/transdimensionally/interdimensionally, as needing a prospective registry-worldview/dimension; for instance, capable of putting in question medieval intradimensional superstition in the first place supersedingly/transcendentally by implying the need for positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or capable of putting into question positivism–procrypticism postlogism -and-conjugated-postlogism in the first place supersedingly/transcendentally by implying the need for notional–deprocrypticism rather than temporalities-drives reciprocal equivalence of procrypticism–or–disjointedness-as-of-referential-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 has the (existentially veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A’s housing project) but rather other interlocutors mainly to undermine A’s business credibility, and so whether B is pathological/psychopathic or postlogicly-enculturated, and supposed some other interlocutors, not only by ignorance but affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation further engaged in such vilifying (as social universal-transparency-{transparency-of-totalising-entailing-as-to-entailing-amplituding-formative-epistemicity}-totalising-in-relative-ontological-completeness) of their mental denaturing disposition is socially opaque); engaging meaningfulness at a same reference-of-thought will wrongly imply that there is an issue of
notional-deprocrypticism registry-worldview ontological point-of-reference (as the deeper superseding–oneness-of-ontology construal/conceptualisation, rather than a transcendent/utter nature in line with intrinsic-reality/ontology, and not incremental). A rule of thumb with maximalising-recomposuring-for-relative-ontological-completeness—one enframed-conceptualisation will be to void the wrongly implied existentialist-as-ontologically-veridical-meaningfulness by perceiving the reference-of-thought of postlogic/psychopathic and conjugated-postlogism /preconverging-or-dementing-integration mental-dispositions as purely non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. Effectively, reality/existence/being as becoming is actually an ‘unwinding elucidation’ model construct. However, since meaningfulness involves an interceding placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as reference-of-thought in relation to intrinsic-reality/ontology and given our limited-mentation-capacity-deepening, there thus tend to develop a mix-up of our representation (with unsound/vacuous/denaturing hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of reference-of-thought–categorical-imperatives/axioms/registry-teleology) when reflecting/perspectivating ontologically-veridical existential reality, such that there is a rule of recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology defined by the uninstitutionalised-threshold which arises de-mentatively/structurally/paradigmatically and accounts for vices-and-impediments. This is more than just a question of acts-execution/logical-processing defects but registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect>, that speaks of the registry-worldview’s/dimension’s inherent relative-ontological-incompleteness—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. That is at the basis of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag nature of a registry-worldview/dimension vices-and-impediment. This is equally why epistemologically-speaking categorisation schemes tend to be incomplete and requiring further re-categorisations and readjustments as rather construed/conceptualised on an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag basis of organisation that isn’t in the full potency for grasping intrinsic reality and requiring further adjustments all along (the whole exercise actually being ‘ad-hoc referentialism’), and why referentialism as previously articulated, though ‘relatively abstract as a notion of representation’ is a conceptualisation basis needing constant insights, it is actually a better conceptualisation scheme of prospective being/becoming notions particularly of an ephemeral nature. Just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology allusions to superstition in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as utterly preconverging-or-dementing—apriorising-psychologism and unintelligible/existentially-suprastructural and being as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional-deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of a procrypticism mindset/reference-of-thought will rather be utterly preconverging-or-dementing—apriorising-
psychologism and unintelligible/existentially-suprastructural of ‘our procrypticism terms of meaningfulness’ and will equally avoiding elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^\text{\textsuperscript{a}}\) recognition of the soundness of our procrypticism—or-disjointedness-as-of-reference-of-thought at the (deprocrypticism) unintemporalised/solipsistic/recomposing/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in other to effectively and adequately reflect the requisite metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing:<perspective—ontological-normalcy/postconvergence>) necessary to act as the referenced/registered/decisioned—psychical-backdrop for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, as implied by de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) as uninstitutionalised-threshold\(^\text{\textsuperscript{a}}\)-suprastructuring de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) that is the mechanism that enables ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-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-suprerogation >,'—of-
base-institutionalisation-as-ununiversalisation, ‘anchoring-of-meaning as positivism’ over nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, of-universalisation-as-non-positivism/medievalism or ‘anchoring-of-meaning as deprocrypticism’ over nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, –of-positivism-as-procrypticism. A ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ will actually be about a novel construal of the social as ‘metaphysics-of-absence-(implicit-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>/postdication of the individual as ‘metaphysics-of-presence-(implicit-'nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness’); with the implication that the concepts and conceptualisations of the individual of the current ‘psychology of qualification and qualification schemes’ are actually and effectively construed by the ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as of an ontological-normalcy/postconvergence cadre and as becoming into the social, for its analytic purposes and framework. ‘Possibly’ this won’t imply ‘doing away’ with concepts and conceptualisations of the current ‘psychology of qualifications and qualification schemes’, but will however be uncompromising with respect to being ontology-driven, and thus ‘possibly’ enable the reconstrual of such psychology concepts as the self, ego, id, etc. in their metaphysics-of-absence-(implicit-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>/postdication (as the existential social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ rather mobilises maximalising-recomposuring-for-relative-ontological-completeness —

At all registry-worldview/dimension-levels, for there to be transcendence-and-sublimity/sublimation/supererogatory–de-mentativity prospectively as the ‘de-
supererogation\textsuperscript{96} or postlogism\textsuperscript{101}, elicitation of its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —

preconverging/dementing —apriorising-psychologism, for instance, the state of being superstitious in non-positivism/medievalism is itself ‘in wait’ for notions-and-accusations-of-sorcery to elicit its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing\textsuperscript{12}—apriorising-psychologism in such a social-setup by corresponding non-positivism/medievalism compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} or postlogism ), whereas the positivistic registry-worldview reference-of-thought has the prospective relative-ontological-completeness\textsuperscript{83}—reference-of-thought for the eliciting of such a notions-and-accusations-of-sorcery threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —

preconverging/dementing\textsuperscript{12}—apriorising-psychologism not to arise. However, as highlighted again previously, the subsequent temporal-preservation-as-pseudointemporality—preservation of a registry-worldview’s/dimension’s subontologisation is largely due to the perpetuating recurrence, as an intradimensional dynamic-cumulative-aftereffect, of such pathological/psychopathic-and-enculturated compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} or postlogism\textsuperscript{101} and conjugated-postlogism /preconverging-or-dementing -integration that undermine and blur recurrently intemporal-disposition supplanting—conviction-as-to-profound-supererogation\textsuperscript{96}—postconverging/dialectical-thinking —apriorising-psychologism to induce social\textsuperscript{103} universal-transparency\textsuperscript{101}—(transparency-of-totalising-entailing—as-to-entailing-<amplituding/formative—epistemicity>totalising—b-in-relative-ontological-completeness ) of the registry-worldview’s/dimension’s ontological/being-construal-defect as unsound \textsuperscript{96}reference-of-thought of meaningfulness and the positive-opportunism\textsuperscript{101} thereof for prospective

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institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
and leading to the registry-worldview’s/dimension’s uninstitutionalised-threshold endemised/enculturated temporal-preservation-as-pseudointemporality—preservation. This aspect of postlogism/preconverging-or-dementing—integration temporal-preservation-as-pseudointemporality—preservation endemisation/enculturation is thus the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound reference-of-thought of meaningfulness, as defined by recurrence and ‘non-transient transcendability’ at the uninstitutionalised-threshold; (in contrast with either a state of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that doesn’t speak of recurrence of perversion/unsoundness of reference-of-thought or an ‘abstract’ state of inherent uninstitutionalised-threshold but which is ‘transiently transcendable’ as it is not in temporal-preservation-as-pseudointemporality—preservation instigated by postlogism—as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-suprererogation). Thus it is the condition of ‘recurrence’ and ‘non-transience’ transcendability arising from postlogism/preconverging-or-dementing—integration that is ontologically relevant for ontological-reconstituting—as-to-conflatedness/deconstruction for prospective transcendability (as it conceptually defines the successive uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism), 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-shallow-suprererogation—preconverging/dementing—apriorising-psychologism (and so-reflected of the registry-worldview’s/dimension’s social-construct of
notional–firstnaturedness—temporal-to-intemporal-dispositions—so construed as from perspectived onto logical-normalcy/postconvergence at its uninstitutionised-threshold defined by recurrence and ‘non-transient transcendability’). Thus subontologisation is induced as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism so-associated with postlogism—and-conjugated-postlogism leading to temporal-preservation, and so at a registry-worldview’s/dimension’s uninstitutionised-threshold defined by recurrence and ‘non-transient transcendability’. The ‘maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation construct’ for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is thus fundamentally grounded on the ‘backdrop’ of the construal of the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing—apriorising-psychologism which is reflected and superseded postconvergently as of supplanting—conviction-as-to-profound-supererogation—
postconverging/dialectical-thinking—apriorising-psychologism in existentially-veridical ontology as shallow to deeper superseding—oneness-of-ontology construal/conceptualisation. The so-reflected ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism and supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism’ is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence-(implicated-‘nondescript/ignorable—void’–as-to–presencing—absolutising-identitive-constitutedness) and metaphysics-of-absence-(implicated-epistemic-veracity-of—nonpresencing—<perspective–ontological-normalcy/postconvergence>), with the capacity of easily reflecting both preconverging-or—dementing—apriorising-psychologism and postconverging-or-dialectical-thinking—
apriorising-psychologism as implied from a renewed human mentation transcendental insights (in reflexivity) about intrinsic-reality/ontological-veridicality. Threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing — apriorising-psychologism implies that at registry-worldview’s/dimension’s uninstitutionalised-threshold at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence (as shallow superseding–oneness-of-ontology construal/conceptualisation) with respect to ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as deeper superseding–oneness-of-ontology construal/conceptualisation), correspondingly the ontological-veridicality of human dispositions is construed as requiring a notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation of reference-of-thought (rather than naively, an assumption of universal human intemporal-disposition as reflected/perspectivated within a functional institutionalised registry-worldview existentialising—enframing/imprintedness—<as-to– historicity-tracing—in-presencing– hyperrealisation/hyperreal-transposition’), with the implication that the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ are actually of disambiguated notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> reference-of-thought and meaningfulness. This broadly sums up the importance of elucidating the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing — apriorising-psychologism when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold as being in epistemic-abnormalcy/preconvergence, as it enables the conceptual articulation of meaningfulness that the ‘perspective of a functionally institutionalised registry-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor speaks otherwise (even though such an axiom of ‘a universal human intemporal-disposition’ is only surreptitiously implied, as a necessary ‘functional pseudo-conceptualisation’ which functionally assumes intemporality/longness to avoid the cumbrous need for disambiguating reference-of-thought of meaningfulness into notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (at any singular instances) ‘within established institutionalised registry-worldview/dimension’ but virtue cannot be assumed beyond the uninstitutionalised-threshold; that is, virtue is de-mentatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation secondnaturing, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a ‘universal positivistic intemporality’ as a functional pseudo-conceptualisation of intemporality/longness ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold wherein procrypticism—or—disjointedness-as-of-reference-of-thought arises our positivistic registry-worldview/dimension can only be qualified as of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> since the requisite intemporalisation-as-institutionalisation as dep_procrypticism—or—preempting—disjointedness-as-of—reference-of-thought secondnaturing is wanting), but virtue should rather be construed as the superseding/transcendental institutionalisation/intemporalisation design/conceptualisation that by inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism in the short run and secondnaturing in the long run enables the prospective registry-worldview/dimension institutionalisation; it is this focus on institutionalisation/intemporalisation that is effectively institutionalisation-as-virtue given that in the succession of human institutional-
cumulation/institutional-recomposure-\{as-to-\} historiality/ontological-eventfulness /ontological-aesthetic-tracing-\{perspective-\} ontological-normalcy/postconvergence-reflected-\{epistemicity-relativism\}\,<\{\}

\{so-construed-as-from-perspective-\} ontological-normalcy/postconvergence 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 notional–firstnatedness—temporal-to-intemporal-dispositions-\{so-construed-as-from-perspective-\} ontological-normalcy/postconvergence\,), however, the notion of ‘consciously-spoken’ as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows the requisite ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring required in fully assuming the reference-of-thought of any prospective registry-
worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply ‘a new psychological orientation as positivistic’ that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, ‘<amplituding/formative–epistemicity>totalising rationalism’ by Descartes based on methodical thinking, ‘universal human rights by Rousseau based on thorough analysis of the human condition, principles explaining physical phenomena by Newton and Leibniz based on physical observation, etc. all speak of a new mindset/’reference-of-thought as a de-mentative/structural/paradigmatic shift that has no complexes and is uninhibited with respect to notions of the old notions of dogmas, alchemies, essences and myths. The fact is that (unlike we may naively reason by reflex from our relatively vantage position at the backend of the institutional-cumulation/institutional-recomposure-{as-to-}historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>} process) this is not spontaneously given, when we consider that many of such emancipators were equally relatively enmeshed with the old psychology like Newton’s involvement with alchemy, for instance. This point to the critical importance of the psychological state of the mind for the very possibility of prospective ontologically-veridical transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘moul itself’ (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) towards a more profound construal/conceptualisation as of that superseding–oneness-of-ontology, however strongly we
might naively believe in our ideas in any given epoch as of its metaphysics-of-presence-
(implicated-‘nondescript/ignorable–void’-as-to-‘presencing—absolutising-identitive-
constitutedness’). Thus metaphysics-of-absence-(implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>) notion of threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism (substituting, to induce ‘a preconverging-
or-dementing—apriorising-psychologism mentation reflex’ in sync with the ontological
perspective, over the same notion as subontologisation as metaphysics-of-presence-(implicated-
‘nondescript/ignorable–void’-as-to-‘presencing—absolutising-identitive-constitutedness’),
which rather wrongly induces ‘a postconverging-or-dialectical-thinking—apriorising-
psychologism mentation reflex’ out of sync with the ontological perspective, thus is subject to
<amplituding/formative–epistemicity>totalising-self-referencing-syncretising/illusion-of-the-
present/present-consciousness/mirage) effectively arises from a maximalist construct in
grasping the salience of a transcending/utter conceptualisation that mirrors the uncompromising
nature of intrinsic-reality/ontology over incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation notional–procrypticism or
notional–disjointedness-as-of-‘reference-of-thought as the natural intradimensional summative
temporal mental-disposition (which speaks of a registry-worldview/dimension relative-
ontological-incompleteness—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, and the need for ontological-
normalcy/prospective-transcendence—in-perpetually-upholding-intemporal-preservation-
entropy—or-contiguity—or—ontological-preservation), which ‘incrementalism-in-relative-
ontological-incompleteness\textsuperscript{4}—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\textsuperscript{9}. In other words, without a \textsuperscript{5}\textsuperscript{2}\textsuperscript{5}\textsuperscript{1}\textsuperscript{1}\textsuperscript{6}\textsuperscript{1}\textsuperscript{1}\textsuperscript{7} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{9}—unenframed-conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity will be possible, as base-institutionalisation is the ultimate \textsuperscript{5}\textsuperscript{2}\textsuperscript{5}\textsuperscript{1}\textsuperscript{1}\textsuperscript{6}\textsuperscript{1}\textsuperscript{7} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{9}—unenframed-conceptualisation construct over a summative mental-disposition of \textsuperscript{9}amplituding-formative-epistemicity\textsuperscript{6} totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} in recurrent-utter-uninstitutionalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, likewise\textsuperscript{10} universalisation is the ultimate \textsuperscript{5}\textsuperscript{2}\textsuperscript{5}\textsuperscript{1}\textsuperscript{1}\textsuperscript{6}\textsuperscript{1}\textsuperscript{7} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{9}—unenframed-conceptualisation construct over a summative mental-disposition of \textsuperscript{9}amplituding-formative-epistemicity\textsuperscript{6} totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} in ununiversalisation enabling the latter’s transcendence-and-sublimity/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\textsuperscript{9}. An ‘existential-decontextualised-transposition (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism defect) of ontology/ontologically-veridical-meaningfulness/intemporality\textsuperscript{11} 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 /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism. Ultimately the purpose of ‘maximalising-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’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (though we can mostly grasp such an insight not from instances of ‘natural intra-society transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ since this takes a longer time to occur and is relatively obscure, but transcendence-and-sublimity/sublimation/supererogatory—de-mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). The implication here is that transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism of the prospective institutionalisation ontological-primemovers-totalitative-framework over its corresponding uninstitutionalised-threshold to put in question the latter’s reference-of-thought—categorical-imperatives/axioms/registry-teleology for the ones of the prospective institutionalisation, and it is only after that that the notion of mutual logical intelligibility arises (it is only after the alchemist ‘psychoanalytically-unshackle’ into a positivistic-inclined mindset/reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a ‘postconverging-or-dialectical-thinking —psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional- recomposuring exercise from the perspective of the prospective chemist). That explain why ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms–as-of-axiomatic-construct of ‘the now temporal mental-disposition reference-of-though’ which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In the bigger scheme of things, it is inevitable that suprastructuring (the conceptualisation that renders de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) relative-mutual-construal of the prospective/superseding/transcending registry-worldview/dimension as deeper superseding–oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended registry-worldview/dimension as shallow superseding–oneness-of-ontology construal/conceptualisation by (suprastructurally) reflecting/perspectivating, beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought> of the prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking’—apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing’—apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of ‘existential-decontextualising-transposition (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’— preconverging/dementing –apriorising-psychologism defect) of ontology/ontologically-veridical-meaningfulness/intemporality’ in operantly grasping such suprastructuring transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/transdimensional/interdimensional construct; as it perpetually upholds ontological-veridicality by its ‘existential-reality’ (not non-veridical/vacuous hollow-constituting–<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—preconverging/dementing–apriorising-psychologism is rather of conceptual metaphysics-of-absence-(implicitied-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>) (meant to ensure a natural maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation to avoid mix-up of reference-of-thought) with such a mix-up arising from the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (whether wittingly or unwittingly) induced subontologisation (in-a-social-dynamism-of-meaningfulness-misappropriation) so-construed as metaphysics-of-presence-(implicitied-nondescript/ignorable–void-as-to-presencing—absolutising-identitive-constitutedness). 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 notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-
universal human intemporal-disposition as metaphysics-of-presence-(implicit
− nondescript/ignorable−void ’−as-to− presencing—absolutising-identitive-constitutedness’) in contrast to a human-subpotency−aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued−‘notional−firstnatures—temporal-to-intemporal-dispositions−<so-construed-as-from-perspective−ontological-normalcy/postconvergence>’−existentialism-form-factor mental-dispositions highlight at uninstitutionalised construct as metaphysics-of-absence-(implicit-epistemic-veracity-of
− nonpresencing−<perspective−ontological-normalcy/postconvergence>) 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\textsuperscript{77} instigates the temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-threshold \textsuperscript{12} even though the state as dynamic-cumulative-aftereffect of temporal-dispositions is in ‘ontological-incompleteness-of-
reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-
hollow-staging-and-performance-so-construed-by-prospective\textsuperscript{24} reference-of-thought, 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{51}-preservation, with respect to ontological-normalcy’ by ‘undermining social \textsuperscript{10} universal-transparency\textsuperscript{24}−{(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{12}−
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\(^\dagger\)-preservation by supplanting–conviction-as-to-profound-supererogation\(^\ddagger\)—postconverging/dialectical-thinking\(^*\)—apriorising-psychologism inclination whether naively conjugating to postlogism\(^\dagger\) as misconstrual or good supplanting–conviction-as-to-profound-supererogation\(^\ddagger\)—postconverging/dialectical-thinking\(^*\)—apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism\(^\ddagger\) 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\(^\dagger\) 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\(^\dagger\)-preservation at its uninstitutionalised-threshold \(^\dagger\). Thus this is the underlying dimensionality-of-sublimating\(^\ddagger\)—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confoundedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation in the psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions--<so-construed-as-from-perspective–ontological-normalcy/postconvergence>--’–existentialism-form-factor across all the institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence–reflected–‘epistemicity-relativism’>) as of human shallow-to-deepening–limited-mentation-capacity,–as-limited-mentation-capacity-deepening\(^\ddagger\) explaining
the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold\textsuperscript{02} (in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with regards to the ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{09} of the prior institutionalisation) which need to be brought to the collective consciousness appraisal for the necessary psychological uninhibitedness/décomplexing enabling prospective deprocripticism. * Ultimately, an ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{11}/deconstruction articulation’ (beyond just conceptualisations as in this paper) for more thorough insights reflective of a ‘suprastructural construal of any given state of uninstitutionalised-threshold\textsuperscript{02} from prospective institutionalisation point-of-reference, such as can be retrospectively implied of non-positivism/medievalism from positivism or prospectively implied of proscripticism from deprocripticism’, will more profoundly involve a ‘storied-construct/ontologically-valid-narration of comprehensive intuitive insight’ grounded on: the construal of temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{19}—preconverging/dementing—apriorising-psychologism (enabling the EXISTENTIAL-TRACING-as-ontological-prime movers-totalitative-framework\textsuperscript{72} of disambiguated notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> and-their-associated \textsuperscript{83} ‘reference-of-thought’, reflecting soundness-or-ontological-good-faith/authenticity–of–reference-of-thought/postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism (as-in-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) over unsoundness-or-ontological-bad-faith/inauthenticity–of–reference-of-thought/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (as-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-entropy/contiguity) non-veridical/vacuous \textsuperscript{83} ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ /‘same-terms-of-expressions/seemingly-same-implied-
meaningfulness’, so-construed insightfully and contextually as existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\(^\text{28}\) -reification\(^\text{9}\)/superseding–oneness-of-ontology\(^\text{39}\) by ‘maximalising-recomposuring-for-relative-ontological-completeness’ – unenframed-conceptualisation, reflecting ‘shallow/temporal superseding–oneness-of-ontology to deeper/intemporal superseding–oneness-of-ontology mental-conceptions teleologies’; from the perspective of a suprastructural superseding/transcending/deeper/intemporal superseding–oneness-of-ontology mental-conception teleology\(^\text{38}\). - As beyond the epiphenomenon of psychopathy and social psychopathy, as it provides a peculiar perspective for insight on human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^\text{99}\) with respect to \(\text{reference-of-thought and meaningfulness; ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’}\) implies preempting—disjointedness-as-of\(^\text{31}\) reference-of-thought,–as-to\(^\text{31}\) <amplituding/formative–epistemicity> growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism. Insightfully, ontological-normalcy/postconvergence establishes beyond human limited-mentation-capacity-deepening that there is a potent and overall oneness/contiguity of ontologically-veridical meaningfulness which transverses and supersedes all other conceptualisations of \(\text{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}{\text{2996}}
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 ‘moultling’ in the middle to long run construed as of de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) into a base-institutionalisation registry-worldview. Such solipsistic insight is the effective ‘transcendental virtue conceptualisation’ that drives ontological-normalcy/postconvergence across all the successive institutionalisations and by that token
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 ’-asto- 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–
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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at uninstitutionalised-threshold states, with a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩’–existentialism-form-factor mental-disposition due to lack of social universal-transparency ⟨transparency-of-totalising-entailing, as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness⟩ about virtue inducing supplanting–conviction-as-to-profound-
supererogation)—postconverging/dialectical-thinking—apriorising-psychologism’) and the secondnaturing of the social-construct (as institutionalisation-as-virtue) including the requisite human psychical pivoting/decentering. In another respect, ontological-consistency as highlighted previously is in coherence with the notion of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, and as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity—reification/superseding—oneness-of-ontology with the implication that ‘the reflected/perspectivated notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ disambiguation’ (at the uninstitutionalised-threshold) as ontological-primemovers-totalitative-framework, underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting—as-to-conflicatedness’/deconstruction realteration over the perpetuating hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation alteration by temporal-dispositions. Fundamentally, a normally institutionalised functional disposition warrants that there is ‘a common/same ontological-reference of ontologically-veridical-meaningfulness’ but this is voided at the uninstitutionalised-threshold where temporal-dispositions become temporally-preservational-as-pseudointemporality-preservation whether by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect (whether beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>), as may arise with postlogism—and-conjugated-postlogism’, with the effective consequence of ‘temporal-to-
intemporal-disambiguated-mental-dispositions’ wherein the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of temporal-dispositions are reflected/perspectivated as rather in temporal-preservation-as-pseudointemporality-preservation ‘amplituding/formative–epistemicity>totalising–self-referencing-syncretising’, with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-teleology) by the intemporal-disposition in construing the ontological-primemovers-totalitative-framework as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-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-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. That is, the uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—ontological-primemovers-totalitative-
framework. It is mainly a ‘Différence-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 notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence 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 notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence individuations mental-dispositions/meaningful-references/ontological-references/contending-references as ontological-entrapment. Such a being/ontological-basis, as described above, of a ‘Différence-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ is in line with and further elucidates the ‘Différence-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, of-meaningfulness’ technique. Going respectively by the Sartrean and Derridean principles for establishing ontologically-veridical-meaningfulness, that is, ‘existence precedes/defines essence’ or ‘there is nothing outside the text’ in evaluating ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with respect to their veridical-ontological ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation in- various-instances as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity–reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation. What is critical to understand here is to distinguish between: (i) recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation basis of meaningfulness that is grounded on grasping that reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are deterministic by virtue of reflecting/perspectivating/highlighting their recurrent context of reality and thus subjects them to ‘ontological-reconstituting–as-to-conflatedness’/deconstruction in upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and (ii) an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity basis of meaningfulness that is purely and wrongly grounded on grasping that ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ are by themselves abstractly deterministic, even as this fail intemporal-preservation-entropy-or-contiguity–or–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 thus subjects meaningfulness to hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. Intemporal-disposition as supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism disposition (whether appropriate/good or inappropriate/poor-or–'poor or bad supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism’) are construed as of the circularity/recurrence/repetition/repeatability delineating existential-
particularly with the postlogic/psychopathic mindset, is to induce or generate or exploit any plausible existential-context-of-reference-narrative to then unleash slanted-and-formulaic hollow existentially-unreal-and-abstract narratives by concurrently-false-premising on the plausible existential-context-of-reference-narrative. In other words, the postlogic/psychopathic individuation character gets that there is a human mental-reflex to grasp ontologically-veridical-meaningfulness on ‘static-or-abstract non-veridical/vacuous-state (abstract ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’) of essence-of-meaningfulness terms, so long as their existential basis is established, including and critically for its purpose, where it is so deceptively implied’, to artificially or opportunistically construe a plausible existential-context-of-reference-narrative which then ‘provides licence’ to articulate existentially-unreal-and-abstract-narratives in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> concurrently-false-premising on the initial plausible existential-context-of-reference-narrative, with the idea that that human mental-reflex will by reflex naively-and-wrongly imply the existential/contextualisation ontological-veridicality of its generated slanted-and-formulaic hollow existentially-unreal-and-abstract-narratives; and so, in terms—as-of-axiomatic-construct of the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought–devolving-as-of-instantiative-context)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology as highlighted priorly. This preconverging-or-dementing–apriorising-psychologism is in contrast with a postconverging-or-dialectical-thinking –apriorising-psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking –apriorising-psychologism) which is always inclined to
ensure that the succession-of-narratives it propounds are tied to successive-instances as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity 'reification''/superseding-
oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-
completeness —unenframed-conceptualisation. Thus, the reason why the ontological construal
(ontological-entrapment) of the postlogic/psychopathic individuation characters and
conjugated-postlogism /preconverging-or-dementing -integration individuation characters is
rather as an intemporal/ontological suprastructuring (implying de-mentation-
(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics)) of their hollow-constituting-as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation of ontologically-veridical-
meaningfulness, as this fail intemporal-preservation-entropy-or-contiguity—or–ontological-
preservation. Going by the example of a medieval setup again as effectively in
<amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-
referentialism-phenomenal-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 and not analogy (epistemic-totalising ~ratio-
contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness′-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-⟨as of constitutedness⟩ towards conflation⟩ from shallow-to-deepening–limited-mentation-capacity-⟨as of limited-mentation-capacity-deepening⟩ with the succession of institutionalisations, but with the non-positivism/medievalism as being lower from our positivistic perspective, thus providing a sound basis of transcendental analytical insight since the positivistic present is in metaphysics-of-absence-⟨implicated-epistemic-veracity-of⟩ nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ with it, in contrast to our more or less blurred disposition to ⟨amplituding/formative–epistemicity⟩ totalising–self-referencing– syncretising/circularity/interiorising/akrasiatic-drag when analysing transcendental issues within our present positivistic/procryptic registry-worldview/dimension as its own metaphysics-of-presence-⟨implicated–nondescript/ignorable–void ⟩-as-to-presencing—absolutising-identitive-constitutedness⟩ problem, if say a totem was to be presented as proof that a targeted individual was a sorcerer (as existential-context-of-reference-narrative) for establishing plausibility for subsequent comprehensive articulation of existentially-unreal-and-abstract-narratives accusing the target of sorcery, a transcendental/utter/intemporal conceptualisation will imply rather a prospective ontological-reference of essence-of-meaningfulness as positivism, with the ontological-normalcy/postconvergence implication of construing not only the accuser as being of ‘medieval mental-perversion/ perversion-of-reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩’ but the temporal-dispositions and overall social-enculturation of that inclination abstractly with respect to metaphorically-a-million-and-one-instances-and-locales/aetiologically/ontological-escalation as a fundamental ontological/being-construal-defect of such a medieval ‘reference-of-thought; noting as well that there is no need
ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing—apriorising-psychologism and its defective ontological-reference of meaningfulness, as acting otherwise like ‘being logical’ with such implied meaningfulness by saying for instance it is not its totem or it does’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 \textit{perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >} as registry-worldview’s/dimension’s-uninstitutionalised-threshold \textit{\textsuperscript{(2)}}-\textit{defect-<as-Being-or-ontological-or-existential-defect> \textsuperscript{7}} (with regards to both postlogism \textsuperscript{77} and conjugated-postlogism \textsuperscript{77}); with the implication that there can’t be mutual contention but rather transversality-\textit{of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’} \textsuperscript{96} wherein the superseding (and ontologically-veridical) \textit{\textsuperscript{(2)}}-\textit{reference-of-thought can only construe of the superseded (and ontologically unsound) as preconverging-or-dementing \textsuperscript{19}–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 \textit{\textsuperscript{(2)}}-\textit{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 \textit{\textsuperscript{(2)}}-\textit{reference-of-thought over temporal \textit{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 \textsuperscript{25} as prospective registry-worldview/dimension structural-resolution of positivism–procrypticism preconverging-or-dementing \textsuperscript{19}–apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/\textit{universal/transcendental/\textit{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–deprocripticism mental-disposition is implied in a procripticism setup. This shows that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological–
normalcy/postconvergence>–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-<in-deferential-formalisation-transference> 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 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 earthly life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is de-mentatively/structurally/paradigmatically responsible for present ‘reference-of-thought to project to the de-mentative/structural/paradigmatic need of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. This further points out that with regards to ‘metaphysics-of-absence—(implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normaley/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/mentation/consciousness-awareness—
teleology works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold of that medieval setup, whether at one moment or another it fails intrinsic-reality/ontologically-veridical-meaningfulness/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, any registry-worldview/dimension as prior wrongly represents that such its registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect> is non-transcendable/unsupersedable by its <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence—(implicated—nondescript/ignorable—void—as—to—presencing—absolutising—identitive-constitutedness )’ thus upholding its soundness-or-ontological-good-faith/authenticity—of—reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect> while the prospective registry-worldview/dimension implying a new reference-of-thought that dementatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect> represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought/preconverging—or-dementing—apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology allusions to superstition in its
amplituding/formative–epistemicity>totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as utterly preconverging-or-dementing—apriorising-psychologism and unintelligible/existentially-suprastructured, a notional–deprocrypticism-placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology of procrypticism–or–disjointedness-as-of-reference-of-thought-mindset/reference-of-thought will rather be construed as decentered and preconverging-or-dementing—anteriorising-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-{implicitied-epistemic-veracity-of-nonpresencing-{perspective–ontological-normalcy/postconvergence}> necessary to act as the referenced/registered/decisioned–psychical-backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, as implied by 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-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) 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-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) 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-
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—and 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’s-reference-of-thought—devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology—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’s-reference-of-thought—devolving-as-of-instantiative-context and even better when mutually of good supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—and apriorising-psychologism (than when one or the other is of ‘poor or bad supplanting—conviction-as-to-profound-supererogation —
postconverging/dialectical-thinking—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-logico-implication—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 compelling–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-subknowleging, 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 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-intemoral-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 reprehension/superseding–oneness-of-ontology by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation that establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with respect to ontologically-veridical meaningfulness and reference-of-thought thus allows for an overall existential/being framework/cadre of ‘non-veridical/vacuous distortion/perversion’ of meaningfulness in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation induced from postlogism/psychopathic and temporal-dispositions-conjugated-postlogism which is wrongly projected as of the recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity reprehension/superseding–oneness-of-ontology by maximalising-recomposing-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’<successive-shifting-of-the-narratives-and-acts-foci’ construed as ‘deception of successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
mentativity’ as non-veridical and dialectically/contendingly out-of-phase, based on absolving/fleeting/escaping-reflex–logic 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\(^1\) -integration dispositions are either progressive (with conjugated-opportunistic/conjugated-exacerbation) or regressive (with conjugated-ignorance/conjugated-affordability) in their hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-}
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-veridical pretence to mutual contention. The nature of how ‘concurrently-false-premising-of-meaning thread/tracing’ arises can equally conspicuously be understood at childhood psychopathy situation wherein the childhood psychopathy blatantly attempts to initiate a dereifying narrative like in the case of spilling water on a chair highlighted before to which if concurred to by the interlocutor will be the basis for the child to assume apparently normal logical contentions but fundamentally based on this distorted deceptive high-point of concurrently-false-premising as of reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology. It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously
explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’
(to confound by not acting 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’>.


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normalcy. This further highlights the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as validating the requisite ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring decomplexifying/uninhibiting demonetating/structuring/paradigming for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology” as of prospective deprocrypticism, in contrast to a ‘wrongly misconstrued “universal human intemporal-disposition nature’ (which is rather a ‘functional construal/conceptualisation’ arising from intemporalisation/institutionalisation within an institutionalised registry-worldview/dimension as secondnatured but not beyond its uninstitutionalised-threshold)” as it will fail to account and register for the ontological/being-construal-defect of the present as procrypticism which should enable superseding for the prospective transcendent institutionalisation secondnaturising as deprocrypticism. This explains how a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology” gives ontological-anchoring for a Derridean metaphysics-of-presence-{implicated-‘nondescript/ignorable–void ’-as-to-’presencing—absolutising-identitive-constitutedness’ } (due to human limited-mentation-capacity-deepening”) propped up by a metaphysics-of-absence-{implicated-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 aporia, ‘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-verificationality/intrinsic-reality, as so enabled by the dialecticism of ‘de-mentation-(supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding–or-attributive-dialectics) of ‘reference-of-thought’ in construing the reference-of-thought and meaningfulness of ‘the prospective’ (of a more intemporal-potency as it further deepens the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—in—

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 sound) reference-of-thought can only construe of the superseded (and
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). It is based on perpetuating the
precedingness/supersedingness/ascendency over reference-of-thought and meaningfulness of
the intemporal-disposition as ontological over the temporal-dispositions; as the latter, going by
human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—notional—firstnatures—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence—existentialism-form-factor are inclined to incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation

wooden-language—<imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications>

(implying incremental/temporal-accommodation meaningful dispositions of postlogism—
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of reference-of-thought- devolving ontological-performance—
<including-virtue-as-ontology> 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, and
worst still when conjugated to postlogism become temporally-preservational-as-
pseudointemporality—preservation or conjugated-postlogism as of circularity/recurrence/repetition/repeatability in existential-transitioning-or-iterability-trace-of-
narratives-as-dots/existential-contextualising-contiguity—reification /superseding—oneness-of-
ontology in contrast to defect—of logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation of the registry-
worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance, and
rather implying a ‘de-mentative/structural/paradigmatic registry-worldview’s/dimension’s-
uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect> that
defines a registry-worldview/dimension as preconverging-or-dementing—apriorising-
psychologism and dialectically-out-of-phase with respect to intrinsic-reality/ontological-
veridicality going by its hollow-constituting—<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> (take the case of the BODMAS
characters highlighted previously where the other characters simply went along calculating
without factoring A’s defect), such that where there is induced derived- perversion-of—
reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation—> when such defect—of logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the
registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-
intemporal-preservation> (with ‘ontological-reconstituting–as-to-conflatedness’/deconstruction more like ‘a making-up for projection’ in transcending as a metaphysics-of-absence-{implicitied-epistemic-veracity-of- nonpresencing-{perspective–ontological-normalcy/postconvergence}> conceptualisation over hollow-constituting-{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as a ‘failing, due to limited-mentation-capacity-deepening’,’ metaphysics-of-presence-{implicitied–‘nondescript/ignorable–void’-as-to- presencing—absolutising-identitive-constitutedness } conceptualisation), forming the very backbone of the human registry-worldview’s/dimension’s institutionalisation/intemporalisation process that is behind the institutional-cumulation/institutional-recomposure-{as-to– historiality/ontological-eventfulness /ontological-aesthetic-tracing-{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}> as it dialectically leaves by the wayside human temporality/shortness and temporal reference-of-thought and meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology implications are utterly different between such a familiar logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and a ‘Différance-disambiguation-of-ontologically-veridical– meaningfulness-and-teleology’ as the latter calls upon de- mentation-(supererogatory–ontological-de-mentation-or-dialectical–de-mentation—stranding- or-attributive-dialectics) in setting up two dialectical reference-of-thought, wherein the one as prior/present/transcended/superseded is preconverging-or-dementing—apriorising-psychologism and the other as prospective/transcending/superseding is postconverging-or-dialectical-thinking—apriorising-psychologism. In other words, ‘Différance-disambiguation-of-ontologically-veridical– meaningfulness-and-teleology’ is dealing with perversion-and-derived–perversion-of-reference-of-thought--as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (at the
uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-
analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or–
ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation —preconverging/dementing—apriorising-psychologism) is all about
articulating the ‘dialectically-in-phase reference’ (which is relatively sound
ontologically/intemporally) over the ‘dialectically-out-of-phase or dialectically-primitive
reference’ (which is relatively unsound ontologically/intemporally). In registry-worldview
terms of notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-
from-perspective–ontological-normalcy/postconvergence> ‘dynamic-cumulative-aftereffect of
subontologisation’, this establishes ontological precedence/supersedingness/ascendency. The
grander insight and answer to the elusive Derridean conundrum is that the full
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity 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-prime movers-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-aporeticism-overcoming/unovercoming’. This is the only basis for establishing the relative ascendency of divergent reference-of-thought (not to be confused with ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation—convincing’ as this by definition will instead make circular references to a prior reference-of-thought that is already established and uncontested in the very first place; thus highlighting the notion that it is the veridicality of the prospective reference-of-thought that precedes and defines the pertinence of an exercise of ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation—convincing’ whereby interlocutors already share this common reference-of-thought, and not the other way around). Such a postconverging-or-dialectical-thinking—apriorising-
psychologism over preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism habituation (at their respective ‘uninstitutionalised-threshold\textsuperscript{22} 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\textsuperscript{19}–apriorising-psychologism’) with regards to the postconverging-or-dialectical-thinking\textsuperscript{19}–apriorising-psychologism and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism dialecticism of meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview’ developed as base-institutionalisation over recurrent-utter-uninstitutionalisation, \textsuperscript{10} 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\textsuperscript{19}–apriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} of itself as postconverging-or-dialectical-thinking\textsuperscript{19}–apriorising-psychologism) as we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of-reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} of our present positivistic registry-worldview as rather preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (as procrypticism–or–disjointedness-as-of-reference-of-thought) from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} as of prospective notional–deprocrypticism higher registry-worldview ontological-completeness-of-reference-of-thought; as in both
instances, the ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ highlights that the prior preconverging-or-dementing—apriorising-psychologism reference-of-thought faces a ‘Heideggerian (engaged)-destruktion’, as it is not about substituting our species but enabling the further development of our same species as institutionalisation/intemporalisation, articulated as a Derridean deconstruction involving ‘ontological-reconstituting—as-to-conflatedness’ of the prospective postconverging-or-dialectical-thinking—apriorising-psychologism reference-of-thought over the hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the prior preconverging-or-dementing—apriorising-psychologism meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural ‘argumentation reflex’/new logical-processing-or-logical-implicitation—supposedly-apriorising-inconviction-as-to-profound-supererogation as ‘prelogic supplanting—conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking—apriorising-psychologism re-engaging reflex’ with respect to the more familiar existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation do not apply with respect to ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’; as the latter is more about an engagement between a prior/transcended/superseded reference-of-thought say in registry-worldview terms like non-positivism/medievalism (which harkens back to its reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as rather hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to its reference-of-thought—categorical-imperatives/axioms/registry-teleology whether these are failing/not-upholding—<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—
veridical—‘meaningfulness-and-teleology’—of ontological-reconstituting—as-to-conflatedness
not only at a registry-worldview/dimension or intradimensional level of hollow-constituting-
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but
also at notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective—ontological-normalcy/postconvergence> individuations level of hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation>, which then allows for disambiguated ontological-primemovers-totalitative-
framework with respect to individuals teleologies as being of any of the various
notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective—ontological-normalcy/postconvergence> individuations (for instance, psychopath
postlogic-backtracking<iterative-looping—set-of-dereifying-hollow-narratives-and-acts>—as-
reflex-fleeting-logic, psychopath’s or postlogic interlocutor conjoining-looping-set-of-
narratives as-reflex-cohering-logic, etc.). This effectively allows for ‘différance
conceptualisation’ of hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-
and-failing-intemporal-preservation> and ontological-reconstituting—as-to-
conflatedness /deconstruction analysis’ of intradimensional phenomena, and rather construed
as of the conflation of the corresponding registry-worldview reference-of-thought
transcendental dialectics. Such a ‘Différance-disambiguation-of-ontologically-veridical—
meaningfulness-and-teleology’ thus goes on to encompass the ‘de-mentation-
(supercerogatory—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
recomposures across all the successive institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism'); due to the inherent/permanent nature of human shallow to profound limited-mentation-capacity-deepening (notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence individuations dispositions) along the successive/snowballing institutional-recomposures 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—notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence—existentialism-form-factor individuations dispositions (as form-factor)' in the 'receptacle' that is an individual in a given 'recomposed-existentialism contextualisation', and as such a given 'recomposed-existentialism contextualisation' harbours other individuals (as receptacles) of their own 'unique incidence' of 'human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence—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/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism) involving the skewing ('intemporality—asymmetric-subsumption-of-temporality', for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory dei-
mentativity) of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-notional–firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalcy/postconvergence—existentialism-form-factor (as human-subpotency–
aporia/undecidability/dilemma/ought-—imbued—
notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence—existentialism-form-factor
individuations dispositions) towards the ascendancy of the intemporal-disposition’s
meaningfulness (longness-of-register-of meaningfulness-and-teleology) as
institutionalisation/intemporalisation, this highlights that ‘Différance-disambiguation-of-
ontologically-veridical—meaningfulness-and-teleology ’ which is rather about perversion-and-
derived—perversion-of—reference-of-thought—as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (as human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—notional–firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalcy/postconvergence—existentialism-form-factor 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> ‘conjugate with and thus pervert intemporal/ontological
meaningfulness’ requiring ‘ontological-reconstituting—as-to-conflatedness’ over their hollow-
constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation>) contrasted to ‘notion of agreement-disagreement’, is a permanent construct for
the ontological/intemporal resolution/skewing of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and in
registry-worldview terms ‘Différance-disambiguation-of-ontologically-veridical–
meaningfulness-and-teleology’ is the mechanism of transcending the registry-worldview
reference-of-thought as ‘ontological-reconstituting—as-to-conflatedness /deconstruction’
articulates better and better ‘reference-of-thought–categorical-imperatives/axioms/registry-
teleology’, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and
is geared exclusively for prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus 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
seconddnaturering 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-
determinacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor will now rather conjugate temporarily
as shortness-of-register-of—meaningfulness-and-teleology or perversion-of—reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>
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–⟨perspective–ontological-
ormalcy/postconvergence-reflected–‘epistemicity-relativism’⟩ thus leads to
notional–deprocrypticism which specificity going by the increasing ‘rational-realism’ of the
institutional-cumulation/institutional-recomposure–⟨as-to–historiality/ontological-
eventfulness⟩/ontological-aesthetic-tracing–⟨perspective–ontological-
ormalcy/postconvergence-reflected–‘epistemicity-relativism’⟩ process is to recognise the
veridicality of this human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-
to-intemporal-dispositions–⟨so-construed-as-from-perspective–ontological-
ormalcy/postconvergence⟩–existentialism-form-factor (as of the intemporal-disposition and
temporal-dispositions of postlogism2– slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of ‘reference-of-thought– devolving ontological-performance’-
<including-virtue-as-ontology>) and construct prospective knowledge factoring it in, as
‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation
but that also factors in how the temporalities will relate to meaning, and be conceptually

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preemptive of human temporality/shortness since human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–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 notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—given our human-subpotency ever limited-mentation-capacity relative to the full-potency of existence as existence-potency~sublimating–nascence, disclosed—form-prospective-epistemic-digression-as-of—amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness ) and avoid articulating knowledge as if the human mentation is by reflex only intemporal of emanance reference-of-thought when in reality it is of—in—notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and so by way of deferential—formalisation-transference and percolation-channelling—in—deferential—formalisation—transference>. Effectively given that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, the determinant nature of intemporal/ontological constructs induced by institutionalisation with respect to social-stake-contention-or-confliction is always bound to elicit two classes of human mental-dispositions with respect to it whether as a temporal extricatory dementating/structuring/paradigming or as an intemporal/ontological/social/species/universal/transcendental/maximalising—
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation—dementating/structuring/paradigmimg, and knowledge-notionalisation is grounded on addressing meaningfulness insightfully in these two respects. The veridical insight to the reality of human-subpotential-apaoria/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional-firstnaturally-rupture-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'—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—ontological-preservation or uninstutionalised-threshold or threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism as basically intemporal—longness is a pathway from base-institutionalisation to universalisation to positivism and prospectively notional—deprocryptism as the fulfilment of ontological-normalcy/postconvergence potency, and any pretence at a positivistic registry-worldview to be non-transcendable (in terms—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-subpotential—apaoria/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional-firstnaturally—rupture-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'—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 notional–firstnaturedness—temporal-to-intemporal-dispositions--<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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-suprerogation 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-suprerogation--of-base-institutionalisation-as-ununiversalisation for its superseding, no
or–disjointedness-as-of reference-of-thought is ‘not a thinking relation’ but a ‘decentering and preconverging-or-dementing’—apriorising-psychologism’ as dialectically-out-of-phase and logically-incongruent) arise because of intermittent/relative universal transparencies induced by knowledge in grasping over recurrent-utter-uninstitutionalisation-recurrency the notion of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,–(as ‘first-level
presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social universal-transparency—{(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) as
positivism/rational-empiricism, and which temporal hollow-constituting-as-disjointedness-as-of-reference-of-thought should lead to preempting-disjointedness-as-of-reference-of-thought,-as-to-referring-as-formative-epistemicity-growth-or-transvaluative-rationalising/transvaluation/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—universal-transparency—(transparency-of-totalising-entailing,-as-to—amplituding/formative-epistemicity—totalising—in-relative-ontological-completeness)—as deprocripticism. 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 focused 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-normaley/postconvergence nature of knowledge’ that is at the basis of misapprehending the complementing as criticisms, as in fact these will actually be
better construed as Extended Rationalism –rationalism, empiricism, subjectivism, realism, idealism, phenomenology, as the fact is none of the latter claims to be ‘irrational’) or less-explicit with Copernicus, Galileo, Darwin, etc. scientific endeavours/postures that ‘invented-and-upheld’ the positivistic psyche/psychical-orientation for our present-day positivistic knowledge form, as the fact is Descartes ‘utterly-thinking-proposition psyche’ is not a given as of its epistemological and ontological implications as to projective dimensionality-of-sublimating —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, 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 teleology⁹⁹ of mindset/.reference-of-thought/(recomposured)-consciousness-awareness-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought
for the prospective knowledge-form/meaningfulness-and-teleology⁹⁹ 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-supererogation⁹⁶; as ‘different institutional-cumulation/institutional-recomposure-(as-to-
historiality/ontological-eventfulness'/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> have their knowledge-form/'meaningfulness-and-teleology³ 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
disjointedness-as-of- reference-of-thought as well as knowledge-notionalisation undermining the prospective denaturing of institutionalisation possibilities as subknowledging. Going by our mirage/illusion-of-the-present/present-consciousness we will possibly think otherwise, but this rather points to how our forerunners felt psychologically when their worlds built of deities and later essences were being put into question by ‘an increasing realism insight’ of an intrinsic-reality that is ontologically given and in ontological-normalcy/postconvergence with respect to us, with the implication that it is our psyche that ‘gives-in’ to intrinsic-reality and not the other way around. As central to an overall Suprastructuralism conceptualisation that subsumes all the transcendental concepts highlighted with regards to grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality, and corresponding perversion-of- reference-of-thought-as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect to ushering in the requisite preempting—disjointedness-as-of- reference-of-thought-as-to-‘amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative- rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere- formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over- non-rules—apriorising/axiomatising/referencing–psychologism that should define and conceptualise the notional–deprocrypticism registry-worldview/dimension (as the effective attainment of ontological-normalcy), is the idea of a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’. Basically, a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ (in defining individual, summative intradimensional and transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-
relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation meaningfulness reference-of-thought), renders suprastructuralism and associated transcendental concepts comprehensively operant (as well as rendering ontologically-pertinent a storied-construct/ontologically-valid-narration enabling a more profound intuitive elucidation of the phenomena reflected by the conceptualisations in this paper) as such a conceptual-scheme effectively construes the reality of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{87} defect in its failing-and-succeeding representation of ontologically-veridical-meaningfulness/intrinsic-reality grasped as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{89}—reification\textsuperscript{88}/superseding—oneness-of-ontology\textsuperscript{89} by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation; with the idea that notional-deprocrypticism existential-contextualising-contiguity\textsuperscript{89}’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 ‘preempting the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism of rational-empiricism/positivising-rules’ is attainable as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{89}—reification\textsuperscript{88}/superseding—oneness-of-ontology\textsuperscript{89} by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation clear delineating, in human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturespace—temporal—
preconverging/dementing ‘—apriorising-psychologism of rational-empiricism/positivising-rules’ as a suprastructural tautological/existential-reference representation of existence/intrinsic-reality/ontology as of inherent ontological-normalcy/postconvergence teleology ’. Thus, such a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ involves, mobilising an ‘ontological-tautologisation/existential-reference conceptual-scheme’ (like a hermeneutics-derived psycho-ontological, bio-ontological,
econo-ontological, mathematico-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology\textsuperscript{72} thus postdicatory (as metaphysics-of-absence-(implicit-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>) conceptualisation), is of ‘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-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{7}, 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\textsuperscript{72}.) 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 dementatively/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-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the superseding drive behind the ‘inventing/creating’ of all human technicalities/mechanical-knowledge refers to the mental-disposition to break from ‘ordinary apathy and constraining framework of secondnatured institutionalisation’ to rearticulate dimensionality-of-sublimating—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection underlying the ‘inventing/creating’ of prospective secondnatured institutionalisation possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. Ultimately and beyond shallow technicalities/professions of presences as has been variously and decisively the case throughout humankind history, the most important philosophical work is the preservation of the human existential tale in prolongation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality by ‘maintaining a contemplative distance/detachment from ordinary human blithe’ susceptible to render ‘meaningfulness-and-teleology a closed-structure (as merely-exploiting-Being-as-of-its-presence-state-with-poor-regards-for-Being-underdevelopment-and-development-potential-construed-as-nihilism as of <amplituding/formative> wooden-language-(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–
by adopting a ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ as ‘looking down upon the value-reference constructs of all successive presences construed as conventioned-aberrations of pure-ontology’ in order to ‘keep agape’ an opened-structure (as developing-Being-potential-over-mere-exploiting-of-presence-state-of-Being-construed-as-antinihilism-or-opened-construct-of—‘meaningfulness-and-teleology’ ) for prospective ‘meaningfulness-and-teleology’; as no registry-worldview/dimension ‘as a product of secondnutured 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 —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection even though the latter does ensue in any case as of notional philosophy. Such ‘dimensionality-of-sublimating’—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness"/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection notional philosophical dispositions’ upholding an opened-construct-of—‘meaningfulness-and-teleology’ to enable prospective institutionalisation as assumed by the Socrates, Aristotles, Avicennas, Mansa-Musas, Zheng-Hes, Buddhas,
Copernicuses, Galileos, Rousseaux, Diderots, Darwins, etc. as ‘inventing’-or-‘creating’-or-
‘upholding’-new-intellection—de-mentating/structuring/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
<amplituding/formative–epistemicity>totalising–self-referencing-
synergetising/circularity/interiorising/akrasia-drag temporal-dispositions’ as
<amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology”–as-of-
‘nondescript/ignorable–void ”–with-regards-to-prospective-apriorising-implications> blithe to
such retrospective-and-thus-prospective insight by their temporal extricatory de-
mentating/structuring/paradigming in distinctive-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—<implicated-
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—<implicated-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/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\textsuperscript{12}, with such a conceptual scheme thus enabling aetiolisation/ontological-escalation. However, with our human limited-mentation-capacity-deepening\textsuperscript{12}, 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\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67}; with such limited-mentation-capacity-deepening\textsuperscript{52} reflected and encapsulated in the operant concept of ‘disjointedness-as-of- reference-of-thought’ misappropriated \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{99} in arrogation (as relative-ontological-incompleteness -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{16}—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\textsuperscript{61}-preservation, with respect to ultimate ontological-normalcy/postconvergence. The <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{66} of ‘disjointedness-as-of- reference-of-thought’ misappropriated meaningfulness-and-teleology\textsuperscript{99} in arrogation are twofold. Firstly, with respect to the nature of human knowledge development as a constant deepening (with augmenting ontological-primemovers-totalitative-framework with respect to intrinsic-reality/ontology/ontologically-veridical-meaningfulness) from a ‘shallow coherent superseding–oneness-of-ontology’ towards a ‘deeper coherent superseding–oneness-of-ontology’ by the institutionalisation dynamism of \textsuperscript{15}de-mentation-(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) inducing ‘placeholder-setup/mental-devising-representation/mentation/consciousness-awareness—
thinking—apriorising-psychologism mental-disposition’ is a ‘purely abstract construct’ of reference-of-thought—categorical-imperatives/axioms/registry-teleology representation of meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s institutionalisation —reference-of-thought where intemporality //longness-of-register-of— meaningfulness-and-teleology has been more or less secondnatured, at its uninstitutionalised-threshold) as this fails to reflect the fact that the same-terms-of-expressions/seemingly-same-implied-meaningfulness have various temporal-to-intemporal conjugations of meaningfulness with regards to ontologically-veridical-meaningfulness when truly reflecting the reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor unlike a naïve foundation wrongly based solely on an intemporal human nature conceptualisation specifically at a registry-worldview’s/dimension’s uninstitutionalised-threshold, and that in all instances, to ensure ontologically-veridical-meaningfulness, this is deduced of recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity—reification/superseding—oneness-of-ontology by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation that is readily available in construing the hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation’ and ‘ontologically-reconstituting/upholding-intemporal-preservation’ trace-of-transitioning-in-existence that ensures perfect grasp of ontologically-veridical-meaningfulness from non-veridical/vacuous constructs of —reference-of-thought—categorical-imperatives/axioms/registry-teleology representation of meaningfulness affirmations (and, specifically with a perversion-of—reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >
looping-set-of-narratives interlocutor, and is what makes it a requisite to construe as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity -reification/superseding–
oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-
completeness —unenframed-conceptualisation. We can’t be certain about the ontological-
veridicality of ‘separate dots as separate narratives’ themselves as the 3 different interlocutors
can all express ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ going
by their mental-dispositions with the latter two, postlogic/psychopathic/postlogic-backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> interlocutor or conjugated-
postlogic/ conjoining-looping-set-of-narratives interlocutor, being deceptive by their mental-
dispositions (recursively with postlogic/psychopathic, progressively with exacerbation/opportunism and regressively with ignorance/affordability). However, we can
ascertain the true motive and ontological-veridicality of the 3 types of interlocutors by the ‘trace
of their dots as separate narratives’ in revealing their true mental-dispositions and motives, as of
the circularity/recurrence/repetition/repeatability as of existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity -reification/superseding–
oneness-of-ontology quickly reveals that however coherent and sound each separate narrative
of the postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
hollow-narratives-and-acts’> interlocutor or conjugated-postlogic/ conjoining-looping-set-of-
narratives interlocutor (particularly as recursive and progressive), the ‘perception-together-in-
succession or as-a-trace’ of their ‘expressed dots as separate narratives’ reveals ‘disjointedness-
as-of- reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’ in arrogation
that shines the light on the fundamental driver/ontological-primemovers-totalitative-
framework of the postlogism /psychopathic and conjugated-postlogism interlocutors as well
as the reality of the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation — preconverging/dementing — apriorising-psychologism whereas the same exercise with supplanting—conviction-as-to-profound-supererogation — postconverging/dialectical-thinking — apriorising-psychologism interlocutor will show a coherence of the trace-of-dots-as-narratives and actually in the case where a supplanting—conviction-as-to-profound-supererogation — postconverging/dialectical-thinking — apriorising-psychologism interlocutor is actually the target of such postlogism—slantedness inducing ‘faulty-mentation-procedure-deception-or-urge’ about the latter, that trace-of-dots-as-narratives from the supplanting—conviction-as-to-profound-supererogation — postconverging/dialectical-thinking — apriorising-psychologism and the postlogic/psychopathic and/or conjugated-postlogic interlocutors will reveal the ontological nature of the ‘faulty-mentation-procedure-deception-or-urge’. The reason why ‘separate dots as separate narratives’ lead to postlogic and conjugated-postlogic faulty-mentation-procedure-deception-or-urge is that their extrapolation is actually an extrapolation of perversion-of-reference-of-thought — as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness as if supplanting—conviction-as-to-profound-supererogation — 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-existential-unthought> manifestation intradimensionally, and so-construed from the perspective of their corresponding superseding/transcending/prospective institutionalisations) as recurrent-utter-uninstitutionalisation preconverging-or-dementing-psyche, ununiversalisation preconverging-or-dementing-psyche, non-positivism/medievalism preconverging-or-dementing-psyche and our uninstitutionalised-threshold as
procrysticism—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-innonconviction/madeupness/bottomlining-as-to-shallow-supererogation is still universally transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-postlogism/preconverging-or-dementing-integration, since it is not spatialising, maturating, and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and acts. Ultimately, this highlights generally that at relative-ontological-incompleteness-induced—threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism’-threshold (as the-relative-ontological-incompleteness—is-inherently-thus—‘in-wait’ for perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or temporal-preservation-as-pseudointemporality—preservation) as so-manifested at the uninstitutionalised-threshold, hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation/extrapolating/inferring to derive essence-of-meaningfulness is not a credible notion with respect to a human animal of notional—firstnatedness—temporal-to-intemporal-dispositions—as-so-construed-as-from-perspective—ontological-normalcy/postconvergence

wherein ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ is bound to be perverted by temporal-dispositions, though within institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation secondnaturing, for instance, with respect to the fact that a medieval postlogic phenomenon like witchcraft cannot be credibly implied both in terms—as-of-axiomatic-construct of eliciting
abstract/extrapolating/inferring hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation nor existential-transitioning/iterability-tracing-of-dots-as-hollow-narratives in our present institutionalised positivistic registry-worldview. Vitally, with regards to postlogism and conjugated-postlogism, it is always about ‘falsely and parasitically/co-optingly’ staking a claim to the reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology to a prospective interlocutor, and so recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/inferring/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social universal-transparency-(transparency-of-totalising-entailing, as-to-entailing-amplituding-formative–epistemicity) 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\(^3\)/longness (longness-of-register-of–meaningfulness-and-teleology\(^3\)) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology\(^7\)/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 \(^9\)), inducing de-mentative/structural/paradigmatic registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{\text{[52]}}\)-defect-<as-Being-or-ontological-or-existential–defect>\(^5\) where such false-retention construed as temporal-preservation-as-pseudointemporality\(^3\)-preservation is rather in conjugated-postlogism \(^7\); with the idea that this ‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of-reference-of-thought’ misappropriated \(^{55}\)meaningfulness-and-teleology \(^9\) in arrogation with respect to ontologically-veridical-meaningfulness as meaningfulness become ‘an exercise in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{\text{[59]}}\)—preconverging/dementing\(^{12}\)–apriorising-psychologism’ (whether-consciously-or-unconsciously), as can be so established as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\(^7\)-reification\(^7\)/superseding–oneness-of-ontology \(^{19}\) by \(^{54}\)maximalising-recomposuring-for-relative-ontological-completeness\(^2\)—unenframed-conceptualisation. This conceptualisation of temporality\(^7\)/shortness as being about failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporality\(^7\)/longness (which perfectly syncs intemporality\(^7\)/longness and temporality\(^7\)/shortness as longness-of-register-of–meaningfulness-and-teleology \(^{19}\) and shortness-of-register-of–meaningfulness-and-teleology\(^9\), beyond just a qualification notion but rather a \(<\text{amplituding/formative–epistemicity}>\text{totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal–}\)
abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity/’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of-’reference-of-thought-’-devolving-as-of-instantiative-context construct), equally perfectly renders the notion of temporality/’shortness and intemporality/’longness operant for a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’. The notion of temporality/’shortness as actually ‘pseudointemporality’ provides a deeper insight to such traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions (specifically, in the moral sense as temporality/’shortness is much more than morality as derived from intemporality/’longness which is about ‘full potency of ontological-and-virtue effectiveness’) by de-emphasising the naïve but wrong intuition that these notions have their own ‘mental-dispositional drives-as-teleology’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-dispositional incapacity for intemporality’ of such individuations induces ‘notional-disjointedness-as-of-reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’ in arrogation (at individuation-level as relative-ontological-incompleteness-induced,- ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism’, as-it-is-thus-‘in-wait’–for- perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’,—or-temporal-preservation-as-pseudointemporality/-preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality’, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology’ as
bad, as evil, as wicked… etc. Now, the consequences of pseudointemporality\(^1\) individuations (postlogism -slantedness, postlogism -slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance -<including-virtue-as-ontology>) are reflected developmentally in the social fabric which is a ‘framework of social-stake-contention-or-confliction’ as the transference, in dynamic-cumulative-aftereffect, of such pseudointemporality\(^1\) 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-'notional--firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. Such a ‘postconverging-or-
dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ 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-\texttt{<conjugatively-and-transfusively>} the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67}, human secondnaturing is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled ‘an animal in many ways’ to emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a developmental understanding of human psychology is necessarily much more than ‘a cultural universe of several decades of modernity’, as it conceives that human psychology is an ongoing active construct such that a ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} 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⟨nonpresencing–<perspective–ontological-normalcy/postconvergence⟩⟩ 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-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^{11}\) (induced by our ‘limited-mentation-capacity as of our relative-ontological-incompleteness\(^{\text{induced,-’threshold-of-nonconviction/madeupness(bottomlining-as-to-shallow-supererogation\(^{11}\)—preconverging/dementing(‘apriorising-psychologism’”)}}\)

apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality in sync with existence ‘speaks of threaded-or-intertwined subsumed referencing of all in existence’ beyond just elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity, thus validating philosophically such approaches in physics as string-theory concepts lending support to the string phenomenology approach. This conceptually implies that the ‘all-in-one/oneness’ (of ontology) implied of existence supersedes our elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity conceptualisations, and while these are ‘mental tools of analysis’ we have in grasping knowledge, as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-deepening as of our relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism’, will often fail to reference the underlying being-construal/existential-reference/existential-tautologisation ‘for a contextualising-contiguity of existence-potency~sublimating–nascence, disclosed from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality that syncs with existential reality’. For instance say in the case of the BODMAS characters highlighted before, where the other characters ignore the given pathological condition in simply operating arithmetic rules, however, the inherence of existential reality will not be superseded simply by such elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity of arithmetic rules in protraction as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existent-reference’, as such arithmetic rules of 
e xtrapolating/constituting/abstracting/deducing/infer ring 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-(implicit -
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-existent-reference’ ) metaphysics-of-absence-(implicit-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”-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/infer ring-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/recomposuring by subtracting 1 from A’s result to existentially
account for its pathological condition). It is thus not a coincidence that a Deleuzian approach
and string phenomenology approaches intuitively develop the same insight about the need for
‘creative-spaces-of-expression/metaphors’ to be able to conceptualise by projective-insights on
topics that critically highlight this more fundamental nature of existential reality as a
contextualising-contiguity of existence-potency—sublimating—nascence—disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality so-construed from the
perspective of our limited-mentation-capacity-deepening 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/infering-of-elucidation-outside-existential-contextualising-contiguity\(^1\) 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/infering-of-elucidation-outside-existential-contextualising-contiguity\(^1\) are not ontologically wrong concepts in themselves as of abstract-construal but are ontologically wrong when implied in lieu of being-construal/existential-reference/existential-tautologisation as this leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Philosophically, this critically brings up the reality of how the ontological-veridicality of an ‘abstract-construal’ and a ‘being-construal’ can be established; going by human limited-mentation-capacity-deepening\(^2\) as of our relative-ontological-incompleteness\(^3\)-induced,\(\ldots\)—preconverging/dementing—apriorising-psychologism’. An abstract-construal is of vague-reference/vague-tautologisation, and is of existential import only as of a being-construal, and is effectively conceptualised by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity\(^1\) and this is ontologically-veridical by abstract-construal/abstractly. Being-construal on the other hand is of existential-reference/existential-tautologisation as of becoming/being (as practically qualified by our consciousness-awareness-teleology\(^4\)). If by mere derivation of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity\(^1\) (given human limited-mentation-capacity-deepening as of our relative-ontological-incompleteness\(^3\)-induced,\(\ldots\)threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^5\).
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism of rational-empiricism/positivising-rules’
should imply ontologically subsuming ‘projective-insights of
imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’-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/dynamic-cumulative-aftereffect’ as of the
ontologically deepest being-construal/existential-reference/existential-tautologisation, and
thus will be the universal nested-congruence of the comprehension of intrinsic-reality,
aesthetics/art-forms and virtue.) In the bigger scheme, we can equally grasp that the
uninstitutionalised-threshold arise from ‘virtuality-or-Being-construal-as-abstract-construal-
as-of-flawed-and-shallow-and-non-veridical-existent-reference’ of the reference-of-
thought—categorical-imperatives/axioms/registry-teleology of corresponding prior
institutionalisations and thus failing/not-upholding—<as-of-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation as threshold-of—nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation —preconverging/dementing—apriorising-psychologism (beyond-the-
consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>
manifestation intradimensionally); wherein temporal-dispositions are involved in temporal-
preservation-as-pseudointemporality—preservation by wrongly elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity their ‘reference-of-thought—categorical-
imperatives/axioms/registry-teleology as ‘virtuality-or-Being-construal-as-abstract-construal—
reference to the comprehensive implications existentially with respect to mental-dispositions along the apriorising-registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, and involving the potency of both consciousness-awareness-teleology representations and implications, for instance, the difference of the reference-of-thought as an alchemist and a chemist is much more than just an on-occasion/incidental difference (difference in abstract-construal) with respect to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity of meaning but carries derived being-construal/existential-reference/existential-tautologisation differences with respect to their consciousness-awareness-teleologies and registry-worldviews/dimensions <amplituding/formative-epistemicity>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-of-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency/sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’ nature and it is about implying a prospective reference-of-thought, rather than just a différance (differentiation) as within the same prior/given reference-of-thought as of a basic abstract-construal. This is one of the reasons for its misapprehension as it implies an overall change in the reference-of-thought of appreciation which ends up putting everything ‘of old/of prior’ into question, contrary to the traditional analytical expectation of selective-or-limited
critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting–as-to-conflatedness\textsuperscript{12} 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\textsuperscript{52} as shallow-mentedation-capacity to deeper-mentedation-capacity ontological-reconstituting–as-to-conflatedness\textsuperscript{12}; generating differing consciousness-awareness-teleology\textsuperscript{99} outcomes of the same existential reality whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposing) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy/diminishing–preconvergence as implied by an ontology-driven ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} scheduling ‘is not inherently sanctimonious’ (the naïve way every registry-worldview tends to relate to its mental-disposition) but is determined and shaped (by way of ‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of \textsuperscript{8}reference-of-thought’) by construed ontological-veridicality. Since it is always about the same existential reality but improving-rather-as-cumulating/recomposing human limited-mentation-capacity-deepening\textsuperscript{52} in ‘engaging the same existential reality and drawing implications thereof’ as human \textless amplituding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder–
setup-ontological-rescheduling—{by-a-renewing-of-apriorising/axiomatising/referencing—
psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology}
<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-
thought,—in-supererogatory—epistemic-confledness already given as ontological-normalcy/postconvergence oneness, and prospectively transcendentally ‘a psychoanalytic-rescheduling from procrypticism—or—disjointedness-as-of—reference-of-thought to
depcrypticism—or—preempting—disjointedness-as-of—reference-of-thought existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-ontological-
completeness—of—reference-of-thought—devolving-as-of-instantiative-context involving
existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very—
ontologically-same-existential-reality ‘preempting the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism of rational-empiricism/positivising-rules’
while intradimensionally it is about an analytical rescheduling ( ‘maximalising-recomposuring-
for-relative-ontological-completeness—unenframed-conceptualisation that ‘decenters the
prior ‘reference-of-thought’ for ‘the centering of the prospective ‘reference-of-thought’). Noting that the ‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-worldviews (utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism) of the corresponding-successive-prospective-institutionalisations-registry-worldviews (of protracted
imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity ‘s-
implications at the individuation-level is that our limited-mentation-capacity, as of our temporal-to-intemporal mental-dispositions, in the construal of intrinsic-reality/ontological-veridicality tends towards temporality/shortness as of constitutedness that ultimately fails hence inducing virtualities. And so, when initially striving to explicate the coherence of a given ontological/being phenomenon or explicating its coherence with other ontological/being phenomena or more profoundly explicating its coherence with the overall existential ontological/being phenomenon. This is inherently-and-intuitively underscored by our underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue for the totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’ such as logic/mathematics/virtue/space/time/historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism>/instantaneity/cogency/methodology (or in the case herein ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence-(implicit–epistemic-veracity-of–nonpresencing–)<perspective–ontological–
normalcy/postconvergence>/Doppler-thinking as it disambiguates human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued
meaningfulness-and-teleology

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation
‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolsipsistic-intercessory-notion/notional~referential-notion/articulation for the <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’ should be construed to compensate for our temporality/shortness disposition associated with constitutedness, with this compensating exercise construed as of ‘presencing—absolutising-identitive-constitutedness’ or more consummately as conflation/conflatedness. This presencing—absolutising-identitive-constitutedness and conflatedness compensation mechanism, given our limited-mentation-capacity for the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology, equally clarifies why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) takes precedence over elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity (as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-
reality/ontology/intrinsic-reality/ontological-veridicality). With regards to logic and by extension mathematics, this equally points out that logic as well as mathematics (and for that matter all other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue like time, space, virtue, historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>, 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\textsuperscript{55} as of ontological-primemovers-totalitative-framework\textsuperscript{65} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity\textsuperscript{68} 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\textsuperscript{13} or conflatedness\textsuperscript{12} ‘intuitively-assign projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ in the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology. That is, these are notions that reflect existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency–sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of–amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought,—supererogatory–epistemic–conflatedness\textsuperscript{10} as of the underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{53} as of ontological-primemovers-totalitative-framework \textsuperscript{7} 3104
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human). Logic is thus about logical axiomatic-construct-incidenting (construed as logic ‘ontological reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and so construed as the enabler of insight or intuition or foresight as of embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework as of ontological-primemovers-totalitative-framework (construed as mathematical ‘ontological reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and so construed as the enabler of insight or intuition or foresight as of embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework (construed as its ‘ontological reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and so construed as the enabler of insight or–
intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework⁷


<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as 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 conflatedness⁷⁲ of ontological/existential-implications; with such ontological/existential-implications construed operantly as of a given deepening/shallow level of human limited-mentation-capacity as human-subpotency existential-extrication-as-of-existential-unthought, construed rather as of the implied given registry-worldview’s/dimension’s⁵⁷ reference-of-thought (given consciousness’s neuterising-induced-or-deneuterising⁸-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-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism> 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-
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 historiality/ontological-eventfulness’/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> 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 metphysics-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–‘notional–firstnatures—temporal–
The contention being that studies and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the 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–dementativity constraining social science’ as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview psychologism should fully enable (rather as an overall grounding of ‘meaningfulness-and-teleology’ that overcomes disjointedness-as-of–reference-of-thought-as-misappropriated-meaningfulness) just as the positivism registry-worldview psychologism relatively enabled an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity natural sciences including an emerging and upcoming social science. Insightfully, this analysis equally underlines that there is a ‘human sense-of-ontology/intersolipsistic-intercession as of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology–
implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-
insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying
supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-
framework as of ontological-primemovers-totalitative-framework
\[<\text{amplituding/}formative–\text{epistemicity}>\text{causality~as-to-projective-totalitative-}\]
implications,-for-explicating-ontological-contiguity and not any notion of vague innateness
besides existentially inherent human-subpotency potential to manifest as human) anchoring the
human in the becoming of existence’ allowing for human subpotent-mimetic-echoness-
derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-
reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression-as-of-<amplituding/\text{formative–epistemicity}>\text{totalising~renewing-realisation/re-}\nperception/re-thought,-in-supererogatory~\text{epistemic-conflatedness} wherein we pivot/decenter
(\text{psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring}) in defining-and-
redefining \text{meaningfulness-and-teleology}; with this sense-of-ontology/solipsistic-
intercession as of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-
implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-
insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying
supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-
framework as of ontological-primemovers-totalitative-framework
\[<\text{amplituding/}formative–\text{epistemicity}>\text{causality~as-to-projective-totalitative-}\]
implications,-for-explicating-ontological-contiguity and not any notion of vague innateness
besides existentially inherent human-subpotency potential to manifest as human) acting as the
fundamental human drive for its being and conceptualisations of any \text{meaningfulness-and-}\n\text{teleology} in existence. Basically, the induced social \text{universal-transparency}-\text{(transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/}formative–\text{epistemicity}>\text{totalising~in-relative-ontological-completeness}>’ of meaningfulness from
‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-
reflecting/perspectivating/highlighting (the corresponding postlogism—and-conjugated-postlogism uninstitutionalised-threshold\textsuperscript{102} persion-of—reference-of-thought—\textasciitilde as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{103} as) ‘procripticism—virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (the—persion-of—reference-of-thought—\textasciitilde as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{103}—of—positivistic-meaningfulness or the—persion-of—reference-of-thought—\textasciitilde as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{103}—of—positivistic-categorical-imperatives-or-axioms-or-registry-teleology— for-intemporal-preservation-entropy—or-contiguity—or—ontological-preservation), as threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{103}— preconverging/dementing—apriorising-psychologism (beyond-the-consciousness-awareness-teleology\textsuperscript{104}—in-existential-extrication-as-of-existential-unthought\textsuperscript{105} manifestation); and so-construed suprastructurally (beyond the positivistic/procripticism registry-worldview consciousness-awareness-teleology\textsuperscript{106}, as it is preconverging-or-dementing\textsuperscript{107}—apriorising-psychologism and dialectically-out-of-phase). This ‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’ can be extended ‘correspondingly as of positivism,\textsuperscript{108} universalisation and base-institutionalisation imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ as these reflect/perspectivate/highlight the corresponding postlogism—and-conjugated-postlogism\textsuperscript{102} persion-of—reference-of-thought<—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{103} as ‘non-positivistic-or-medieval–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’,

‘ununiversalisation–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and–
shallow-and-non-veridical-existential-reference’ and ‘recurrent-utter-uninstitutionalisation-virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; and the correspondingly reflected/perspectivated/highlighted suprastructural construal of each of the corresponding uninstitutionalised-threshold (as beyond their respective corresponding consciousness-awareness-teleology) which we will readily acknowledge from the vantage backend of our positivistic prospective registry-worldview position of analysis equally speaks of the validity of such a corresponding suprastructural construal of notional–deprocrypticism as beyond-the-consciousness-awareness-teleology of our present ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Thus it may be useful for ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are more likely to have complexes about our positivistic/procrypticism registry-worldview/dimension as untranscendenable) by articulating the same aetiolagisation/ontological-escalation storied-construct/ontologically-valid-narration at a ‘notional–deprocrypticism imbricatedness/threadedness/recomposuring as against procrypticism-virtuality’ as well as ‘positivism imbricatedness/threadedness/recomposuring as against non-positivism-or-medieval-virtuality’ wherein from our vantage positivistic position we’ll recognise the suprastructurally implied preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase state of non-positivism/medievalvirtuality-or-ontologically-flawed-construal putting us in a paradox with respect to recognising the same from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism about the suprastructurally implied preconverging-or-dementing–apriorising-psychologism and 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 meaningfulness in the registry-worldview/dimension is related to as if there isn’t any relative-ontological-incompleteness–induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing–apriorising-psychologism’ as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—

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about: (i) the phased storied articulation of pro crypticism 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—\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) mental-disposition structure’ (which is very much socially universally transparent at childhood and thus does not start to elicit protracted social postlogism—\(<\text{as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation}>\) as conjugated-postlogism/preconverging-or-dementing—integration by temporal-dispositions at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with its postlogism ), (ii) and creatively protracting this fundamental phased storied articulation in ‘successive phased phases of integration with the social construction’ (wherein the ‘increasing shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism lessens the social dysfunctioning of its postlogism as it learns from past experience and is now select and targeted as per social circumstances and interlocutors), and obviously at this point the social integration as conjugated-postlogism/preconverging-or-dementing—integration threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — 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 notional~firstnaturedness~temporal-to-intemporal-dispositions—\(<\text{so-construed-as-from—}\)
perspective–ontological-normalcy/postconvergence> individuations and social-circumstances phenotyping elucidation in the social-construct, wherein the-social-dynamics-of-individuation-phenotypes-of-individuals is a construable metaphysics-of-absence-{implicit-epistemic-veracity-of-nonpresencing-perspective–ontological-normalcy/postconvergence}> of the social as metaphysics-of-presence-{implicit-'nondescript/ignorable–void ‘as-to-presencing—absolutising-identitive-constitutedness’}’ (arising because of the decreasing social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) of the cingle’s postlogism-slantedness/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness as well as increasing temporal-dispositions enculturation and thus endemisation of conjugated-postlogism-slantedness in a social atmosphere where it is not universally transparent to be the denaturing of reference-of-thought with respect to social-stake-contention-or-confliction, as postlogism-and-its-conjugated-postlogism/preconverging-or-dementing-integration is upheld by temporal-preservation-as-pseudointemporality-preservation threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism of the procrypticism uninstitutionalisation, and thus is 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
notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-
perspective–ontological-normalcy/postconvergence’ 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–deprocripticism
imbricatedness/threadedness/recomposuring with regards to the ‘implications of postlogism’-
and-procripticism 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–notional–firstnaturedness—temporal-
to-intemporal-dispositions–so-construed-as-from-perspective–ontological-
and not undermined by relative-ontological-incompleteness\(\)\(\). A registry-worldview’s/dimension’s-uninstitutionalised-threshold \(\)–defect–\(\) 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 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 causality–as-to-projective-totalitative–implications, for explicating ontological-contiguity 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-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking –apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments potentially arising from such a non-positivism/medievalism worldview as of the ‘local community dynamism of
threshold—by-ontological-contiguity—of-the-human-institutionalisation-process with notional-deprocrypticism prospective institutionalisation—anamnestic-formative—epistemicity—causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity, which are then the-entire-reconceptualised-problem as of aetiologisation/ontological-escalation’ as the prospective relative-ontological-completeness—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—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 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—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 <reference-of-thought/conceptualisation as of its shallow limited-mentation-capacity such that where our <reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance <including-virtue—as-ontology> of <reference-of-thought conceptualisation’ is deficient we are in perversion-or-derived-perversion at that threshold, wherein the threshold defect <reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance—<including-virtue-as-ontology> is rather ‘construed in emotionally-laden terms’ with respect as of knowledge—

procrypticism–or–disjointedness-as-of-’reference-of-thought
of-thought’ to arrive at the prospective relative-ontological-completeness\textsuperscript{87} of reference-of-thought of notional-deprocrypticism as preempting—disjointedness-as-of-reference-of-thought opened-construct-of-meaningfulness-and-teleology\textsuperscript{89} which dementatively/structurally/paradigmatically resolves the vices-and-impediments\textsuperscript{85} of our positivism—procrypticism; as basically, our intellectual-and-moral constructs as of our \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag are shown to be of prior relative-ontological-incompleteness\textsuperscript{88} of reference-of-thought and thus ontologically-speaking our logical-dueness doesn’t even arise, no more than the logical-dueness of a non-positivism/medievalism mindset arises as with respect to medieval postlogism\textsuperscript{7} phenomenon like notions-and-accusations-of-sorcery as in both cases ontologically-veridical meaningfulness-and-teleology\textsuperscript{99} exists beyond their \textless amplituding/formative\textgreater wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology’-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\textgreater} as of the respective notional-deprocrypticism as preempting—disjointedness-as-of-reference-of-thought and positivism reference-of-thought that carry the prospective relative-ontological-completeness\textsuperscript{87} of reference-of-thought opened-construct-of-meaningfulness-and-teleology\textsuperscript{99}. Ultimately, the very transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{101} between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness\textsuperscript{89} of reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness\textsuperscript{87} of reference-of-thought is ‘the very paradox of meaningfulness-and-teleology’\textsuperscript{99} explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’. In other words, if the former had a grasp
of its state ‘as to its prior relative-ontological-incompleteness\(^8\)-of-\(^2\) reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\(^5\) 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\(^9\) might seem arbitrary when meaningfulness-and-teleology\(^9\) 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—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—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\(^7\)-of-\(^7\) 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\(^6\), as it is rather an issue of uninstitutionalised-threshold as of recurrent-utter-uninstitutionalisation uninstitutionalisation requiring base-institutionalisation institutionalisation, ununiversalisation uninstitutionalisation requiring universalisation institutionalisation, non-
maturation/indirectness/spatialisation/credulity/craftiness is associated with bringing about social lack of social\textsuperscript{101}universal-transparency\textsuperscript{102}-(transparency-of-totalising-entailing,-as-to-entailing-\langle\textit{amplituding/formative–epistemicity}\rangle\textsuperscript{103}) inducing the conjugated-postlogism\textsuperscript{104} of temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as a grounding for the social extension of ‘denaturing\textsuperscript{105} of the form of ‘meaningfulness-and-teleology’’. Thus at that uninstitutionalised-threshold\textsuperscript{106} which highlight ‘denaturing\textsuperscript{107} of the form of ‘meaningfulness-and-teleology\textsuperscript{108} as temporality /shortness in concatenation with ‘conflatedness\textsuperscript{109} as intemporality\textsuperscript{110}, it is only a renewed ‘conflatedness\textsuperscript{111} as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that induces a prospective ‘universally-transparent constraining mechanical-knowledge as new bare reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{109} as axiomatic-construct’ and ‘its 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 as the creating-and-essence-attributing drive for knowledge-and-virtue’ that brings about prospective relative-ontological-completeness\textsuperscript{112} -of- reference-of-thought; construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{113} of relative epistemic-abnormalcy/preconvergence\textsuperscript{114} for relative ontological-normalcy/postconvergence as of ‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) stranding dynamics ‘which is effectively the concatenated mechanism that engenders sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing–\langle\textit{perspective–ontological–}\rangle\textsuperscript{115}
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 <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by prior/transcended/superseded non-positivistic or procrypticism reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are failing/not-upholding<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with prospective/transcending/superseding positivistic or notional-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-
<amplituding/formative–epistemicity> causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity” of psychopathy and social psychopathy along all implied thematics of the social-construct whether as of phenomenal/criminal/social/corporate/value-structure/social-structure/registry-worldview insight for aetiologisation/ontological-escalation rather as of intellectual-and-moral-inequivalence/non-correspondence with the subtransversality~of-motif-and-apriorising/axiomatising/referencing; and so by way of the-transcendental-enabling/sublimating/supererogatory~de-mentativity–that-is-intrinsic-reality-or-ontological-veridicality as against ‘social-aggregation-enablers undermining of prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ with perverted use of such notions as differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity”, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake and thus of temporal-disposition, etc.), while the ‘induced pri-individuation reference-of-thought’ of psychopathic postlogism and conjugated-postlogism in its virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference) of narratives is construed as SUBTRANSVERSALITY~OF-MOTIF-AND-
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-veridicality upheld by the notional~deprocrypticism supratransversality~of-motif-and-apriorising/axiomatising/referencing preemptsing—disjointedness-as-of- reference-of-thought
perspective). It is the idea of the ontological-primemovers-totalitative-framework of the latter over the former that will existentially/ontologically impose the latter, and not common/mutual logical-processing as logic is then ‘a lower, inappropriate and inherently defective level of meaningfulness-and-teleology processing’ in relation to ‘appropriateness-of-reference-of-thought-as-of-confatedness processing’ (just as there can’t be logical intelligibility between a non-positivist/medieval mindset/reference-of-thought of meaningfulness-and-teleology with a positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining as the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments functioning (the appropriateness-of-reference-of-thought-as-of-confatedness) 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 transcenence-and-sublimity/sublimation/supererogatory de-mentativity superseding ontological-veridicality/intrinsic-reality reference-of-thought’, and is the actual basis for all transcenence-and-sublimity/sublimation/supererogatory de-mentativity for prospective institutionalisations since the successive institutional-cumulation/institutional-recomposure-as-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism 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 secondnating of institutionalisation, without transforming the underlying reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor
individuations. That is while the implied aposteriorising/logicising/deriving/intelligising/measuring–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/intelligibilitysetup/measuringinstrument—producing-
measurements (supratransversality~of-motif-and-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-
supposedly-apriorising-in-conviction-as-to-profound-supererogation (mutually intelligible measuring), but rather by the superseding supratransversality-of-motif-and-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-of-motif-and-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-of-motif-and-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’—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-(implicit–nondescript/ignorable–void—as-to-presencing—absolutising-identitive-constitutedness), and is creatively grounded on ‘on phased phases construed in mirroring the fundamental insane/postlogism-fitment of the childhood-psychopath perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation mental-disposition structure as it induces conjugated-postlogism/preconverging-or-dementing-integration later on and most effectively at adulthood psychopathy’. This fundamental structure of the denaturing nature of postlogism and conjugated-postlogism/preconverging-or-dementing-integration can be demonstrated with the blatantly obvious case of the childhood-psychopath even though the denaturing of its mental-disposition is relatively socially-universally-transparent (enabling an understanding-of-ontological-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/supererogatory-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/understandingknowledge-reification’/ontological-prime-movers-totalitative-framework construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation. But then given the relative social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—totalising—in-relative-ontological-completeness) at this childhood stage, it is more likely that the whole situation will be explained to the visiting stranger (as-of-pseudointemporality) and will assume mostly an incidental/on-occasion conjugated-postlogism effect in the contingent social space. The fact is at this childhood stage conjugated-postlogism will tend to be incidental and mostly arise as ignorance-conjugated-postlogism. (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism but equally as the child-psychopath develops into adulthood and is less and less socially-dysfuntional and social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—totalising—in-relative-ontological-completeness) of the postlogism is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism cases of conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation by temporal-dispositions where the effect is ‘more than just benign and incidental/on-occasional with dramatic social consequences and as there is further eliciting of
enculturated postlogism\(^7\) as social psychopathy, however ad-hoc and opportunist’. At the
grander transcendental/transdimensional/interdimensional\(^7\) maximalising-recomposing-for-
relative-ontological-completeness\(^7\) unenframed-conceptualisation level as dynamic-
cumulative-aftereffect \(^4\) maximalising-recomposing-for-relative-ontological-completeness\(^7\) unenframed-conceptualisation imbricatedness/threadedness/recomposing as of existential-
contextualising-contiguity \(^5\)’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’ reflects/perspectivates/highlights this comprehensively
as the registry-worldview/dimension uninstitutionalised-threshold \(^0\) threshold highlighting the
perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^5\) of the registry-
worldview’s/dimension’s institutionalised meaningfulness-and-teleology reference-of-
thought—\(^7\)categorical-imperatives/axioms/registry-teleology\(^7\) as temporal-preservation-in-
pseudointemporality -preservation as of threshold-of-
nonconverging/dementing –apriorising-psychologism, going by the dynamism of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-’notional~firstnatures—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor). The example with ignorance is
however the ‘fundamental atomic mental-disposition characteristic of psychopathy and social
psychopathy’ as it develops more and more shrewdly into adulthood with a further loss of social
universal-transparency \(^7\)-(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 notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations teleologies/teleological-differentiations (as postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} in pseudointemporal\textsuperscript{77}/preconverging-ordementing –apriorising-psychologism, and supplanting–conviction-as-to-profound-supererogation\textsuperscript{56}—postconverging/dialectical-thinking ‘–apriorising-psychologism as to intemporal/ontological in non-pseudointemporal\textsuperscript{51}/thinking) ensue. It exclusively requires on an ontological de-mentating/structuring/paradigming involving ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation, as the explanation given to the visiting stranger about its error and the childhood-psychopath mental state as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of- reference-of-thought’s-devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking’-‘reference-of-thought in relative-ontological-completeness\textsuperscript{97} as depth-of-thought’) (child-psychopath of unsound-mental-disposition in a ‘dereifying act’ poured water on chair, you mistakenly sat down on the chair, he told you his brother did it on purpose, by supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking –apriorising-psychologism reflex you acted in belief –and so, as an ‘unwinding-as-
unfolding/dépliage-as-détendre of elucidation’), and no elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existenti-
contextualising-contiguity as the visiting stranger (as-of-pseudointemporality wrongly did
(as the latter only arises where ‘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)’ are ontologically-veridical as implied—logical-dueness-or-scape, profile-
or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, even
though the natural reflex to be of prelogic supplanting—conviction-as-to-profound-
supererogation—postconverging/dialectical-thinking—apriorising-psychologism as
existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at means that we
rather tend to assume by reflex that the implied-logical-dueness-or-implied-scape of every
interlocutor we engage with or by extension of the referenced interlocutor(s) of the interlocutor
with whom we are engaging with is sound, thus by default validating all the ‘apriorising—
reference-of-thought-elements/apriorising—registry-elements (out of existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-
completeness-reference-of-thought-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-
implicationation—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-existenti-
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\(^\text{96}\)-apriorising-psychologism mind’s own reflex mental-disposition to be prelogic supplanting-conviction-as-to-profound-supererogation —
postconverging/dialectical-thinking\(^\text{96}\)-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\(<\text{of-apriorising/axiomatising/referencing}>\)^\text{19}\) wherein: the narratives of the temporal-dispositions (postlogism\(^77\) and conjugated-postlogism\(^77\)) as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^96\)—
psychologism’, and consequently necessarily wrongly implied soundness/non-perverted-
reference-of-thought, i.e. unsound/perverted ‘apriorising–reference-of-thought-
elements/apriorising–registry-elements (out of existential-contextualising-contiguity ’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’–of–reference-of-
thought–devolving-as-of-instantiative-context’) including implied—logical-dueness-or-scape,
profile-or-stature, presumptuousness-or-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,

hence of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing—apriorising-psychologism, i.e. perversion-of-
reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation—narratives-of-arrogation/impostoring/disjointedness-non-
contending-meaningful-reference-(but-rather-the-subject-of-ontologically-veridical-contending-
as-reflected-by-recursive-postlogic-backtracking<iterative-looping set-of-dereifying-hollow-
narratives-and-acts>–as-well-as-conjugated-postlogism progressive-and-regressive-
conjoining-looping-set-of-narratives) as-recursive/progressive/regressive-preconverging-or-
dementing –distractive-loopings-(in–threshold-of–nonconviction/madeupness/bottomlining-as-
to-shallow-supererogation—preconverging/dementing—apriorising-psychologism’–as-
preconverging-or-dementing –apriorising-psychologism-and-dialectically-out-of-phase) to the
supratransversality–of-motif-and-apriorising/axiomatising/referencing (as-of-non-
pseudointemporality'; referring to sound reference-of-thought, and so as ‘upholding
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-
onthropologically-same-existential-reality as existential-reality or deprocrypticism, speaking of a
mental-disposition thriving in all instances for intemporal-preservation but with-or-without
necessarily subsequent perfect logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation, hence postconverging-or-dialectical-
thinking —apriorising-psychologism and dialectically-in-phase, i.e. sound-registry-(reflected-
as-soundness-or-ontological-good-faith/authenticity of reference-of-thought))-ontologically-
hegemonising-narrative —(as-the-deprocrypticism-imbricatedness/threadedness/recomposuring-
as-of-existential-reality-and-as-the-suprastructuring-meaningful-reference-for-maximalising-
unwinding-as-unfolding/dépliage-as-détendre-of-elucidation). From an ontological-
normalcy/postconvergence epistemic/notional–projective-perspective, the distinction between
the subtransversality–of-motif-and-apriorising/axiomatising/referencing (as-of-
pseudointemporalities) as of threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation —preconverging/dementing —apriorising-psychologism and the
supratransversality–of-motif-and-apriorising/axiomatising/referencing (as-of-non-
pseudointemporalities) as ‘conviction-as-to-profound-supererogation’, transcendental and
maximalising’ implies that the assertive pretences of ‘supposed intellectual-and-moral
equivalence’ of the subtransversality–of-motif-and-apriorising/axiomatising/referencing (as-of-
pseudointemporalities) are of threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation —preconverging/dementing —apriorising-psychologism (beyond-the-
consciousness-awareness-teleology.)

As the notion of ‘first-order-ontology/ontological-construal’ of
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation de-
subtransversality-of-motif-and-apriorising/axiomatising/referencing insight can
transcendently 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-of-motif-and-
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/untouchedness/unrecomposuring-as-virtuality-or-ontologically-flawed-
construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation —preconverging/dementing—the-apriorising-psychologism reference-
of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping
existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-
ontological-completeness’-of-referencing-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

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implication is that acting as-of-a-‘secondnaturered 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, and such conceptualisations from only a secondnatureness 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—(implicit—‘nondescript/ignorable—void ’—as-to—presencing—absolutising—identitive—constitutedness’). Thus institutionalisation secondnatureness 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, ununiversalisation, non—positivism—or—medievalism and procrypticism in need for a renewed institutionalisation respectively as base—institutionalisation, universalisation, positivism and prospectively deprocrypticism. This is rather addressed by transversality—of—affirmative—and—unaffirmative—disambiguated—‘motif—and—apriorising/axiomatising/referencing’ as supratransversality—of—motif—and—apriorising/axiomatising/referencing non—pseudointemporality—as—thinking—and—in—phase over subtransversality—of—motif—and—apriorising/axiomatising/referencing pseudointemporality—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 maximalising—recomposuring—for—relative—ontological—completeness — unenframed—
place as it fails philosophically to appreciate the need for transcendental first-order-ontology/ontological-construal in the elucidation (as institutionalisation and psychical-reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value with the true worth and value of such implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity grasped, at least expediently, mostly in the prospective institutionalised-being-and-craft setup it ushers, the same could be said of a an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Copernicus, an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Rousseau, an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Galilei or an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Darwin, and so as a fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—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\textsuperscript{—}\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\textsuperscript{—}\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\textsuperscript{—}\apriorising-psychologism without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/ universal/transcendental\textsuperscript{—}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{—}\unenframed-conceptualisation dementating/structuring/paradigm\ing (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-
onontological-good-faith/authenticity/objectification/desubjectification-as-objectification-as-to-
onontological-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/maximalising-recomposuring-for-relative-ontological-completeness’—
unenframed-conceptualisation de-mentating/structuring/paradigming over the
extricatory/temporal/expediency de-mentating/structuring/paradigming with respect to its
registry-worldview/dimension’ (even though it does appreciate this retrospectively with respect
to prior registry-worldviews/dimensions), but for effective secondnatured institutional devising.
Inevitably an aetiologisation/ontological-escalation construct is rather about
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigming which is necessarily antipodal to the everyday temporal
extricatory de-mentating/structuring/paradigming mental-disposition, ontologically justifying
‘subtransversality~of-motif-and-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 [0], and so beyond their consciousness-awareness-teleologies; with the implication that (from a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation ontological-normalcy/postconvergence epistemic/notional~projective-perspective) the subtransversality~of-motif-and-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~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporalities) 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’ [0] 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-pseudointemporalities) or generally the BODMAS
supererogation\(^{96}\) — preconverging/dementing — apriorising-psychologism’

(notional—procrypticism, i.e. the corresponding uninstitutionalised-threshold\(^{96}\), such that the postlogism dynamism in its social protraction reflects a threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{96}\) — preconverging/dementing — apriorising-psychologism as of temporality\(^{19}\)/non—transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/\(^{50}\) incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation in corresponding conjugated-postlogism\(^{98}\)’s of temporal-dispositions with the protracting effect of ‘significant others basis of logic’, as subtransversality—of-motif-and-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—of—shallow—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—of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities), as supratransversality—of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality\(^{51}\)). Such a technique for articulating supratransversality—of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality\(^{51}\)) in aetiologisation/ontological-escalation with respect to ‘associated—

(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 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–of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality–of-motif-and-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 ‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuation terms’ and as this in dynamic-cumulative-aftereffect defines individuals actions intradimensionally or transcendentally/transdimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects will fundamentally be predisposed to a defining teleology/teleological-differentiation of animism practices, and the corresponding ways of thoughts and live patterns; likewise a meaningfulness/memetism fundamentally based on a grand religion will fundamentally be structured on the basis of such religious practices, and the corresponding ways of thoughts and live pattern (depending on the degree of religious absolutism) as its defining teleology/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology/teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the corresponding ways of thoughts and live patterns. Going by the defining
notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> of individuals action intradimensionally (and as recurrently affirmed by the ontological-contiguity<so—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—‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—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<so> (involving the ‘faulty-mention-procedure-deception-or-urge’ of postlogism<so>-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<so>—to—non-pseudointemporality<so> (of intemporal mental-disposition inclined to account for pseudointemporality<so> as intemporal-preservation/aetiologisation/ontological-escalation operating on a teleology<so>/teleological-differentiation of ‘intrinsic-attribution based on solely eliciting intersolipsistic understanding of intemporally<so>‘universally valid meaning and logic’, inducing the institutionalisations; with the implication that futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology<so> as of prospective notional–deprocrypticism teleology /teleological-differentiation by its

preconverging/dementing ‘—apriorising-psychologism of rational-empiricism/positivising-rules’ is necessarily construed to stall the possibility of any uninstitutionised-threshold ). This then validates the idea that teleology/teleological-differentiation is not a discrete construct but rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-veridicality of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness’—of—reference-of-thought—devolving-as-of-instantiative-context (as a naïve free-willist conceptualisation may construe teleology/teleological-differentiation as discrete, as a conceptualisation of teleology is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to reference-of-thought as to postconverging/dialectical-thinking—apriorising-psychologism mental-devising-representation from whence logical-processing—or—logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation arises whether the supplanting—conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—apriorising-psychologism is appropriate/good or inappropriate/poor-or-bad, over preconverging/dementing —apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism and conjugated-postlogism s) but from whence/which-point the teleology/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as

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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-prime-movers-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"-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’). Beyond, the individuation-level and the intradimensional perspectives, at the
transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-
ontological-completeness —unenframed-conceptualisation perspective as across all
institutional-cumulation/institutional-recomposure—(as-to-“historiality/ontological-
eventfulness”/ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>, this maximalising-
recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation

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decentering drive in a dynamic-cumulative-aftereffect (wherein prior relative-ontological-incompleteness\textsuperscript{85}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ — preconverging/dementing\textsuperscript{19}— apriorising-psychologism’

\langle \textit{amplituding/formative--epistemicity}\rangle causality— as to projective-totalitative–implications, for explicating-ontological-contiguity on meaningfulness ‘as to social dynamism of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ — preconverging/dementing — apriorising-psychologism’, is decentered with the more ontologically-complete emerging at the centre as supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking — apriorising-psychologism as of transcendental-projection/intemporal-preserving/maximalising-recomposuring for relative-ontological-completeness — unenframed-conceptualisation

‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’ s-reifying/elucidating-of-prospective-relative-ontological-completeness\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 from the perspective of the succeeding
institutionalisation/centered. Thus, decentering is what divulges all the uninstitutionalised-threshold\textsuperscript{102} as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by\textsuperscript{14} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{107}—unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-institutionalisation,\textsuperscript{108} universalisation, positivism and prospectively deprocrypticism; and so with their ontological possibilities and limits as well as corresponding ‘postconverging-or-dialectical-thinking—psychology or psychology-orientation-dynamics or natural—psychological-dynamics’ or registry-worldview/dimension orienting/pivoting/decentering psyches (by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring),\textsuperscript{8} reference-of-thought and teleologies/teleological-differentiations. Insightfully from metaphysics-of-absence-(implicit-as-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\textsuperscript{11}-induced,—‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{87}—preconverging/dementing –apriorising-psychologism’ as not being positivising/rationally-empirical given that its meaningfulness is based on its non-positivism/medievalism\textsuperscript{8} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-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\textsuperscript{9},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and that its pretence otherwise is nothing but <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that simply goes on to uphold/enculturate/endemise the
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\textsuperscript{105} associated with a positivism–procrypticism mental frame, even though we’ll possibly carry-complexes/complexé about the blunt fact, as all registry-worldviews/dimensions prior to ours had equally done. Decentering thus fundamentally speaks of human shallow-limited-mentation-capacity to deeper-limited-mentation capacity recomposuring from ontological-normalcy/postconvergence point of reference \textsuperscript{quot}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{quot}—unenframed-conceptualisation across all institutional-cumulation/institutional-recomposure\textsuperscript{⟨as-to⟩} historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩. The notion of pivoting/decentering as fundamentally psychoanalytic actually extends to the construal of understanding itself with regards to the underlying rescheduling of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, as the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’. It is an aberration to construe ‘transcendental text’ which puts into question the reference-of-thought itself in non-transcendental terms ‘as the transcendental reality (divulged by human limited-mentation-capacity-deepening with corresponding recomposuring of ontological import) that is being implied given the ontological-normalcy/postconvergence nature of transcendental text doesn’t concede to a human temporal complex of its established metaphysics-of-presence-⟨implicit=-nondescript/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-
and-teleology etc. as of prospective deprocrypticism, with the necessary de-mentation-
(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) involved in such a pivoting/decentering as psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring. Suprastructuralism as such will
also explain the underlying logic of Bruno Latour’s famous criticism of the notion that
scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with
the organisation of an official ceremony in full honours in celebration of Ramses II corpse and
the discovery, as being an entanglement of references-of-thought between the modern frame-of-
reference/collective-consciousness-awareness-teleology etc. and the Ancient Egypt pharaonic era
frame-of-reference/collective-consciousness-awareness-teleology etc. (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-(implicit-
nondescript/ignoreable–void –as-to–) presencing—absolutising-identitive-constitutedness’ etc.
and going by ‘projective-insights’/postdication/metaphysics-of-absence-(implicit-epistemic-
veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>) is equally
what can enable our own prospective transcendence-and-
sublimity/sublimation/supertagory–de-mentativity in grasping a more profound intrinsic-
reality/ontological-veridicality as notional–deprocrypticism which is deeper than our present
positivism–procrypticism registry-worldview @ reference-of-thought. As implied in this paper,
the implication of pivoting/decentering for understanding itself is that our metaphysics-of-
presence-(implicit–nondescript/ignorable–void –as-to–) presencing—absolutising-
identitive-constitutedness \rangle\rangle\rangle\rangle\rangle traditional/conventioning \langle reference-of-thought–categorical-imperatives/axioms/registry-teleology is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic/reprojective design (as opposed to a categorisation constituting elaboration basis for understanding). As the referential harkens to the most profound concept (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation also construed as ontological-normalcy/postconvergence) and ontologically-reconstitutes/deconstructs lesser and lesser profound concepts in relation to the most profound concept by a referencing understanding. The implication is that the entirety of the text is a unity in contiguity perceptible from the subtexts fusion with the unity. Hence the organisation of the text can only be cross-referencing (and not, wrongly, an organisation based on categorisation constituting elaboration) to retain its cross-referencing coherence of prospective meaningfulness. The recognition for the need to disambiguate human mental-dispositions as of temporal-to-intemporal is not an exception here as all our formalisations implicitly operate on this basis as deferential-formalisation-transference, tacitly confirming its veracity/ontological-pertinence. It should be noted that the representation of registry-worldview’s/dimension’s uninstitutionalised-threshold as of ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing —apriorising-psychologism’ based on their respective relative-ontological-incompleteness–induced,‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing —apriorising-psychologism’ while most ontologically-veridical from an ontological-normalcy/postconvergence epistemic/notional–projective-perspective, such a suprastructural-meaningfulness/memetism is rather unordinary and suprastructural (beyond-the-consciousness-awareness-teleology –<in-existential-extrication-as-of-existential-unthought>) to the given uninstitutionalised-threshold registry-worldview’s/dimension’s reference-of-thought; since in our positivism–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism (thus
pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into base-institutionalisation suprastructuring/transcendental/intemporal-preserving reference-of-thought by way of the given maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation); in base-institutionalisation—ununiversalisation uninstitutionalisation (which is ununiversalisation), maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought> of ununiversalisation core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism (thus
pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into universalisation suprastructuring/transcendental/intemporal-preserving reference-of-thought by way of the given maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation); and, in universalisation—non-positivism/medievalism uninstitutionalisation (which is non-positivism/medievalism), maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought> of non-positivism/medievalism core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism (thus
pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-

as-to-shallow-supererogation\textsuperscript{26}—preconverging/dementing \textasciitilde apriorising-psychologism’ and postlogism phenomenon’. The suprastructural (beyond-the-consciousness-awareness-teleology \textless in-existential-extrication-as-of-existential-unthought\textgreater ) \textasciitilde amplituding/formative–epistemicity\textasciitilde causality\textasciitilde as-to-projective-totalitative–implications,\textasciitilde for-explicating-ontological-contiguity\textsuperscript{16} 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{51} as of supplanting–conviction-as-to-profound-supererogation\textsuperscript{26}—postconverging/dialectical-thinking \textasciitilde apriorising-psychologism and pseudointemporality\textsuperscript{51} as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation— preconverging/dementing \textasciitilde apriorising-psychologism (including as derived/conjugated pseudointemporality\textsuperscript{1} as to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7}—preconverging/dementing\textsuperscript{3}—apriorising-psychologism), and so in contrast to the social/normal reflex of naively-and-wrongly construing and falling back to the idea of \textasciitilde meaningfulness-and-teleology\textsuperscript{99} (as of \textasciitilde reference-of-thought) rather essentially of non-pseudointemporality\textsuperscript{1} as of supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking\textsuperscript{10}—apriorising-psychologism. For pseudointemporality\textsuperscript{51} as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing \textasciitilde apriorising-psychologism and by its derivations (consciously, expediently or unconsciously), the representations of \textasciitilde meaningfulness-and-teleology\textsuperscript{99} are set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the representations of \textasciitilde meaningfulness-and-teleology\textsuperscript{99} are irrelevant, and a parasitising/co-opting association that is alien to the fundamental essential/intrinsic/inherent/intemporal attributions of \textasciitilde meaningfulness-and-teleology\textsuperscript{99} is just as valid; basically due to the fact that our fundamental relative-ontological-incompleteness \textasciitilde induced,\textasciitilde \textasciitilde threshold-of–
categorical-imperatives/axioms/registry-teleology\textsuperscript{1}, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation that override such ‘parasitism of meaningfulness-and-teleology’ 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\textsuperscript{7} 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\textsuperscript{1} logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity\textsuperscript{6} that construes of the present (by its\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{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\textsuperscript{<as-of-apriorising/axiomatising/referencing>} to register that the grandest value as ontologically-coherent (as a principle sustaining its perpetuation) is the transcendental\textsuperscript{1} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{7}—unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality\textsuperscript{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\textsuperscript{10} 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\textsuperscript{11} 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 imbricatedness/threadedness/recomposing 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) 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 prospective reference or reference-of-thought as its existential-reference/existential-
construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior meaningful-frame which is ‘decentered’) for the knowledge construct to take hold by the continuing ‘moulting’ of its proponents and corresponding social construct, as intrinsic-reality doesn’t adjust its inherent meaningfulness to us but rather humans need to achieve a given psychical development to have-access-to or be-able-to-register the knowledge construct of the more profound existential-reference/existential-tautologisation to intrinsic-reality/ontological-veridicality that that psychical development allows for, in meaningfulness-and-teleological terms. This is rather a difficult task as it implies ‘de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ behind the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and no registry-worldview/dimension sees itself as de-mentable prospectively, as being decentered for a prospective centering, even where it acquiesces to the notion retrospectively up to its own institutionalisation; pointing that ontological-normalcy/postconvergence is the genuine perspective for construing the dynamism of knowledge-and-virtue or meaningfulness-and-teleology. 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—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—supererogatory—epistemic—confaltedness wherein we pivot/decenter (psychoanalytic—
positivism/medievalism/procrysticism. Thus insightfully, the same notion as
uninstitutionalised-threshold, threshold-of-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation—preconverging/dementing—apriorising-psychologism and
dialectically-out-of-phase and Mental-anarchy/Mentarchy (the latter which emphasises the state
of ontological-veridicality implying an equivalence between-entitlement of both the temporal-
dispositions and the intemporal-disposition, unlike an ordered-construct-of-deferential-
formalisation-transference or an-institutionalised-construct that rightfully assumes the longness-
of-register-of-meaningfulness/intemporal-meaningfulness of the intemporal-disposition
individuation as ‘the superseding secondnaturing construct’), respectively reflecting the
transcendental/transdimensional/interdimensional, intradimensional and individuation-levels;
providing the necessary dynamic-cumulative-aftereffect grasp for storied-
construct/ontologically-valid-narration aetiologisation/ontological-escalation for
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation from futural Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of
prospective notional—deprocryticism reference-of-thought, with no elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity allowed as this induces virtualities/being-construals-as-abstract-
construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference. Mentarchy/Mental-
anarchy (as inducing ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing—apriorising-psychologism and dialectically-out-
of-phase’ and uninstitutionalised-threshold) can also be construed as a disposition for
temporal-finitude on the basis of referencing ‘social-aggregation-enablers over intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—
dementativity’ by the temporal-dispositions references-of-thought (whether consciously,
expeditely or unconsciously) in order to undermine the referencing of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de mentativity as intemporal reference-of-thought (thus implying a mental-representation- devising/mentation/placement-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 aetiology/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-tofinitude’; 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 of sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative—supererogating—projective/reprojective—aestheticising—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-primemovers-totalitative-framework\/intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
mentativity’, and finally from a transcendental/’ maximalising-recomposuring-for-relative-
ontological-completeness —unenframed-conceptualisation perspective human mental-
disposition with regards to the social can be poorly ontological with unconscious, expedient or
conscious emphasis on significant others basis of logic as well as
<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology ’-as-of-
‘nondescript/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 a 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 a 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 poststructuralism was developed by peripheral intellectuals of French society but then failing to equally say that a lot of the good science and social science in many Western countries have generally had the same personalities attributes. Of course, such a narrative will not be countenanceable in the promptness of effectiveness driven natural science of ontological-primemovers-totalitative-framework, for instance, holding that Einstein’s theory-of-relativity is flawed with the non-substantive argument he was a peripheral intellectual to German or Swiss or American society. The bigger point here with respect to a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, is that veracity/ontological-pertinence by mere articulation of sound ontological conceptualisations as transcendental-enabling/sublimating/supererogatory-de-mentativity-of-intrinsic-social-reality in the social contextualisation especially where blurry is often not sufficient purely by itself but that it needs to be creatively construed in facing off ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ with the transcendental-enabling/sublimating/supererogatory-de-mentativity-of-intrinsic-social-reality ontological-primemovers-totalitative-framework. This weakness actually takes a turn for the worst when it comes to the phenomenon of psychopathy and social psychopathy as this phenomenon is actually the quintessence of active extrinsic-attribution.
‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ as driven by postlogism—a—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 conjugating-looping-set-of-narratives of such postlogic-backtracking-<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’> respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to demonstrate veracity/ontological-pertinence of the conceptualisations highlighted in this paper not purely by themselves as transcendental-enabling/sublimating/supererogatory—de-mentativity-of-intrinsic-social-reality but rather such conceptualisation in a supratransversality—of-motif-and-apriorising/axiomatising/referencing should be over-and-face-off a subtransversality—of-motif-and-apriorising/axiomatising/referencing of temporal undermining by ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ such as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and this is the realistic developing social contextualisation within which psychopathy and social psychopathy manifests itself. Further the social-aggregation-enabler mechanism is what brings about social-chainism/social-discomfiture/negative-social-aggregation as well as the temporal-
endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of
differentness, infamy, status, significant-others basis of logic, repute, social authorities and
influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity,
imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between
universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes,
derunderhandedness, inductive-limitation, etc., to induce subontologisation or existential-
decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social
de-mentating/structuring/paradigmning is necessarily a construct that harkens to the intemporal-
projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-
awareness-teleology with the corresponding meaningfulness-and-teleology as ontological-
contiguity—of-the-human-institutionalisation-process/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)—
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-
<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-setup. The implication
being that the Social is much more than aggregativity (social-aggregation) wherein a mental-disposition of ‘overt aggregative social disposition’ that conceives that a social-setup reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation are simply ‘perceptively-and-formulaically deterministic’ for ‘its purpose of temporal extricatory dementating/structuring/paradigming relating with the reference-of-thought—categorical-imperatives/axioms/registry-teleology (as perversion-and-derived- perversion-of- reference-of-thought—<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-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold). Likewise a mental-disposition of ‘overt non-aggregative social disposition’ conceiving the social-setup reference-of-thought—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-of-thought—as-of-conflicatedness ) ‘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 <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>} driven by social-aggregation-enabling, explaining the underlying confliction implied by any prospective institutionalisation as transcendental. This insight can be grasped from ontological-normalcy/postconvergence epistemic/notional—projective-perspective, when we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-register-of—meaningfulness-and-teleology’ in a non-positivism/medievalism social-setup doesn’t supersede the ontological-veridicality of a social ontology insight providing anchoring for prospective positivistic institutionalisation construed ‘reference-of-thought. Plausibly most likely the ‘developing consciousness-awareness-teleology’ mindset’ of such a ‘social ontology insight about prospective positivism’ (as ‘maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) may lead to its very own circumspection with the registry-worldview’s/dimension’s ‘meaningfulness-and-teleology’ and possibly non-aggregativity. Consider the instance of such characters as Galileo and Newton, at the crossroad of ‘what is to be considered as valued ‘meaningfulness-and-teleology’ with respect to the prospective as the posivistic registry-worldview/dimension and the prior as the non-positivism/medievalism world, as consciously-or-unconsciously they register that the prior needs to be ‘decentered’ and the prospective ‘centered’, even though by reflex the prior will construe of itself as undecenterable center of ‘meaningfulness-and-teleology’. This may go a long way in explaining such biographic accounts about Isaac Newton as unsocial wherein a naïve conceptualisation of impression-driven/good-naturedness/wishfulness construal as virtue
‘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’s-devolving-as-of-instantiative-context of intemporality’ will not factor in the inherent deficiency in value judgment of a non-positivism/medievalism inclined ordinary mindset/reference-of-thought from which such accounts are coming from (given such a society’s state of paradox of transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity of relative-ontological-incompleteness’-induced,‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—
preconverging/dementing (apriorising-psychologism’) about a figure involved in ‘intemporal-
prioritisation-of-reference-of-thought’–as-conflatedness’-or-ontological-reprojecting as partaking in the ‘inventing/creating’ of the de-mentative/structural/paradigmatic possibility (and the corresponding psychologism) for prospective positivism institutionalised-being-and-
craft, more like biting a hand that intemporal-solipsistically as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-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-
temporality 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 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 wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology”-as-of—’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} ideas should be the basis for construing its social science! In fact, technically Newton might be the most inclined person for social engagement but then will he as of intemporal projection be inclined to ‘go along as social’ where he construed beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> ‘the medieval social’ as in want of its further development (this highlights a contrast between a stigmatic/mented psychology of the present, as of any ‘present registry-worldview/dimension’, with value
references related to as absolute without or poorly factoring in that the animal that is the human is rather a becoming animal in constant psychological development of its limited-mentation-capacity with respect to social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as of ontological-completeness-of-reference-of-thought; as determining its value reference and defining its underlying placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, and hardly addressing such a more fundamental question as implied by ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’). In this respect, this makes many such so-called ‘social science approaches’ ‘poorly grounded on a social relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ more or less sciences of methodological mimicry, as we know that much of the ‘true sciences’ (including the natural sciences and many a true social science are not grounded on an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construal but identify objective reality by its naturally constraining ontological-primemovers-totalitative-framework, as differing from sovereign constructs, as the determinant of pertinence (and such profound transcendental-enabling/sublimating/supererogatory–de-mentativity basis of knowledge are then bound to further redevelop sovereign constructs and conventions, with the sovereign constructs and conventions not becoming intrinsic-reality/ontological-veridicality in of themselves but rather as of social, institutional, cultural, moral or historical reality of the human condition); though much more easier for the natural sciences as hardly any or nobody feels impinged today with scientific discoveries and
inventions given that their transcendental-enabling/sublimating/supererogatory-de-mentativity as of a positivism outlook psychologism of the world had taken place both in philosophical and practical scientific terms with the Descartes, Hobbes’s, Kants, Copernicus, Galileos, Newtons, of the past. Whereas a lot of present day social science is relatively pulled back in many an unsuspecting manner, by elicited emotional involvement and underlying constraints of their institutional setups. Such can equally be implied with regards to procrypticism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism insight, wherein positivism–procrypticism is decentered and notional–deprocrypticism is centered, and so in comprehensive psychologism terms; with the idea that the possibly unsavoriness is not of this author’s or anyone’s chosen but rather that the test for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity set by intrinsic-reality/ontological-veridicality requires us coming to terms with it, no lesser than the test set by positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity in the non-positivism/medievalism epoch intrinsic-reality required them to come to terms with this, however unpalatable to many then, and this underlying vitality across all epochs as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought–devolving-as-of-instantiative-context, induced by prospective relative-ontological-completeness-of-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-(implicated-epistemic-veracity-of-presencing-<perspective-ontological-normalcy/postconvergence>) is pushed to its full implications over metaphysics-of-presence-(implicated-‘nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness) as our present-consciousness/illusion-of-the-present/epistemic-totalising~self-referencing-syncretising/mirage), the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnatures—temporal-to-intemporal-dispositions~<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor may actually more objectively (and so beyond-our-consciousness-awareness-teleology) point to the idea that institutionalisation (the ontological-contiguity—of-the-human-institutionalisation-process) as intemporalisation is actually ‘a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation recomposured abstract-construction/institutionalisation-designing’ which ‘in its operant effectuation (due to limited-mentation-capacity as of ‘presencing—absolutising-identitive-constitutedness’) defines its very own prospective interspersing with uninstitutionalised-threshold articulated as ‘socially-functional-and-accordant’ temporalisation of meaningfulness-and-teleology as from idiosyncratic individuations frame-of-reference at childhood to full-blown threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism individuations frame-of-reference at adulthood’; that is, the ontological-contiguity—of-the-human-institutionalisation-process or institutionalisation design construed rather as about reducing-human-temporalisation-(shortness-of-register-of—meaningfulness-and-teleology) as uninstitutionalised-threshold, with such a notion of uninstitutionalised-threshold being the central notion of conceptualisation/construal for a thorough the-Good/understanding/knowledge-
reification\textsuperscript{\textasteriskcentered}/ontological-primemovers-totalititative-framework\textsuperscript{\textasteriskcentered} construct (however counterintuitive from our natural thinking reflex metaphysics-of-presence-(implicit-\textsuperscript{\textasteriskcentered} nondescript/ignorable–void \textsuperscript{\textasteriskcentered}-as-to-\textsuperscript{\textasteriskcentered} presencing—absolutising-identitive-constitutedness \textsuperscript{\textasteriskcentered}) ‘based on reasoning in terms–as-of-axiomatic-construct of cumulating institutionalisations’). Such a construal/conceptualisation of ‘institutionalisation as of uninstitutionalised-threshold\textsuperscript{\textasteriskcentered}’ will explain why with regards to ‘all the successive institutionalisations formal constructs’ as of their respective ‘comprehensive abstract setups of deferential-formalisation-transference institutionalised \textsuperscript{\textasteriskcentered} meaningfulness-and-teleology\textsuperscript{\textasteriskcentered}, there is a tendency associated with their corresponding extended-informality-(\textsuperscript{\textasteriskcentered}susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—\textsuperscript{\textasteriskcentered} meaningfulness-and-teleology\textsuperscript{\textasteriskcentered}) wherein there is ‘parallel construed extended-informality-(\textsuperscript{\textasteriskcentered}susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—\textsuperscript{\textasteriskcentered} meaningfulness-and-teleology\textsuperscript{\textasteriskcentered}-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-(\textsuperscript{\textasteriskcentered}susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—\textsuperscript{\textasteriskcentered} meaningfulness-and-teleology\textsuperscript{\textasteriskcentered}) construal as more determinant when the principles of formal constructs are rearticulated operantly in extended-informality-(\textsuperscript{\textasteriskcentered}susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—\textsuperscript{\textasteriskcentered} meaningfulness-and-teleology\textsuperscript{\textasteriskcentered}) \textsuperscript{\textasteriskcentered}meaningfulness-and-teleology\textsuperscript{\textasteriskcentered}-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-(\textsuperscript{\textasteriskcentered}susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—\textsuperscript{\textasteriskcentered} meaningfulness-and-teleology\textsuperscript{\textasteriskcentered}) effect can be more
than just about the operant effect but equally protracted as ‘designed-formalisation-ineffectiveness’ in ensuring the ascendancy of extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology—)

apriorising/axiomatising/referencing–psychologism,-(as ‘second-level presencing—absolutising-identitive-constitutedness’ of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and just as the ‘base-institutionalised mindset’ arose from referencing/registering/decisioning the reality of non-rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-random-mental-disposition (as ‘base constitutedness’ of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and psychically pivoting/decentering for rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,—(as ‘first-level presencing—absolutising-identitive-constitutedness’ of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and so, as of psychical and institutionalisation implications). Across all institutional-cumulation/institutional-recomposure-(as-to-—historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process defining why any given institutionalisation is stuck at its level of relative-ontological-incompleteness—induced—‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing—apriorising-psychologism’ is its flawed notion of sanctified-conventioning-social-aggregation-enablers defining the conventioning threshold of the given institutionalisation wherein the inherent prospective intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/supererogatory—de-mentativity is (unconsciously, expediently or consciously) superseded/overridden by the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers, thus endemising/enculturating the said institutionalisation specific perversion-of-reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation^> (postlogism^ and-conjugated-postlogism^), whether as ‘procrypticism
perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^> (psychopathy and
social psychopathy), ‘Non-positivism/medievalism perversion-of- reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation^>’, ‘Ununiversalisation perversion-of- reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^>’ or
‘Recurrent-utter-uninstitutionalisation perversion-of- reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^>’,
whereby the specific uninstitutionalised-threshold has its specific point of sanctified-
conventioning-social-aggregation-enablers where transcendental-enabling/sublimating/supererogatory-de-mentativity is impeded; with recurrent-utter-
uninstitutionalisation sanctified-conventioning-social-aggregation-enablers reference-of-
thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> 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) required for the
transcendental-enabling/sublimating/supererogatory-de-mentativity of base-institutionalisation,
with ununiversalisation sanctified-conventioning-social-aggregation-enablers reference-of-
thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘universalisation-
rules’ required for the transcendental-enabling/sublimating/supererogatory-de-mentativity of
universalisation, with non-positivism/medievalism sanctified-conventioning-social-
aggregation-enablers reference-of-thought failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> ‘rational-empiricism/positivising-rules’ required for the

said individual to be molesting children, with its logic being sound from an abstract/virtuality appreciation but with the existential-reality of its ‘apriorising-reference-of-thought-elements/apriorising-registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge potentially enabling an infinite possibility of second-order level deception if re-engaged as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/perverted-outcome-sought-precedes-existentially-veridicallogical-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-
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 compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation) since that will validate the ‘apriorising—reference-of-thought-
elements/apriorising–registry-elements (out of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-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-
impératives/axioms/registry-teleology and thus to wrongly re-engage logical-processing-or-
meaningfulness-and-teleology\textsuperscript{119}–as-of-‘nondescript/ignorable–void’\textsuperscript{118}–with-regards-to-prospective-apriorising-implications>\} as ‘denaturing’\textsuperscript{115} 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-attribute/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity, - when further undermined claim in ‘denaturing’\textsuperscript{115} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation –or-prelogism/-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{114}–and-conjugated-postlogism\textsuperscript{77}/perversion-of-reference-of-thought\textsuperscript{77}/reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{77} is then one that at the transcendental/transdimensional/interdimensional/maximalising-level defines the uninstitutionalised-threshold\textsuperscript{02} vices-and-impediments\textsuperscript{105} construct of the registry-worldview/dimension, more than just on-occasionally/incidentally. From an intemporal/ontological perspective that speaks of ‘modern savage mentality’, whether as postlogic or conjugated-postlogic, as procrypticism–or–disjointedness-as-of-reference-of-thought 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\textsuperscript{67}–conjugatively-and-transfusively> the ontological-contiguity–of-the-human-institutionalisation-process\textsuperscript{67} as it undermines uninstitutionalised-threshold\textsuperscript{102} arising from perversion-of-reference-of-thought\textsuperscript{77}/reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{77} for the recurrent intemporal-disposition <amplituding/formative–epistemicity>totalising–renewing–

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⟩<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity’ for our present as well, its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As with all prospective institutionalisations, a human secondnaturing institutionalising construct is a requisite because, at best even the intemporal-disposition individuation individuals, purporting (by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation) prospective emancipation come from and are of the stock of the prior reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) and it is only a devised institutionalisation construct that achieves that potential-construct-of-orientation and not any implied inherent emanance intrinsicusness (though the meaningfulness as articulated as such, and as the meaningfulness in this entire paper, is rather of an intemporal register validation and not of any temporal register validation, since an authentic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is what underlies transcendence-and-sublimity/sublimation/supererogatory de-mentativity as a ‘deeper limited-mentation-capacity—(as of relative conflation’) existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise meaningfulness-and-teleology; more like a jurisprudential
maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation contention for rehabilitation is not of the same meaningful-framework as a temporal mental-disposition of illicitness for shifty expectation of rehabilitation which it should necessarily anticipate and preempt). By that token there is no base-institutionalised individuation in recurrent-utter-uninstitutionalisation, no universalised individuation in ununiversalisation, no positivistic individuation in non-positivism/medievalism, and prospectively no notional-deprocrypticism individuation in procrypticism; as at best such emancipating intemporal individuation are ‘moulting’ and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. The notion of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing apriorising-psychologism as defining the registry-worldviews/dimensions uninstitutionalised-threshold is rather a most real idea from an ontological-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 procrypticism 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 grasped), and equally highlights the fundamental ‘paradox of post-structural deconstruction by its transcendental implications’, in that the mental-disposition/psychical-orientation of the present registry-worldview/dimension as positivism–procrypticism is not developed enough (in terms–as-of-axiomatic-construct of its reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) to grasp its implications (in want of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness reference-of-thought–devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ reference-of-thought–categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation), just as the core non-positivism/medievalism mindset/reference-of-thought wasn’t developed enough to grasp the implications of created-and-accruing positivistic meaningfulness and redefined mindset/psyche inducted by the Descartes, Copernicuses,
Galileos, Newtons, Kants, Rousseaux and it had to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure over generations ‘for what were re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking’-‘projective-insights’/‘epistemic-projection-in-conflatedness’-’of-notional–deprocrypticism-prospective-sublimation) outlying ideas to become the defining ideas of modernity’. Thus the apparent issues today raised with post-structuralism have as much to do with the psychical orientation (as underdeveloped) of its critiques as well as the requisite effort required to further develop, elucidate and focus it; and in this regard why there have been many serious and constructive criticisms of post-structuralism as required for any subject-matter, most of the ‘popular criticisms’ levied against post-structuralism fail to past the test of intellectual criticism and have mostly been populist and media-driven attacks, gaining traction by social trending than genuine intellectual validity. The most popular being an initiative on an unrecognised social science journal which by that mere token disqualifies the so-called criticism but has turned out to be the most populist ploy by all accounts for condemning post-structuralism. Furthermore and critically, the intellectual exercise as with all institutional processes operate fundamentally on a basis of mutual trust. However the methodologies, theories and concepts, what can be articulated as new knowledge is not necessarily assessed on the basis that any peer review mechanism is absolutely full-proof particularly as the new knowledge is often at the margin of what is understood, and thus much of peer reviewing is not really an approval of the knowledge but rather an admission into the body of institutionally or formally acknowledgeable perspectives for further elucidation. Even then many a study not approved with peer reviewed journals have later on down the years ended up becoming dominant theory. So there isn’t any inherent sanctity in peer reviewing but for its practicality in formal knowledge organisation (and not even so with approval). Technically the majority of all new knowledge down the years will be found wanting in many ways, and the objective of the
overall peer review process is to channel potentially admissible and debatable knowledge towards further elucidation in the overall scheme of establishing overall human knowledge as of veracity/ontological-pertinence. Review of new knowledge doesn’t end with a journal’s peer review though that point tends to be a ‘highly political point nowadays’ as of the increasing bean-counting institutional reflex of funding implications and sometimes at the detriment of novel approaches to knowledge. The abstract notion of reviewing goes well beyond journals approval and extends with the continual critiquing of knowledge whether dominant or outlying. Ultimately, the more fundamental test in such a negotiated process is a strive for consistency and validatory clues with no guarantees of effectiveness but for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might equally be argued that peer-reviewing and by extension all epistemological and their corresponding methodological activities are not natural knowledge activities as of inherent pure-ontology in of itself but derived activities as of human norms, practices and policies for establishing thresholds that then enable articulated qualifications as of pure-ontology; in other words, any such epistemological and methodological activity is irrelevant if pure-ontology can be arrived at without it. Consider for instance that mathematicians hardly make use of experimental designs or that many secret research by corporations and government aren’t peer reviewed, at least not publicly. Besides at a more fundamental level the question can be asked what are the metaphysics-of-absence-\{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>\} implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness\textsuperscript{7}-of- reference-of-thought associated with the overall institutional-cumulation/institutional-recomposure-\{as-to-\textsuperscript{8}historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’\}\}. 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 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’ of ‘evaluating a construct of prospective transcendence-and-sublimity/sublimation/supereogatory–de-mentativity’ as herein implied about futural Being-
normalcy/postconvergence-reflect-epistemicity-relativism⟩ as the very human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional-firstnatures—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence⟩—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-epistemicity⟩totalising—in-relative-ontological-completeness ); and so as of ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity ontological-primemovers-totalitative-framework’, and thereafter the eliciting of positive-opportunism, deferential-formalisation-transference, ordered-construct, percolation-channelling—in-deferential-formalisation-transference as of transversality-of-affirmative-and-unaffirmative–disambiguated-motif-and-apriorising/axiomatising/referencing of opposing axiomatic-constructs/references-of-thought that allows for the more ontologically-veridical to supersede as inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining. This is the more profound suprastructural-construct of ‘human validation-conceptualisation/epistemological relationship to knowledge’ applicable across all registry-worldvies/dimensions as of ‘a notional futural différance’ construed as of a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, notwithstanding the more superficial constructions of ‘human validation-conceptualisation/epistemological relationship to knowledge’ within a same registry-worldview’s/dimension’s institutionalisation whether base-
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~of-**reference-of-thought** and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness~of-**reference-of-thought** is ‘the very paradox of **meaningfulness-and-teleology** explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness~of-**reference-of-thought**’ with the transcendental de-mentative/structural/paradigmatic causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of a crossgenerational exercise and why such implied transcendental **meaningfulness-and-teleology** might seem arbitrary when **meaningfulness-and-teleology** is rather interpreted in terms of the prior registry-worldview’s/dimension’s **reference-of-thought** not factoring its prior relative-ontological-incompleteness~of-**reference-of-thought**. But this is simply valid on the fact that a more profound axiomatic-construct on a given domain of reality as of prospective relative-ontological-completeness~of-**reference-of-thought** is of intemporal-or-ontological prioritisation as of its conflatedness relative to a less profound axiomatic-construct on that same given domain of reality as of prior relative-ontological-incompleteness~of-**reference-of-thought** as of its constitutedness, as the latter is rather in shortness-of-register-of–meaningfulness-and-teleology /distractiveness to the former as of **reference-of-
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-’notional~firstnaturedness—temporal-
to-intemporal-dispositions->so-construed-as-from-perspective—ontological-
normalcy/postconvergence’—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-prime movers-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\textsuperscript{66}—of-the-
human-institutionalisation-process \textsuperscript{67} by its deferential-formalisation-transference is an exercise
of shrinking the melee of common sense wherein spheres previously opened for common
opinionionatedness are shoved away as ‘deferred to’ specialisms whether institutional or
subject-matters by the mere effectiveness, with ‘informed common and individual opinions’
being the panache for the expression of sovereignty whether about the polity or individual
choices, but not to be confused as a sign of inherent knowledge as of popularity. The idea that
there is a common sense social science is a falsehood no more than there is no common sense
natural science, and intellectuals are irresponsible when peddling the notion that readers
shouldn’t acquire the requisite ‘intellectual elevation’ to grasp the profundity of meaningfulness
and rather expect that they should be able to satisfactorily engage at the same intellectual level
(‘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-prime-movers-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-prime-movers-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-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> with respect to their reflections, studies and research at all cost, even at the cost of many poststructuralists not recognising explicitly that they are poststructuralists or not recognising similarities in their works with other poststructuralists, so because fundamentally they can only vouch for their authentic reflections and analyses without a ‘surreptitious pretence’ for such amalgamation which will undermine their ontological-good-faith/authenticity with regards to conceptualising intrinsic-reality/ontological-veridicality, with the idea that the notion of a commonness of their ideas and as a movement will take care of itself if they are truly articulating an intrinsic-reality/ontological-veridicality that reflects that commonness; more like the Indian story of blind men who came across an elephant and each one sincerely/authentically said what their capacity enabled them to say, no more no less, with the idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but their first posture is to
say authentically what is in front of them. This speaks of the essential nature of all sciences wherein the researcher considers the most determinant element to be not itself or other humans (who are together mortals; mortal because they/humans don’t really invent any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover them or utilise them as ‘supposed inventions’ –and the scientist is all about a validation by intrinsic-reality/ontological-veridicality-as-the-transcendental-enabling/sublimating/supererogatory-de-mentativity in contrast to a mental-disposition of social-aggregation-enabler where the emphasis is naively about convincing the other mortal or mortals over a validation by intrinsic-reality/ontological-veridicality transcendental enabler thus leading to subontologisation in-a-social-dynamism-of-meaningfulness-misappropriation, rather than the supersedingness/precedingness of intrinsic-reality/ontological-veridicality transcendental enabler) but the superseding transcendental-enabling/sublimating/supererogatory-de-mentativity which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by effectiveness of ontological-primemovers-totalitative-framework and projection; with the latter wholly the focus of intellectual contention. The medical researcher involved in seeking a cure by reflex is concerned about what the transcendental-enabling/sublimating/supererogatory-de-mentativity that is intrinsic-reality/ontological-veridicality/existence ‘naturally and best construed/conceptualised’ in the crafted jargon of biomedical sciences will make available as cure as the ‘superior party’ over whatever they themselves or for that matter any other humans no matter their statuses may ‘sovereignly’ want to think or imagine. This same notion applies in the construct of knowledge in the social sciences, the pursuit of the social scientist as the study of social reality is ‘not about convincing people or making sense to people’ (that can be accessory) but rather about grasping/conceptualising the intrinsic-reality/ontological-veridicality of the social as the transcendental-enabling/sublimating/supererogatory-de-mentativity whatever the jargon
required for that purpose; the social education/enlightening exercise that arise thereafter just as a popular science exercise is an altogether different exercise of education and not first-level scientific engagement, and even then such education exercise will still call for a degree of intellectual elevation of the general public. It is critical that in the natural competition of intellectual ideas, intellectuals do not fall in the pattern of using debased or social feel good basis of non-intellectual logic in eliciting ‘mass thinking’ in order to advance their postures but rather fairly and squarely engage at the transcendental-enabling/sublimating/supererogatory-de-mentativity of intrinsic-reality/ontological-veridicality level in proving or disproving those they agree or disagree with as of ontological-primemovers-totalitative-framework 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—of-motif-and-apriorising/axiomatising/referencing as a construct of formalised —reference-of-thought that is of intemporal-projection/longness-of-register-of-meaningfulness/totalisingly-entailing/maximalising/transcendental over the subtransversality—of-motif-and-apriorising/axiomatising/referencing informal —reference-of-thought as melee of common sense of temporality—/non-totalisingly-entailing/non-maximalising/non-transcendental constructions. The idea is that such a disambiguating is a necessity going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological—
normalcy/postconvergence—existentialism-form-factor requiring skewing (‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) towards the intemporal/longness-of-register-of—meaningfulness-and-teleology as the ontological construct that institutionalises (intemporalises). Hence such a skewing (‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) 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—of-motif-and-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—of-motif-and-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—of-motif-and-apriorising/axiomatising/referencing intellectual criticism but raising subtransversality—of-motif-and-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~of-motif-and-apriorising/axiomatising/referencing hasn’t got the requisite intemporality/longness in terms—as-of-axiomatic-construct of universal projection of reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology that arises from such a formal reference-of-thought (for instance, as the universal/intemporal proposition underlying this paper’s purported construct for aetiological/ontological-escalation in grasping the phenomenon of postlogism in general and the general background human science conceptualisation; together with its exposure for falsifiability/validation from subsequent critical analyses). Such that there will tend to be ‘confusion of reference-of-thought’ where such subtransversality~of-motif-and-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~of-motif-and-apriorising/axiomatising/referencing with respect to subtransversality~of-motif-and-apriorising/axiomatising/referencing is not one of contending/argumentative validation at a same contending pedestal but rather as a validation of the supratransversality~of-motif-and-apriorising/axiomatising/referencing reference-of-thought as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality~of-motif-and-apriorising/axiomatising/referencing melee of common sense reference-of-thought, wherein for instance a consistent demonstration of a chemistry science (as supratransversality~of-motif-
and-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 terms-as-of-axiomatic-construct, such that social deference is now institutionalised as ‘chemists say that/it is said in chemistry that’ rather than a social melee of common sense equivalence of ‘chemists think that but I also think that going by my common sense’. This argumentation is not idle as the social sciences as ‘being closest to human conscious sense of sovereignty’ tend to be most affected by such fallacies as highlighted that should be superseded by all knowledge whether natural or social-construct, and while such notion are often intuitively grasped with other formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for the social sciences there is a need to actively bring this notion to the consciousness-awareness-teleology in order to circumvent such nature of knowledge fallacies with regards to an emotionally charged domain that is the social. This equally explain why the studies of the social are easiest prone to ontological-bad-faith/inauthenticity, whether beyond-the-consciousness-awareness-teleology in-existential-extrication-as-of-existential-unthought, as even where contending intellectual postures are of relative elevated formal knowledge de-mentating/structuring/paradigming, it is quite easy for a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with terms-inamplituding/formative> wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—‘nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications

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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\(^a\) the ontological-contiguity\(^b\) of-the-human-institutionalisation-process\(^c\) 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’\(^d\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^e\) of reference-of-thought\(^f\) 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\(^g\) of post-structuralism’ has been in real and practical world terms more a question of abstract reconstructive thinking since such practical applications have tended to be effective further highlighting the need rather for more decentering contemplations. Besides, post-structuralism practical emphasis has mostly been methodical rather than dogmatic. In the bigger scheme of things, this author further highlights that post-structuralism by implying ‘decentering’ is implying transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity or an ‘existential-reference/existential-tautologisation pivoting/decentering’ such that ‘the center’ as the new basis of analysis/knowledge-construct has moved to the prospective/transcendental/superseding reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded reference-of-thought. What has been misconstrued is exactly the idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles is of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining meaningfulness-and-teleology from existential-tautologisation/existential-reference as of human subpotent existential-teleology within the full potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency/sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-Amplituding/formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought-in-supererogatory-epistemic-conflatedness. In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology but rather construe the ontological possibility conflated as of existential reality. The idea of discretely eliciting value-disposition and teleology choices/options is a secondary exercise of human social application (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting disposedness-as-to-orientation/value-construct/valuation–and–derived-parameterising) and
entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’ and so with regards to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ’<imbued-and-
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>), and specifically with regards to the practical application of post-structural thought as a re-equilibrium exercise derived from the ‘theoretic reshuffling-of-the-cards/putting-into-question’. Thus post-structuralism being so construed as ontologically-driven (having a center as of ontological-normalcy/postconvergence graspable by ‘the dynamics of metaphysics-of-absence-(implicit-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>) or postdication insight with respect to metaphysics-of-presence-(implicit–‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness )’ involving diminishing–human-epistemic-abnormalcy/diminishing–preconvergence/increasing-relative-ontological-completeness-of-reference-of-thought in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness”-of–reference-of-thought”-devolving-as-of-instantiative-context 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’ imbued in the often ‘poorly-ontological, non-ontological or metaphysical constructions permeating ideologies’ and projected as worldviews, to ‘restore existential veracity/ontological-pertinence as the central notion behind worldview construction and representation’, and so beyond just ‘present-driven conceptualisations’ of ideologies, but of an insight derived from a historical and anthropological depth with respect to human mentation, meaningfulness and institutional-development–as-to-social-function-development as implied by a suprastructuralism highlighting of metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) or postdication. Such a grounding of post-structuralism provides the underlying ontological outlet of analysis with regards to issues and conundrums of veracity/ontological-pertinence faced by earlier poststructuralists like Sartre (not often recognised as a poststructuralist but whose work interpretively does fit the mould, just as the works of many ‘seriously engaged’ critiques of post-structuralism like Gadamer and Habermas have been highly beneficial to post-structuralism), Foucault and Derrida when it came to draw out veracity/ontological-pertinence from such hyperbolic traditional ideologies including Marxism as constructs highly laden with metaphysics/non-ontology, on the one hand, while addressing, on the other hand, the imbued liberal and neoliberal dogmas of their times wrongly upholding that its ‘dogmatic practices and conventions’ are beyond ontological-reconstituting–as-to-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-‘notional~firstnatures—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor and a social world is inherently hampered by a blurriness and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendentale-enabling/sublimating/supererogatory~de-mentativity’. Thus approaching a scientific study of the Social on the same operational basis as that of the natural world is necessarily deficient as the latter’s immediacy of concurrent ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendentale-enabling/sublimating/supererogatory~de-mentativity as well as the fundamental pivoting/decentering of understanding involving the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that took place starting over 500 years ago in establishing the positivising/rational-empirical mindset/reference-of-thought by the Galileos, Newtons, Leibnizes, Darwins, etc. of the world, such that an Einstein could perfectly articulate the idea of the-theory-of-relativity that would normally make no sense even to the majority of the scientific community at the time but for the ‘very strength’ of the established positivistic/rational-empiricism psyche (operating on the basis that what predicates on rational-empirical basis takes precedence) already established which ensured its transcendental enabling. The positivistic/rational-empirical psyche today, it is this author opinion, is not strong enough (of sufficient ontological-completeness-of-reference-of-thought in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness/of-reference-of-thought’s-devolving-as-of-instantiative-context for the further development today of the study of the Social as of its fleeting nature (on such terms of what predicates should take precedence). It must be said that the notion of transcendental enabler with regards to the Social today is rather relatively weak such that critically a lot of the basis for the social sciences today is
influenced rather by practice, authority, and more or less intellectual-politics driven beyond-the-consciousness-awareness-teleology, rather than truly ontological-primemovers-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-primemovers-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 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 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\(^{13}\) 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\(^{-}\langle\text{shallow-supererogation of mentally-aestheticised-preconverging/dementing}\rangle\) 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\(^{-}\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle\) of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/sublimating/supererogatory–de-mentativity (unlike the relative case with the physical reality subject-matter as immediate) as required for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{10}\) 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 80's 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 compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation as of its ontological-resolution (aetiologisation/ontological-escalation) in all the successive registry-worldviews given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor. As we can grasp that an aetiologisation/ontological-escalation as resolution for non-positivism/medievalism world postlogism which is more than just palliative/incidental-in-its-implication with regards to a specific instance or specific instances of notions-and-accusations-of-sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension
relative-ontological-incompleteness\textsuperscript{88}-induced,-\textit{threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} —

preconverging/dementing —apriorising-psychologism’ (as of metaphorically-a-million-and-one-instances-and-locales as enabling the possibility of the phenomenon of notions-and-accusations-of-sorcery and other vices-and-impediments\textsuperscript{105} of the state of non-positivism/medievalism and thus requiring de-mentatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness-of-reference-of-thought will de-mentatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness-of-register-of—meaningfulness-and-teleology’ preservation’ that wouldn’t necessarily construe the social manifestations of notions-and-accusations-of-sorcery with their associated vices-and-impediments\textsuperscript{105} as abstractly and ontologically unwarranted \textsuperscript{103} universally (which we know was actually the case, with the ‘establishment’ idea being that the masses didn’t need to know about such ‘positivistic stuff’ even if such stuff was ontologically-veridical), to ensure its ‘temporal/shortness-of-register-of—meaningfulness-and-teleology’ preservation’. Likewise an articulation as of aetiologisation/ontological-escalation (ontological-resolution) that is more than just palliative/incidental-in-its-implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or specific instances of psychopathy and social psychopathy but by pointing to the bigger picture to the procrypticism registry-worldview’s/dimension’s disjointedness-as-of-reference-of-thought relative-ontological-incompleteness\textsuperscript{88}-induced,-\textit{threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} —

preconverging/dementing\textsuperscript{105}—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\textsuperscript{105} of procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a

\textsuperscript{9}
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation”> phenomena. Thus in all registry-worldviews “reference-of-thought,
postlogism” as-of- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-
shallow-supererogation” once it is ‘as of socially-functional-and-accordant’ (beyond the case
at childhood where it is accompanied by overt delirium and social universal-transparency”-
(transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–
epistemicity>totalising-in-relative-ontological-completeness ) of the defect) as at adulthood,
the postlogism” ‘disjointedness-as-of-reference-of-thought’ misappropriated
meaningfulness-and-teleology in arrogation tends to extend as conjugated-postlogism
‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation involving the temporal elicitation of derived-
perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation”>, and it is thus naïve to construe postlogism without such a corresponding
differentiation of social analysis in the construing/conceptualisation of ontological-veridicality.
Now the criticism of populism-driven critiques of post-structuralism is not raised idly, as an
eexercise that purports to articulate such breadth and depth of novel ideas as this paper does
necessarily requires that the authorship effectively assume the profile and presumption that the
implied knowledge construct warrants (which obviously every truly intellectual spirit will
appreciate for what it is, if not agree with the arguments). Such an articulation is driven by the
idea that knowledge as a transcendence-enabling construct is more than just about its
craftiness/technique but part and parcel of the intellectual exercise is to articulate
meaningfulness by its existentialism/full-depth-of-existential-implications. And just as faced
with the evasive nature of quantum theory the physicists never said reality is wrong since it is
difficult to understand, likewise it is naïve to imply that the reality reflected by post-
structuralism is wrong because it doesn’t quite fit into our ordinary everyday way of thinking
(that is exactly the point, our ordinary everyday way of thinking is in want of its further
development, just as all prior ordinary everyday ways of thinking had to be psychoanalytically-
unshackled)!