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

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

Keywords: psychopathy, hermeneutic, theory, meaning, ontology
Introduction

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability\textsuperscript{40} 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\textsuperscript{40}, 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/supererogating/zeroing insight of how to go about creating music while adhering to music theory, such that any such music is analysable/critiqued by the way it credibly adheres to music theory, and actually in exceptional cases further develop music theory. A second point that makes this method ideal is that the apparent enunciation of this paper (an outright call for a reinvention of the state of the art regarding our understanding of psychopathy and the underlying psychology science); is that it is doubtful such an articulation can be credibly presented in simple categorical terms, without rather utilising an entropic hermeneutic-referential approach based on an open-endedness for falsifiability and validation in future elaboration and development of ideas. Further, I thought it more critical (wary of platitudinising the occasion) that the purity of ideas expressed herein shouldn’t be overly clouded particularly as the treatment of this paper is largely in substance virgin territory, as of the underlying conceptualisation referential drive (beyond just simplistic rhyming/speculative/interpreted categories of philosophical theories and concepts but rather as ‘a driven distinct comprehensively coherent/contiguous operant-level of insights articulation, and carrying implicative and applicative operant-level possibilities going forward’; more like a song is a coherent referential whole beyond just naïve categories of disjointing/disparateness/disentailing percussions-and-tunes-more-or-less-similar-to-those-of-the-song construed as constituting the song.) As a matter of fact, I would rather I wrote another paper talking about influences for such an articulation for this paper going by my hermeneutic design insights. Moreover, going by the very nature of how humans develop new ideas; while
many, if not most, of my arguments may be more or less ‘plainly intelligible’, I equally thought it important to articulate ideas I hold in deep conviction and further as many such ideas come with their requisite precise convoluted qualifications even if such ideas might not be quite intelligible from a plain and simple reading, with the notion that such a requisite insight will be forthcoming in future critique as the very nature of the introduction of new ways of thinking often mean their unintelligibility at first (equally explains my repeating of many terms for ‘habituation’), but then it is not the pertinence of reality that compromises it is the impertinence of human certitudes that does! In the bigger scheme of things, it is herein contended that human social and institutional progress and development is not de-mentatively/structurally/paradigmatically contiguous as to the very inherent nature of any given institutionalised framework as all such frameworks arrive at apathetic threshold as these rather develop into denaturing \(^{15}\) <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification\(^{10}\)/akrasiatic-drag/denatured/preconverging-or-dementing\(^{10}\)—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{19}\)> stifling prospective possibilities, thus requiring prospective fundamental reconception. While such prospective re-projection/re-anticipation recognises prior human cumulated knowledge as enabling institutional-cumulation/institutional-recomposure-(as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing-<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\(^{15}\) of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as dimensionality-of-sublimating \(^{1}\) <amplituding/formative> supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvalutive-
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/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ of
dimensionality-of-sublimating<amplituding/formative>supererogatory—
demantativeness/epistemic-growth-or-conflatedness/transvaluative-
rationaising/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—
demantativeness/epistemic-growth-or-conflatedness/transvaluative-
rationaising/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-supernratio-epistemic-conflatedness”. This has developed in our present age of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness) into the absurdity/ridiculousness of pop-intellectualism substituting for genuine and reifying thought, as to the relentless expansion of our modern merchandising mentality to which nothing resists; and paradoxically, such a disposition hangs onto the ‘dereified as-deficient-reflexivity of our <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/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 pretenses 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 /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> whether by mystifications-outside-existential-contextualising-contiguity—that-are-vague-and-imprimatur-driven, misinterpretation-of-statistics-totalising-entailing-implications, denial-of-relativism-thus-foiling/undermining-relative-ontological-completeness -implications/conclusions/projections-of-prospective-knowledge-reification -in-a-dumbing-down-posturing-that-implies-that-the-present-is-unchangeable-as-of—presencing—absolutising-identitive-constitutedness', etymological-flouting-as-of-mere-conceptual-patterning-and-mere-stigmatising-of-competing-theories-and-concepts-on-the-naivety-that-such-stigmatising-representation-will-undermine/override-their-analysable-ontological-veracity and an-approach-as-of-the-ordinary-egotistic-perspective-in-existential-extrication-that-absolutises-the-present-that-is-passed-as-knowledge-reification9 all undermining informed insight and the requisite human intellectual and emotional sacrifice for genuine knowledge-reification9 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 5‘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-
<amplituding/formative–epistemicity>–totalising–renewing–realisation/re-perception/re-
thought–in–supererogatory–epistemic–conflicatedness or the critical analysis of such
knowledge-reification but in the face of criticism rather consciously substitutes strategies of
institutional ascendency as of a strategy of influence by default imprimatur status rather than
genuine knowledge-reification pertinence. It will be as naïve as implying the validity of a
common basis for doing arithmetic where an interlocutor insists on 2+2 as 5 but when
appropriately explained the veridical assumptions of arithmetic goes on to insist 3+3 as 7,
speaking not of a fundamental problem of arithmetic operation as of dialogical-equivalence but
a fundamental question of ontological-bad-faith/inauthenticity on the naïve mental reflex that
anyway dialogical-equivalence is ever always assumed to then adopt an
apriorising/axiomatising/referencing attitude of abusing the notion of dialogical-equivalence as
to wrongly implied logical-dueness. Faced with such an orientation the genuine intellectual
reaction is to engage it upfront as of an inclination ‘not just to evaluate logical coherence as of
correctness or incorrectness or any other evaluation in-between on the basis of ontological-
good-faith/authenticity’, but beforehand ‘to equally evaluate the
apriorising/axiomatising/referencing in ontological-good-faith/authenticity or ontological-bad-
faith/inauthenticity (beyond-the-consciousness-awareness-teleology –<in-existential-
extrication–as–of–existential–unthought>) as of underlying existential-contextualising-
contiguity elucidation/deblurring as well as whether the veracity of such
apriorising/axiomatising/referencing can be established as being of ‘relative-ontological-incompleteness’/relative-ontological-completeness

(sublimating-referencing/registering/decisioning-as-self-becoming/self-confiliatedness/formative-supererogating-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing—in-perspective—ontological-normalcy/postconvergence) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigm—psychologism’ as 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/s\(^2\) 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-supernumerary–epistemic-conflatedness over our human-subpotency motives, the
same actually do apply in all knowledge-reification and claims of subject-matter specificities (wrongly implying their subontological nature) ‘rather speak of the difficulty with respect to human emotional-involvement and associated lack of rigour relative to knowledge-reification in addressing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’, but not inherent constraining existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of—amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought—in—supererogatory—epistemic-conflicatedness dissimilarity of subject-matters. Just as there is no magical arithmetic or physics to resolve such a more fundamental apriorising/axiomatising/referencing situation involving ‘abusing the assuming of dialogical-equivalence’, it is wrong and foolhardy not to bluntly recognise this reality in the social domain as to the possibility of then achieving prospective transcendence-and—sublimity/sublimation/superrgatory—de-mentativity as to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of—amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought—in—supererogatory—epistemic-conflicatedness implications. The fact is the ‘a priori or axiomatic conception’ is effectively what precedes and validates logic as of elaboration-as-mere—extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity, however there is no logical-basis for the ‘a priori or axiomatic conception’ but for ‘its ontological-faith-notion-or-ontological-fideism—imbued—underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of—existential-reality construal as of existence’ as can thereof be validated as of strong prediction arising as of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—establishing its universal-transparency—transparency-of-totalising-entailing,—as-to—entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological—
completeness) and so given the fact of human \(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}^\langle,\text{imbued-projective–arbitrariness/waywardness}^\langle\text{as-to-the-human–projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of–'}<\text{amplituding/formative–epistemicity}>\text{totalising–conceptualisation}\rangle\), speaking to the fact that logic is rather the inner working coherence/contiguity of any human apriorising/axiomatising/referencing construct; and thus the ‘a priori or axiomatic conception’ is rather about ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring–<as-to-postconverging-or-dialectical-thinking–apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring–<as-to-preconverging-or-dementing–apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation–<as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>. However, the \(\text{universal-transparency}^\langle\text{transparency-of-totalising-entailing,–as-to-entailing–}<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\rangle\) generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism reference-of-thought achieved ‘universal-transparency–<\text{transparency-of-totalising-entailing,–as-to-entailing–}<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\rangle\) as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism so-reflected as our present
positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism’ first induced by budding-positivists like Copernicus, Galileo, Descartes, Newton, Leibniz, etc.) that in many ways mathematicians ‘don’t go on to be thinking about the soundness of axioms once these are construed as of existence’ for instance with the axioms-of-addition, but this doesn’t mean that the idea of unsoundness of ‘a priori or axiomatic conception’ (as to invalidate dialogical-equivalence) doesn’t exist especially so when it comes to blurred domains not only in the social sciences but sometimes in the natural sciences as well where lack of universal-transparency–(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-supererogation; as in fact the very notion of prospective institutionalisation is one of renewing reference-of-thought-and-reference-of-thought-devolving-meaningfulness-and-teleology apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, putting into question the <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification} /akriasiatic-drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology of the prior registry-worldview’s/dimension’s-presencing—absolutising-identitive-constitutedness superseded/transcended). With such teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of <amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> spirit of intellectualism, it can difficultly be fathomed how such a ground-breaking evental-instigation as the appearance of Einsteinian physics in early 20th century prompting great excitement and curiosity among physicists recasting the contributions of prior physicists, and then eliciting the work of many other physicists and mathematicians in the subsequent decades leading in-between to the superseding of Einsteinian physics with Bohrian physics and then Feynmanian physics, etc. as to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of <amplituding/formative—epistemicity> totalising—renewing—realisation/re-perception/re-thought, in supererogatory—epistemic-conflatedness constraining.
can be contemplated as of such a rather impoverished conception of genuine intellection which poorly recognises the pre-eminence of existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness over human-subpotency, notwithstanding the fact that we are at the backend of human institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-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-
perception/re-thought,-in-supererogatory-epistemic-confoundedness/imortality 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 highbrow has been surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–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 <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness since the very same conception of value when construed on the basis of relative-ontological-incompleteness may actually be associated with vices-and-impediments, and so beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> (given that virtue is rather as of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation as to transcendental-enabling/sublimating/supererogatory-de-mentativity and not the vagueness of impression-driven/good-naturedness/wishfulness <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology ) in human-subpotency social-aggregation-enabling).

We can grasp in this respect that the value conception as from the non-universalising sophistry perspective had construed as decadent the prospective Socratic philosophers universalising-idealisation just as did medieval-pedantic dogmatism of budding-positivists like Galileo and Descartes; as in many ways prospective knowledge-reification requires that we supersede our emotional-involvement starting with the very intellection striving for such prospective knowledge-reification. (In any case, ultimately the reality of human knowledge-reification involves ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness meaningfulness-and-teleology, and so in transvaluation; as for instance, it can hardly be
imagined that the reference-of-thought of the non-positivism/medievalism mindset as of its de-mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-ontology is apt as of its supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to grasp our modern day conception of say physics given its ‘valuation framework as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ that needs to be transvaluated into a positivism mindset, and it can fairly be contended that prospective issues of knowledge-reification in modern day physics having to do with theory-of-everything conception arise because of our inappropriately apt supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of an occlusive-consciousness reference-of-thought requiring prospective notional–deprocrypticism reference-of-thought de-mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-ontology as of a protensive-consciousness (out of a full insight about causality as from the epistemic ‘relative-ontological-completeness’<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity in conflatedness’ herein implied as ontological-primemovers-totalitative-framework involving a ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness’ ‘meaningfulness-and-teleology’ as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-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/supererogation/de-mentativity because these involve human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint transvaluation as putting in question the old valuation, and in this regards the transcendental/transvaluating conception is universally existential and cannot be just about the physical world without social world implications and vice-versa as so-underlined with the fact that both are for-human-studies/for-human-constructs by the underlying fact that these are the very same human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility –<imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly-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 depro crypticism—or—preempting—disjointedness-as-of-reference-of-thought protensive-consciousness induced Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and so over our present procrypticism—or—disjointedness-as-of-reference-of-thought occlusive-consciousness, and in effect this conjoint-epistemic-relationship-and-fate in the conceptualisation of the material and social world is even confirmed today as with the social and social-organisational framework that underlied and was necessary for most of the scientific and technological advances after the second-world war). Basically, dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /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—de-mentativeness/epistemic-growth—or—conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—

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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rather because of failure of reference-of-thought as of perversion-and-derived-perversion-of-
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Soundness-or-ontological-good-faith/authenticity-of-reference-of-thought on the other hand implies
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intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis with respect to
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aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
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reflected/perspectivated state of prospective transcending/superseding .................................2404

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transversality-of-affirmative-and-unaffirmative–disambiguated-'motif-and-
apriorising/axiomatising/referencing’ ontological-normalcy/postconvergence reality construct.

hermeneutic/reprojective/supererogating/zeroing ‘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
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constitutedness ....................................................................................................................2433

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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..............................................................................2440

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ontological-preservation) involves ......................................................................................2490

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meaningfulness-and-teleology particularly in ‘spheres of extended-informality–<susceptible-to-
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reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-
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ones for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ......................................2497

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cumulation/institutional-recumposuring–(as-to-historiality/ontological-eventfulness/ontological–
aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism’⟩ for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation...2503
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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’ .................................................................2565

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-veridicality2569


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) .................................................................................................................................................................................2587

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) .................................................................................................................................................................................2591

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) .................................................................................................................................................................................2592

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

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

what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? notional~deprocrypticism institutionalisation will imply a superseding psychoanalytic-unshackling/memetic-reordering/institutional-recomposing as new-mentation and further extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic formalisation’ into the extended-informality-susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology comprehensive postconverging-or-dialectical-thinking-apriorising-psychologism—by—preconverging-or-dementing—apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness-or-ontological-reprojecting intemporal/ontological/social/species/universal/transcendental/maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation dementating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological de-mentating/structuring/paradigming resolution fundamentally implies putting into question a registry-worldview’s/dimension’s reference-of-thought reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–disjointedness
knowledge-notionalisation is about ‘a deterministic and operant construct preserving intemporality/longness as ontology’

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


preconverging-or-dementing–apriorising-psychologism as thus implied can be defined as reflecting/perspectivating/highlighting of the deficient mental-devising-representation (as so-referenced from ontological-normalcy/postconvergence so-construed as in prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or—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 organicalism (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 operand 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–firstnatures
two dilemma with respect to the conceptualisation of virtue .................................................................2726
intemoral-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation .................................................................................................................................................2730
‘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 ..................................................................................................................................................2731
Stranding (of-perverting-temporal-dispositions-of-reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold (the threshold where the registry-worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemoral-preservation-entropy-or-contiguity–or–ontological-preservation) ..........................................................................................................................................................2731
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> intemoral-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold .................................................................................................................................................2733
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’ .................................................................................................................................................2735
notional~firstnaturedness—temporal-to-intemoral-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation before logical processing/operation ..........................................................................................................................................................2739
‘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 ..........................................................................................................................................................2745
it is critical to distinguish between a true philosophical development that arises by intemoral-disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism’ in humans ..........................................................................................................................................................2746
the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad ..........................................................................................................................................................2746
The use of ‘human mental-dispositions/individuations’ as of notional~firstnaturedness—temporal-to-intemoral-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 intemoral ..........................................................................................................................................................2751
By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals’.

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

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

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


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


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.

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

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

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

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

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.

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?


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>

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.

distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> (mental-slantedness or decandoring-of-the-mind or denaturing, and not soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candor)

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

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

Memeism as to suprastructural meaningfulness-and-teleology will refer to the projective conceptualisation of meaningfulness-and-teleology beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimensional/transcendental existential psychoanalytic ontological form (in full blossoming of the transcending dimension with its existentialism/full-existential-depth-implications personhoods-and-socialhood-formation)

ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality and its vices-and-impediments with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’

The notion of higher teleologies as such is specific to the human species in holding that beyond just ‘a physical animal passing of specie generational succession’ for survival and optimising-specie-
flourishing, with higher teleologies there is ‘an even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-cultural optimising of possibilities. 2840

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. 2840

the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling. 2846

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. 2855

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). 2858

Meaning (defined previously as what defines/predicates value, thought and action). 2859

all the vices-and-impediments of successive registry-worldviews can be directly ascribed as corresponding perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of temporal-dispositions at the registry-worldviews uninstitutionalised-threshold. 2861

‘knowledge-notionalisation’ or knowledge as a continuum from ‘the ignorances’/temporal-dispositions to knowledge/intemporality. 2863

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). 2867


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. 2873

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. 2882

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’}>. 2884
'Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ as meaning produced apparently with the ‘same-terms-of-expression (seemingly-same-implied-meaningfulness)’ ................................................................. 2886

‘dynamic-cumulative-aftereffect of subontologisation’ .......................................................................................................................... 2888


‘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 ........................................................................................................ 2894

proof of the Sartrean notion of ‘existence-preceding-essence’ or the Derridean notion of ‘there is nothing outside the text’ ................................................................................................................................................... 2896


how individuals arrive at their various teleologies/finalities of the intemporal-disposition as ‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect–of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ........................................................................................................ 2905

‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring ................................................................................................................................... 2909

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 ........................................................................................................ 2911

distortion of ontologically-veridical-meaningfulness from postlogism and conjugated-postlogism/preconverging-or-dementing-integration leading to temporal-preservation-as-pseudointemporality-preservation occurs at the three levels of contextualisation as individuation, intradimensional and transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation .......... 2917

The vocation of the intemporal-disposition (intemporality/ontological-construct/longness-of-register–of—meaningfulness-and-teleology) is not-to-come-to-and-construe meaningfulness-and-teleology at a same pedestal as a temporal-dispositions extricatory dementating/structuring/paradigming ........................................................................................................ 2921

with or without postlogism including psychopathic individuations, human limited-mentation-capacity-deepening warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at the registry-worldview/dimension uninstitutionalised-threshold........................................................................................................ 2923

postlogic/psychopathic mental-disposition will seem to be the ‘weakest human mental-disposition for acting intemporally in supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism reflex to meaningfulness-and-teleology as of its intrinsicness/essence/ontological-veridicality’ ........................................................................................................ 2929
derived—‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism’ social constructions of meaningfulness are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold requiring corresponding prospective institutionalisations/intemporalisations .............................................


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

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


solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening of notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> to allow for successive transcendence-and-sublimity/sublimation/supercerogatory-de-mentativity

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

the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of an dimensionality-of-sublimating<&amplituding/formative>supercerogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> exercise but rather institutionalisation/intemporalisation or secondnaturings .................................................................

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

postdication (as metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>}) highlights that ontological-normalcy/postconvergence is rather conceptualised more effectively with the present-considered-

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

issues of perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> including postlogisms are more-than-just-and-beyond an issue of a temporal frame of contemplation as this requires an overall registry-worldview/dimension transcendental de-mentative/structural/paradigmatic resolution

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

need for an operant conceptualisation of psychology in grasping human dynamics


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

by transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is meant dispose to construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–<as-Being-or-ontological-or-existential–defect> transcendently/transdimensionally/interdimensionally, as needing a prospective registry-worldview/dimension

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

social phenomenon is determined and effectively deconstructible/ontologically-reconstitutable from the inherent dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturesdness—temporal-to-
the condition of ‘recurrence’ and ‘non-transience’ transcendability arising from postlogism and conjugated-postlogism/preconverging-or-dementing-integration that is ontologically relevant for ontological-reconstituting—as-to-conflatedness/deconstruction for prospective transcendability.3014

‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychoanalysing and supplanting—conviction-as-to-profound—supererogation—postconverging/dialectical-thinking—apriorising-psychoanalysing’ 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>) 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/sublmination/supperogatory—de—mentativity will be possible.3022
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—


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
_registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–<as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and conjugated-postlogism) ........................................3045

perpetuating the precedingness/supersedingness/ascendency over reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions......3064

‘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..........................................................3065


a reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect conflation....3072

faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal de-mentating/structuring/paradigming approach’ is to have at hand a ‘universal cadre’ that conceptualises and is geared towards attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals........................................................................................................3073


‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning..................................................3078

‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’) ........................................3081


a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition........................................................................................................3086

mobilising an ‘ontological-tautologisation/existential-reference conceptual-scheme’ (like a
hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathematico-
ontological, etc.) construed as of ontological-normalcy/postconvergence teleology thus
postdictory (as metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing-
<perspective–ontological-normalcy/postconvergence>) conceptualisation) .........................3093

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 .....................3095

the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence
allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’ ..........3100

with our human limited-mentation-capacity-deepening, we are actually involved in a
‘developmental notional~teleology of ontology’ construed as coherent shallow superseding–
onelessness-of-ontology to coherent deeper superseding–oneness-of-ontology in reflecting
holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process ...........................................................................................................3102

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 ...........................................................................3108

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 .....................................................................................................................................3110

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 ........3112

a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ rather captures the ontological undercurrents that constantly
redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-
awareness-teleology .....................................................................................................................3114

Existence is actually 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 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’) ..............................................................3116

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 ....................................................................................3129

‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-
registry-worldviews ..........................................................................................................................3131

the ontological-contiguity implied by ‘projective-insights of
imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-
refifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-
devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-
aftereffect/aftereffect’ as of deepest being-construal/existential-reference/existential-tautologisation that underlies the ontological-contiguity—of-the-human-institutionalisation-process..

‘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—de-
mentating/structuring/paradigming but for a new reference-of-thought/psyche/psychological—de-
mentating/structuring/paradigming with respect to existential reality to enable prospective
institutionalisation over the uninstitutionalised-threshold

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-
come to grasp rules and principles

The reason for the disambiguation of transversality~of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ into a supratransversality~of-
motif-and-apriorising/axiomatising/referencing reference-of-thought over a subtransversality~of-
motif-and-apriorising/axiomatising/referencing reference-of-thought

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

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

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
‘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..................................................3201

‘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.................................................................................3201

‘subtransversality-by-supratransversality technique of transversality—of-affirmative-and-unaffirmative—disambiguated—motif—apriorising/axiomatising/referencing’ ........................................3203

postlogism dynamism in its social protraction reflects a threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing—apriorising—psychologism as of temporality/non—transcendence-and—sublimity/sublimation/sublogism—psycho-philosophism—enframed-conceptualisation in corresponding conjugated-postlogisms of temporal-dispositions ............................................................3209


Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’ .................................................................3214

decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter—
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising—recomposing—for-relative-ontological-completeness—
enframed-conceptualisation.........................................................................................3216

the idea of pivoting/decentering extends to the notion of the ‘self’—s own pivoting/decentering for understanding........................................................................................................3218

ontological-normalcy/postconvergence points out that paradoxically the transcendental mindset/reference—of—thought associated with a ‘knowledge construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior meaningful-frame which is ‘decentered’) for the knowledge construct to take hold by the continuing ‘moulting’ of its proponents and corresponding social construct........................................................................................................3231

the Social is much more than aggregativity (social-aggregation)..............................3240

fundamental ‘paradox of post-structural deconstruction by its transcendental implications’......3261
Long-form of Terms and their Elucidations

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

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- ‘Alt + Right-Arrow’ to go in the reverse direction again


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


reality,-protracted-dynamics-of-ontological-correspondence’,-in-
superseding-the-successive-registry-worldviews/dimensions-/reference-
of-thought-temporality’-as-of-neuterisation’/relative-ontological-
incompleteness’/existential-extrication-as-of-existential-unthought’)
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
epistemicity>totalising-purview-of-construal refers to the ‘cut-
through/deflating effect’ of relative-ontological-completeness’-as-
singularisation construal as of affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuring-instrument-validating-
measuring-as-to-postconverging-or-dialectical-thinking –apriorising-
psychologism> over relative-ontological-incompleteness’-as-
dissingularisation’/epistemic-nonimmanence/flawed-epistemic-
determinism construal as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-
measuring-instrument-invalidating-measuring-as-to-preconverging-or-
dementing’–apriorising-psychologism> (thus in both cases establishing
their inherently-determinable’-apriorising-teleological-thresholding-ast-
teleological-framework/narrative-framework of
contextualising/instantiative-devolving-meaningfulness’ with relative-
ontological-incompleteness’ prospectively deneutered from its
<amplituding/formative–epistemicity>totalising–self-referencing-
epistemicity>totalising-purview-of-construal wherein our present positivism/rational-empiricism <amplituding/formative-epistemicity>totalising~meaningfulness-and-teleology as postconverging-or-dialectical-thinking—apriorising-psychologism representation runs-through/deflates prior non-positivism/medievalism <amplituding/formative-epistemicity>totalising~meaningfulness-and-teleology as preconverging-or-dementing—apriorising-psychologism representation or wherein prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as postconverging-or-dialectical-thinking—apriorising-psychologism representation will cut-through/deflate our ‘positivism—procrypticism shiftiness-of-the-Self’ <amplituding/formative-epistemicity>totalising~meaningfulness-and-teleology as preconverging-or-dementing—apriorising-psychologism representation; such that we can fathom that this hermeneutic/reprojective/supererogating/zeroing elucidation by its ‘mere prompting of what is implied by notional—deprocrypticism’ <amplituding/formative-epistemicity>totalising~meaningfulness-and-teleology is rather ‘sparing to our positivism—procrypticism emotional-involvement for the sake of intellectual engagement’ as it ‘doesn’t directly project the fulsome supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru
ment as of prospective notional–deprocrypticism full construal’ relative to our ‘positivism–procrypticism shiftiness-of-the-Self’ deretifying-gesturing perspective’, and this sparingness thus should not be naively construed to imply that we can engage as of epistemic-veracity and thus ontological-veracity such notional–deprocrypticism in prospective relative-ontological-completeness from our relative-ontological-incompleteness ‘positivism–procrypticism shiftiness-of-the-Self’ perspective’ as if as of postconverging-or-dialectical-thinking–apriorising-psychologism representation whereas in reality such perspectival existentialising—enframing/imprintedness–(as-to–)historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) is rather flawed-and- untenable as it is just a furtherance of positivism–procrypticism preconverging-or-dementing–apriorising-psychologism representation warranting rather prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivism–procrypticism mindset to effectively begin to contemplate and come to terms–as-of-axiomatic-construct with the <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity of prospective notional–deprocrypticism as a perspective that is prospectively-unenframedto/edgily-and-incisively-spills-over-our–‘positivism–procrypticism shiftiness-of-the-Self’, such that even in the expanded-view-of-things just as budding-positivists existentially
impregnated in many ways with a non-positivism/medievalism mindset
more critically simply grasped of the wake for more salient human
ontological possibilities as of positivism/rational-empiricism down-the-
line likewise this author and many disseminating postmodern thinkers
existentially impregnated in many ways with positivism–procrypticism
mindset as ‘occlusive self-consciousness shiftiness-of-the-Self’ more
critically project rather of the wake of more salient human futural
ontological possibilities implied by prospective / deprocrypticism–or–
preempting—disjointedness-as-of reference-of-thought as of its
‘unenframed protensive self-consciousness nonshiftiness-of-the-Self’ as
of mere reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation reifying-gesturing’

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/supererogatingly/zeroingly-
educing’–as–from–‘(supererogatory–de-mentative–amplituding<as-
mental-aestheticising-attuning/amplituding>)–
interlay/organicalism/aestheticising-handle’–as-to–
supererogatory–projective-arbitrariness/waywardness–
of~transversalisation/tandemisation/abstractive–

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conjugation/perspectivation/depthing>, (amplituding is so-construed as conceptivity/epistemic-reflexivity—for—inlining, and is so-elaborated-as-of conceptivity/epistemic-reflexivity-as-to-frame-of-motif/pattern/sign/token/mark/type/figure/symbol/attribute/inscription/writing—for—inlining-as-to-frame-of-reflection/retentiveness/recollection/memoration/memory/anamnesis/cognition/intelligibility/comprehension/realisation>, with this elucidation practically underlined with the elucidation of such notions like ‘real, pseudoreal and unreal’ wherein everything contemplable about existence is necessarily real whether of manifest occurrence or manifest imaginary as to existence’s panintelligibility—effusing/ecstatic—inlining while the very same notions rather speak to the existentialising—framing/imprinting—(as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing—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 dem-mentating/structuring/paradigming implications of conceptivity/epistemic-reflexivity to ontological-performance—<including-virtue-as-ontology⟩’ so-reflected as to the
‘notionalisation/notional-conception/amplituding referencing/registering/decisioning imbued shallow-supererogation\textsuperscript{57}—
to—profound-supererogation’ spanning human temporal-to-intemporal ontological-performance\textsuperscript{57}-<including-virtue-as-ontology>

asceticism\textsuperscript{4} asceticism speaks of the disposition of value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{58}
\textlangle amplituding/formative\rangle wooden-language—(imbued—temporal—mere-form/virtualities/dereification /akrasiadrag/denatured/preconverging—or-dementing\textsuperscript{19}—narratives—of-the—categorical-imperatives/axioms/registry-teleology\textsuperscript{59} ) as
\textlangle amplituding/formative\rangle wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void\textsuperscript{59} ’—with-regards-to-prospective-apriorising-implications> )’ is de-
mentatively/structurally/paradigmatically incompatible with the possibility at its prospective human-subpotency—
aporia/undecidability/dilemma/ought-
syncretising/circularity/interiorising/akrasia-drag\textsuperscript{3} of its prior registry-worldview/dimension

supererogatory-acute/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument to any such prospectively implied meaningfulness-and-teleology\textsuperscript{99} reference-of-thought;\textsuperscript{1} and thus all human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity can only occur as of asceticism induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposing that is rede-mentating/restructuring/reparadigming (in the face of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-as-to-existence-potency-sublimating-nascence—disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness—as-to-the-ontological-normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence\textsuperscript{11}) the possibility of the prior registry-worldview/dimension to ‘perceive value in transvaluation as value-ricocheeting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{7} reference-of-thought’ as of the prospective registry-worldview/dimension perspective ontological-normalcy/postconvergence implications of value-construct, and so practically as of the ascetic capacity to induce recurrent-utter-uninstitutionalisation to perceive base-institutionalisation value-construct
as of more pertinent transvaluation of value, base-institutionalisation–ununiversalisation value-construct to perceive universalisation value-construct as of more pertinent transvaluation of value, universalisation–non-positivism/medievalism value-construct to perceive positivism/rational-empiricism value-construct as of more pertinent transvaluation of value, and prospectively our positivism–procrypticism 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-recomposing afterthought/reasoning-from-results instigated by Socratic philosophers and their successors, and likewise with medieval-pedantic dogmatism social-construct relative to budding-positivists, and prospectively it is herein contended that our procrypticism–or–disjointedness-as-of-reference-of-thought disposition with respect to deprocrypticism–or–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

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/measuringinstruments 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-
meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'–
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—qualia-schema reflection of the prior registry-
worldview’s/dimension’s destructuring-threshold—(uninstitutionalised-
threshold/presublimating–desublimating-decisionality)—of-ontological-
performance—<including-virtue-as-ontology> as of
preconverging/dementing—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—qualia-schema projection of
‘reasoning out’ the relative-ontological-incompleteness
meaningfulness-and-teleology in terms—as-of-axiomatic-construct of
the relative-ontological-completeness postconverging/dialectical-
thinking—qualia-schema meaningfulness-and-teleology in exposing
the former’s nondescript/ignorable–void as of its
preconverging/dementing—qualia-schema;¶ and in the bigger scheme of
things asceticism implied transvaluation speaks to the fact that ‘notions of
values in relative-ontological-incompleteness destructuring-threshold-
(uninstitutionalised-threshold/presublimating–desublimating-
decisionality)—of-ontological-performance—<including-virtue-as-
<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> vices-and-impediments and likewise regarding the same context their overlooking/foregoing/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\^5\) to supersede human temporality / shortness \<amplituding/formative\> wooden-language—\(\langle\text{imbued—averaging-of-thought—}\langle\text{as-to—leveling/ressentiment/closed-construct-of—}\langle\text{meaningfulness-and-teleology—}\langle\text{as-of—'nondescript/ignorable—void'}\langle’—with-regards-to—prospective—apriorising—implications\rangle\rangle\rangle\rangle\) as of transvaluation for prospective relative-ontological-completeness\^6\> constructiveness-of-ontological-performance\^7\>—\(\langle\text{including—virtue—as—ontology}\rangle\) brings about prospective emancipatory/teleologically-elevated ontological-performance\^8\>—\(\langle\text{including—virtue—as—ontology}\rangle\), pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness\^9\> 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—\(\langle\text{imbued—averaging-of-thought—}\langle\text{as-to—leveling/ressentiment/closed-construct-of—}\langle\text{meaningfulness-and—teleology—}\langle\text{as-of—'nondescript/ignorable—void'}\langle’—with-regards-to—
prospective-apriorising-implications) are effectively associated with vices-and-impediments as to existential-extrication-as-of-existential-unthought, and thus pointing out that there are no true values without the prior conception of their transvaluation as of ‘relative-ontological-incompleteness’ /

(relative-ontological-completeness) - (sublimating-referencing/registering/decisioning-as-self-becoming/self-confatedness)/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-syntcretising/circularity/interiorising/akrasiatic-drag) can be contemplated as of reference-of-thought-level induced universalising-idealisation transvaluation as reflected with ‘Socrates principled ascetic stances associated with his maieutic eliciting of a basic sense of universalising-idealisation in his interlocutors even when bordering on the incongruous during his condemnation while upholding the ontological-pertinence of the incongruous universalising-idealisation over sophistic/pedantic apparently congruous non-universalising’ developing into ‘Plato’s perpetuating of the philosophical tradition with his Academy with a further phronesis/practicality emphasis in striving, as
of the deferential-formalisation-transference implications underlying all true knowledge-constructs (as of the underlying Socrates maieutic exercise ‘inconclusiveness insight’ which is rather more critical in eliciting/instigating a sense of knowledge-reification\textsuperscript{86} and so-reflecting the reality that the ordinariness as \textless amplituding/formative\textgreater wooden-language-\textlangle imbued—averaging-of-thought-\textless as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textgreater —as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\textgreater framework lacks the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}—by-reification /contemplative-distension\textsuperscript{86} (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—\textless amplituding/formative—epistemicity\textgreater totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness\textsuperscript{9} to supersede human temporality\textsuperscript{99}/shortness \textlangle imbued—averaging-of-thought-\textless as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textgreater —as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\textgreater ) for profound knowledge-reification\textsuperscript{86} as of human limited-mentation-capacity commitment induced disinterest/indifference/apathy and thus ‘veridical knowledge-reification\textsuperscript{86} is de-
mentated/structured/paradigmed out-of-profoundly-developed interest/concern/care-induced-institutionalising as of deferential-formalisation-transference for its requisite appropriate dispensing-with-immediacy-for-relative-ontological-completeness\(^*\)-by-reification /contemplative-distension\(^{+}\), to influence Dionysus I of Syracuse along the philosopher-king de-mentating/structuring/paradigming and ‘Aristotle’s expansive approach to philosophical and knowledge inquiry along the universalising-idealisation de-mentating/structuring/paradigming, setting up the Lyceum together with the tutoring of Alexander the Great’ along the same lines of reasoning as Plato, as well as latter post-Socratic philosophical perpetuation like the Stoics, Cynics, etc. and their institutional influence on Greek and Roman leadership and society; this same asceticism ideal can be recounted with budding-positivists as of Galileo, Copernicus, Descartes, etc. ascetic stances even against the condemnation of their then present-day medieval establishment creating the possibility for later enlightenment scientific and social emancipatory thought (highlighting the incontrovertible necessity for asceticism as of its broader meaning as to human originariness-parrhesia,–as–spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation to overcome the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{+}\) of any prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation mere complexification, as so-implied
with any given registry-worldview/dimension possibilities for prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity)
attitude/mental-disposition/care—and—episteme construed as of
demmentation—(supererogatory—ontological—de-mentation—or—dialectical—demmentation—stranding—or—attributive—dialectics) imbued psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring reconstrual

existential-unthought\textsuperscript{6} whether with regards to retrospective or prospective transcendental implications

blurriness\textsuperscript{7} 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–reproduciability-of-aestheticisation is rather wrongly construed in ‘presencing—absolutising-identitive-constitutedness\textsuperscript{11} as superseding ecstatic-existence/intrinsic-reality at its prospective destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{2}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{2}–<including-virtue-as-ontology> and so as of a lack of insight about <amplituding/formative–epistemicity>causality–as-to-projective-totalitative-implications,–for-explicating-ontological-contiguity\textsuperscript{5} as of ‘relative-ontological-incompleteness\textsuperscript{2}/relative-ontological-completeness\textsuperscript{7}–(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{13}/formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{2}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{8}, and blurriness
is reflected aporetically with such conundrums as existence-in-existence, disparity-of-conceptualisation—unforegrounding-disentailment, failing-to-reflect—immanent-ontological-contiguity—immanence—ought problem, and logical issues of elaboration-as-mere—extrapolating/constituting/abstracting/deducing/inferring—outside-existential-contextualising-contiguity

blurriness thus fundamentally speaks of a ‘closed-minded unilateral-conceptualisation-of-knowledge’ wherein the human Self is wrongly construed as of a presencing—absolutising-identitive-constitutedness reference for the conception of knowledge rather than reflecting ontological-veracity with an ‘open-minded bilateral-conceptualisation-of-knowledge’ wherein the human Self itself has to prospectively be developed/constructed-out-of-its-prior-shiftiness-of-the-Self in ‘epistemic-conflatedness’ construed as epistemic-ricochetting/transepistemicity construct (so-construed as projective-insights) to then be able to register the entailing implications of prospective knowledge (so-construed as predicative insights), in the sense that for instance without implying the need for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of prospective positivism construction-of-the-Self/self-consciousness a non-positivism mindset as animistic or as medieval in its non-positivism ‘closed-minded unilateral-conceptualisation-of-knowledge’ (thus lacking the positivistic projective-insights as of apriorising/axiomatising/referencing—psychologism) will only end up ‘complexifying the mechanical outcome of positivism meaningfulness-and-teleology on the basis of its non-positivism as animism or as
medievalism

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ as implied in an animistic God of plane type of articulation and this applies likewise with our positivism–procrysticism with respect to prospective depocrypticism, 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/throwness-disposition,–as–reproducibility-of-aestheticisation as of relative-ontological-completeness in reflection of human limited-mentation-capacity-deepening: grasp of existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-amplituding-formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supereogatory-epistemic-conflatedness at their destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)-of-ontological-performance-<including-virtue-as-ontology>;<¶ blurriness at the destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)-of-ontological-performance-<including-virtue-as-ontology> is what brings up the is–ought problem (which had hitherto traditionally been wrongly framed rather in presencing—absolutising-identitive-constitutedness terms as of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity’, because going by ecstatic-existence as it reflects human ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-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-‘immanentontological-contiguity’> highlights that the destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance–<including-virtue-as-ontology> of all registry-worldviews/dimensions are deadend of
meaningfulness-and-teleology with the implication that without originariness-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—procrystalism ever getting to prospective deprocrystalism, and in all these instances as ‘forearming—entailment-(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’,—as-operative-notional—deprocrystalism as of construction-of-the-Self’, as involving the respectively implied base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively notional—deprocrystalism (‘relative-ontological-completeness—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment)’)

forearming—entailment-(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’,—as-operative-notional—deprocrystalism; 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-superceratory–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⟩) with regards to
human existential-extrication-as-of-existential-unthought in the
perception and relation to the human existential narrative, with
contrastive conceptualisation as of ‘an asceticism’ for opened-construct-
of– meaningfulness-and-teleology that is reflexive of overall Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-
teleology implications (as to the possibility of prospective
originariness-parrhesia,–as–spontaneity-of-aestheticisation) and ‘a
nihilistic
⟨amplituding/formative⟩ wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void’-
with-regards-to-prospective-apriorising-implications⟩) that is rather
reflexive of constraining secondnatured institutionalisation positive-opportunism implications’ (as to a mechanical/mere-form disposition for reproducibility—mathesis/motif/thrownness-disposition,—as—re producibility-of-aestheticisation that do-not/poorly-appreciate dimensionality-of-sublimating—

incompleteness\(^3\)/relative-ontological-completeness\(^6\)
highlights that there is a ‘human capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (so-construed as dimensionality-of-sublimating\(^3\)—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>) intimately associated with its prospective
meaningfulness-and-teleology\(^5\)/knowledge as to institutional-cumulation/institutional-recomposure-(as-to ‘historiality/ontological-eventfulness\(^4\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism ’>) so-implied in the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^‘\), as of an underlying human epistemic-ricochetting/transepistemicity foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as—sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^5\) in reflecting ‘immanent-ontological-contiguity\(^‘\)—as-operative-notional–deprocrypticism (that speaks more of human limited-mentation-capacity—deepening\(^2\) in its becoming ‘historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) wherein

foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’)–as-operative-notional–deprocrypticism is more than just a question of arbitrary unification but rather is ‘a de-

mentative/structural/paradigmatic confiscation/selectiveness of the possibility of prospective relative-ontological-completeness ontological-veracity of ‘meaningfulness-and-teleology’ that is reflexive of ecstatic-existence’, and ‘foregrounding—entailment-(postconverging–narrowing-
down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-
notional-deprocrypticism (as of 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-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 *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—
overcoming/unovercoming implications) to notional–deprocrypticism as preemempting—disjointedness-as-of-reference-of-thought,-as-to-


foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{6} in reflecting ‘immanent-ontological-contiguity’ \textsuperscript{'}),--as-operative-notional–deprocrypticism') which by its very token elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity \textsuperscript{'} rather wrongly supersedes ecstatic-existence \textsuperscript{'} as of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{6}<-as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’, with 2\textsuperscript{nd} foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{6} in reflecting ‘immanent-ontological-contiguity’ \textsuperscript{'}),--as-operative-notional–deprocrypticism ‘de-mentative/structural/paradigmatic confiscation/selectiveness of the possibility of the ontological-veracity of meaningfulness-and-teleology\textsuperscript{9}’ implying for instance that there can be no conception/theory/idea of positivism/rational-empiricism devolving meaningfulness-and-teleology\textsuperscript{9} that is not rational-empirical like mentioning say magical or supernatural causes and effects, and likewise prospectively with notional–deprocrypticism any conception/theory/idea in disjointedness that fails to reflect ‘existential-contextualising-contiguity’ \textsuperscript{8} as of parrhesiastic and reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation organic coherence and as ultimately reflecting all human
knowledge as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility”-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–
human-subpotency–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation>’, furthermore with regards specifically to
say the ‘positivism/rational-empiricism reference-of-thought- devolving
level of ‘meaningfulness-and-teleology’ we can factor in that any
‘supposedly deepening/profound’ conception/theory/idea say about
biological hereditary is rather inconceivable as a phenomenality that fails
“foregrounding—entailment-(postconverging–narrowing-
down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation” in reflecting ‘immanent-ontological-
contiguity ’),–as-operative-notional–deprocrypticism (as of ontological-
normalcy/postconvergence prospects aporeticism-overcoming/unovercoming implications) rather to a specific-and-
coherent conceptualisation of gene regulation and so except it can
demonstrate a further “foregrounding—entailment-(postconverging–
narrowing-down–sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation” in reflecting
‘immanent-ontological-contiguity ’),–as-operative-
notional–deprocrypticism (epistemic-ricochettingly/transepistemically as
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>' 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-aporeticism-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'—

categorical-imperatives/axioms/registry-teleology (as to the epistemic-totalising operannce of human meaningfulness-and-teleology)

categorical-imperatives/axioms/registry-teleology underlying

ontological-performance\textsuperscript{\textregistered} \langle including-virtue-as-ontology \rangle of human categorical-imperatives/axioms/registry-teleology\textsuperscript{\textregistered} so-reflected as to successive human registry-worldviews/dimensions uninstitutionalised-threshold\textsuperscript{\textregistered} -circularity/subtransversality-of-motif-and-apriorising/axiomatising/referencing rather superseded with human limited-mentation-capacity-deepening\textsuperscript{\textregistered} and the further epistemic consequence (from \langle nonpresencing-\langle perspective-ontological-normalcy/postconvergence \rangle epistemic-projection \rangle that human limited-mentation-capacity implies human meaningfulness-and-teleology\textsuperscript{\textregistered} is ever always caught up between any given registry-worldview's/dimension's institutionalisation-threshold-supratransversality-of-motif-and-apriorising/axiomatising/referencing in postconverging/dialectical-thinking\textsuperscript{\textregistered} – qualia-schema/psychologism and its prospective uninstitutionalised-threshold\textsuperscript{\textregistered} -circularity/subtransversality-of-motif-and-apriorising/axiomatising/referencing in preconverging/dementing – qualia-schema/psychologism (with the latter marked by the registry-worldview's/dimension's \langle amplituding/formative \rangle wooden-language\textsuperscript{\textregistered} (imbued—temporal—mere-form/virtualities/dereification\textsuperscript{\textregistered}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{\textregistered}–narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\textregistered}) as reflecting the \langle amplituding/formative \rangle wooden-language\textsuperscript{\textregistered} (imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology\textsuperscript{\textregistered}–as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>))
circularity/recurrence with regards to the-very-same<-amplituding/formative-
ce/repetition/repeat epistemicity>totalising-purview-of-construal-as-immanent-
ability⁹ existence/intrinsic-reality/ontological-veridicality
circularity/recurrence/repetition/repeatability-as-reflected-from-
conflation -perspective,-in-de-mentative/structural/paradigmatic-
registry-worldview-‘terms–as-of-axiomatic-construct’-(of-‘perversion-
and-derived- perversion-of- reference-of-thought<-as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ‘>,−as-to-uninstitutionalised-threshold ‘-
circularity/subtransversality~of-motif-and-
apriorising/axiomatising/referencing ’-and-‘corresponding-ontological-
reconstituting–as-to-perspective-ontological-normalcy/postconvergence-
induced-conflatedness)-(of-veridical)-(reference-of-thought-as-
prospective-institutionalisation/supratransversality~of-motif-and-
apriorising/axiomatising/referencing ‘)

¹⁰compulsing– compuling–nonconviction/madeupness/bottomlining-as-to-threshold-of-
nonconviction/mad shallow-supererogation ‘<-as-existential-decontextualised-transposition,-
eupness/bottomlini falsely-projected-apriorising/axiomatising/referencing–in-caricaturing-
ng-as-to-threshold- hollow-staging-and-performance> of-shallow-
supererogation⁹⁶


conflatedness is
de-mentatively/structurally/paradigmatically validated by the underlying reality of human limited-mentation-capacity (speaking of human epistemic-abnormalcy/preconvergence to the human-subpotency- aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of any given moment) thus in a state of prospective relative-ontological-incompleteness in need for prospective human limited-mentation-capacity-deepening to achieve relative-ontological-completeness, and so as of the-very-same-
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

constitutedness\textsuperscript{13} constitutedness or effecting parsimony-as-of-shoddiness-and-
incompleteness-to—meaningfulness-and-teleology\textsuperscript{9}, 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\textsuperscript{3}/epistemic-nonimmanence/flawed-
epistemic-determinism by such misconception in <amplituding/formative–
epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag and logocentrism,

failing to reflect the ecstatic singularity of existence—as-the-absolute-a-
priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation\textsuperscript{92}—<as-to-perspective-ontological-
normalcy/postconvergence-implied—‘prospective-aporeticism-
overcoming/unovercoming’ as constitutedness is rather falsely
underscored by identitive-constitutedness-as–‘epistemic-
totality ’dereification—in-dissingularisation—as-flawed-epistemic-
determinism’; constitutedness is 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’-
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 (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-confalatedness”, 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-scalaring-construal-of-existence> as of the absolute a priori that is existence as to the-very-same-
and as so-validated with epistemic-causality as of ontological-primemovers-totalitative-framework

^14 de-mentation—<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics>, as-to ‘prior-
ontological–de-

^15 de-mentation—<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics>, as-to ‘prior-
ontological–de-
mentation-or-postconverging/dialectical-thinking—qualia-schema’-(rescheduling-of-placeholder-setup/mental-devising-
dialectical—representation/mentation/consciousness-awareness-teleology) as to-stranding-or-human—‘limited-mentation-capacity-deepening’—construal-of-
attributive—‘superseding—oneness-of-ontology’—in-successive-registry-
dialectics) worldviews/dimensions-uninstitutionalised-threshold—superseding-or-
suprastructuring), and as in association with de-mentative/structural/paradigmatic,
dementatively/structurally/paradigmatically,
dementating/structuring/paradigming, de-mentate/structure/paradigm, de-
mentated/structured/paradigmed, rede-
mentating/restructuring/reparadigming, rede-
mentate/restructure/reparadigm, rede-
mentated/restructured/reparadigmed rathers points to the veracity of a-
conflatedness—conception (and not a constitutedness—conception) as to-
perspective ontological-normalcy/postconvergence epistemic conception
in conceptualising de-mentative, de-mentatively, de-mentating, de-
mentate, de-mentated, rede-mentating, rede-mentate, rede-mentated so-
reflected counterintuitively as rather moving towards or recovering what
is ‘mentatively normal’ as towards/recovering ontological-
normalcy/postconvergence by human—‘limited-mentation-capacity-
deepening’—as so-underlying ‘relative-ontological-
incompleteness’/relative-ontological-completeness
(sublimating—referencing/registering/decisioning.—as-self-becoming/self-

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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 as so-implied with respect to the de-mentation-(supererogatory-ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of human reference-of-thought (as the reference-of-thought is the ‘superseding-axiomatic-construct de-mentating/structuring/paradigming of all other devolving axiomatic-constructs’, and de-mentatively/structurally/paradigmatically underlies as of successive de-mentation-(supererogatory-ontological—de-mentation-ordialectical—de-mentation—stranding-or-attributive-dialectics) of human reference-of-thought the ontological-contiguity—of-the-human-institutionalisation-process) and ‘the operative de-mentation-(supererogatory-ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of reference-of-thought-devolving’ (as of reference-of-thought ‘implied level of nondisjointing/nondisparate/notional—deprocrypticism’ induced foregrounding—entailment—postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’) as-derivative-meaningfulness-and-teleology as derivative
axiomatic-constructs from overcoming/superseding human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint), and in both \textsuperscript{1} reference-of-thought–and–\textsuperscript{2} reference-of-thought– devolving–\textsuperscript{3} meaningfulness–
and-teleology\textsuperscript{4} frames as of human limited-mentation-capacity–
deepening\textsuperscript{5} grasp of ecstatic-existence as of existence—as-the-absolute-
apriori-of-conceptualisation–and–existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{6}–<as-to-perspective-
ontological-normalcy/postconvergence-implied–prospective-aporeticism–
overcoming/unovercoming >), \textsuperscript{7} 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—architectonically-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-correspondingly-ensuing—desublimating-or-
sublimating-mental-aestheticisation-representation (with regards to
\'varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming—frames—as—from—living—
institutionalising, and—Being—ontologising/infrastructure—of—
meaningfulness-and—teleology\(^{9}\) 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\(')

\textbf{denaturing}^{15}

denaturing/usurping/arrogating/perverting—in—constitutedness^{12}

deneuterising^{16}
deneuterising—(disambiguation of intemporal—as—sound/postconverging—
or—dialectical—thinking^{10} and temporal—as—denaturing/preconverging—or—
dementing^{9}, so—construed—as—binarity—of—\'categorical—
imperatives/axioms/registry—teleology^{9}—as—respectively—in—ontological—
contiguity\'—and—\'notional—discontiguity/epistemic—discontiguity\(‘—
<shallow—supererogation^{15}—of—mentally—
aestheticised—preconverging/dementing—\'—qualia—schema\(‘—, as—of—the—
very—same—<amplituding/\{formative—epistemicity\}totalising—purview—of—
construal—as—immanent—existence/intrinsic—reality/ontological—
veridicality\}; hence deneterising—referentialism/deascriptivity—as—of—
ontological-reconstituting–as-of-conflatedness\textsuperscript{12}-diff\'erance/internal-dialectics/difference-deferral-of\textsuperscript{-}reference-of-thought- devolving highlighting the dynamics of limited-mentation-capacity-deepening\textsuperscript{22} 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—\langle \text{amplituding/formative–epistemicity} \rangle growth-or-conflatedness\textsuperscript{12}/transvalvative- rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational- empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, and so 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 ‘\langle \text{amplituding/formative} \rangle\textsuperscript{*}wooden-language-(imbued—temporal—mere-form/virtualities/dereification\textsuperscript{*}/akrasiatic- drag/denatured/preconverging-or-dementing –narratives—of-the- \textsuperscript{*}reference-of-thought\textsuperscript{*}/categorical-imperatives/axioms/registry-teleology\textsuperscript{*}) of such positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and across the successive registry-worldviews/dimensions as of

\(\text{destruction-transitoriness}\)\(^{18}\)\(<\text{destruction-transitoriness–(construed-as-of–transitoriness)}\)

dissingularisation\(^{79}\)/epistemic-nonimmanence/flawed-epistemic
determinism-induced-deratiocination-or-deratiointu"ity)

preconverging-or-
dementing\textsuperscript{19} <as-of-preconverging-conceptivity/epistemic-reflexivity-(as-to-the-'preconverging-stranding/attention’-of-the-'de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)), -induced-disposedness-
and-entailing,-of-ontologically-flawed ‘teleology\textsuperscript{'0} of leveling-
down/equating’ so-construed as from existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{'2} perspective of
notional-deprocripticism>

postconverging-or-
dialectical-thinking\textsuperscript{20} <as-of-postconverging-conceptivity/epistemic-
dialectical-thinking reflexivity-(as-to-the-'postconverging-stranding/attention’-of-the-'de-
mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics)), -induced-disposedness-
and-entailing,-of-ontologically-sound ‘teleology\textsuperscript{'0} of
unleveling/disambiguating’ so-construed as from existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{'2}
perspective of notional-deprocripticism>

difference-
difference-conflicatedness\textsuperscript{'2} -as-to-totalitative-reification\textsuperscript{'2} -in-
conflatedness -as-
singularisation -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\textsuperscript{'2} -performance\textsuperscript{'2} -<including-virtue-as-ontology>-as-postconverging-or-
as-veridical-
dialectical-thinking –apriorising-psychologism-and-preconverging-or-
epistemic-determinism\textsuperscript{21}—apriorising-psychologism-respectively); difference-conflatedness\textsuperscript{14}—as-to-totalitativity-reification—in-singularisation—as-veridical-epistemic-determinism is more fundamentally construed as from ontological-normalcy/postconvergence epistemic-projection perspective as a reflection of dimensionality-of-sublimating\textsuperscript{1}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> underlying ‘the ontological-contiguity’—of-the-human-institutionalisation-process\textsuperscript{67} as to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{99}, and speaks to the fact that human limited-mentation-capacity-deepening\textsuperscript{52} reflects an overall human existential ‘foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’ in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional—deprocripticism wherein as to ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’ human limited-mentation-capacity-deepening\textsuperscript{52} variously attains differing ontological-performance’—<including-virtue-as-ontology> so-reflected as the successive registry-worldviews/dimensions \textsuperscript{83}reference-of-thought—
and reference-of-thought devolving meaningfulness-and-teleology implying that human meaningfulness-and-teleology can be construed as ever always twofaceted as to the facet of achieved sublimation-over-desublimation of meaningfulness-and-teleology as validated with predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment) and on the other hand the facet of the existentially-withdrawn-(as ‘unaccounted-for’-leftover-or-residuality-or-spirit-of–meaningfulness-and-teleology-so-construed-as-metaphoricity,-informing-prospective-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> which is just as decisive for prospective human limited-mentation-capacity-deepening in the sense that ‘human intelligibility ever always projects of an underlying <amplituding/formative–epistemicity> totalising/circumscribing/delineating reference-of-thought striving to grasp existence as it is signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)’ and this facet de-mentatively/structurally/paradigmatically acts as the ‘prior requisite human experiential framework to be
challenged disproved invalidated which surpassing enables further sublimation 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 orresiduality 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-kind/difference-in-aposteriorising-or-logicising-
difference-in-kind/difference-in-aposteriorising-or-logicising-
aperiorising-or-logicising<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-
‘mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-
logicising>22
<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-
existential-instantiation’,-though-in-notional-contiguity/epistemic-
contiguity’’<profound-supererogation’’-of-mentally-
aestheticised—postconverging/dialectical-thinking’’—qualia-schema>—
thevery-same-mutually-abstract-apriorising-or-axiomatising-or-
referencing-conceptualisation>

difference-in-
difference-in-nature/difference-in-apriorising-or-axiomatising-
difference-in-nature/difference-in-apriorising-or-axiomatising-
in-apriorising-or-axiomatising<difference-in-apriorising-or-axiomatising-or-referencing-as-to-
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-existental-instantiation-is-aposteriorised-or-logicised-or-derived-
from-the-more-profound-apriorising-or-axiomatising-or-referencing-
conceptualisation,—so-construed-as-the—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>supererogatory—de-mentativeness/epistemic-
<amplituding/form
growth-or-conflatedness’/transvaluative-
ative>supererogato
temic-growth-or-
conflatedness’/tra
temic-growth-or-
conflatedness’/tra
temic-growth-or-
conflatedness’/tra
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equality>-{(human-ontological-performance’}-<-including-virtue-as-
temic-growth-or-
conflatedness’/tra
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equality>-{(human-ontological-performance’}-<-including-virtue-as-temic-growth-or-
conflatedness’/tra
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equality>-{(human-ontological-performance’}-<-including-virtue-as-
temic-growth-or-
conflatedness’/tra
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equality>-{(human-ontological-performance’}-<-including-virtue-as-
temic-growth-or-
conflatedness’/tra
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equality>-{(human-ontological-performance’}-<-including-virtue-as-

dimensionality-of-
desublimating—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-
lack-of—
<amplituding/form
growth-or-conflatedness’/transvaluative-
ative>supererogato
temic-growth-or-
conflatedness’/tra
temic-growth-or-
conflatedness’/tra
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equality>-{(human-ontological-performance’}-<-including-virtue-as-
temic-growth-or-
conflatedness’/tra
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equality>-{(human-ontological-performance’}-<-including-virtue-as-

dimensionality-of-
desublimating—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-
lack-of—
<amplituding/form
growth-or-conflatedness’/transvaluative-
ative>supererogato
temic-growth-or-
conflatedness’/tra
temic-growth-or-
conflatedness’/tra
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equality>-{(human-ontological-performance’}-<-including-virtue-as-
mentativeness/epis normalcy/postconvergence-epistemic-projection-perspective-in-
temic-growth-or-reflecting-perspective-epistemic-abnormalcy/preconvergence\textsuperscript{e}-distorted-conflatedness\textsubscript{tra} originariness/distorted-origination-as-to-presencing—absolutising-
nsvaluative-rationalising/transe

identitive-constitutedness\textsuperscript{e})

pistemicity/anamnestic-

residuality/spirit-
drivenness—
equalisation>

dispensing-with-
dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{e}-by-

reification\textsuperscript{e}/contemplative-distension—(as—‘dispensing-with-shallow-

relative-reproducibility-mathesis/motif/thrownness-disposition’—for-relative-

ontological-ontological-completeness\textsuperscript{e}-by-reification\textsuperscript{e},-so-construed-insightfully-as-

completeness\textsuperscript{e}-by-

of-human-limited-mention-capacity-successive-re-originary-
reification\textsuperscript{e}/conte-

mplative-

epistemicity>totalising~purview-of-construal-as-existence/intrinsic-
distension\textsuperscript{26} reality/ontological-veridicality-for-articulation-of—meaningfulness-and-


teleology\textsuperscript{e},-that-in-that-succession-are—‘as-from-relative-ontologically-

flawed-to-relative-ontologically-veridical-articulation-of—

\textsuperscript{55}meaningfulness-and-teleology\textsuperscript{e},-but-then-as-the—‘preceding-originary-

projection/anticipation-of-relative-ontologically-flawed-articulation-of—

\textsuperscript{55}meaningfulness-and-teleology\textsuperscript{e}—construed-as-habit-and-tradition’—is-

‘de-mentatively/structurally/paradigmatically-defining-as-reference-to-

reordering/institutional-recomposuring as of de-mentation-
(supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics)

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
‘reification65 gesturing for prospective knowledge’ arising as from
existential-contextualising-contiguity38

amplituding/formative—epistemicity>causality—as-to-projective-totalitative-implications, for-
explicating-ontological-contiguity36 of prospective relative-ontological-
completeness37

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment so-construed as of reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation amenable thus to
existence’s validation as of ontological-primemovers-totalitative-
framework72; 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-framework72
dissingularisation as epistemically-not-immanent ‘as-lacking-internal-necessity-and-supererogatory’ acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument; as-of-apriorising-teleological-parsimony/disparateness of conceptualisations, dissingularisation-operantly-construed-as-of-incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation/disjointing/disparateness/disentailing/internal-decoherencing), and thus dissingularisation is construed ‘as from


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

tising/referencing>

epistemic—epistemic-abnormalcy/preconvergence<preconvergence-as-
abnormalcy/preconvergence<postconverging-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/formative–epistemicity>growth-or-conflatedness<br/⟩transvaluative-epistemicity> growth-or-conflatedness⟩/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-th-or-conflatedness⟩/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—solipsistic—firstnatureness-of-epistemic-growth-or-conflatedness⟩/transvaluative-rationalising/anamnestic-residuality-as-ratiocinative-integrity—(not-mythical-recollection)/transepistemicity


(sublimating–re-motif—re-self-becoming/self-conflatedness⟩/formative–supererogating—projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing.—in-perspective–ontological-normalcy/postconvergence⟩) as to human-and-social—expectations/anticipations—metaphoricity—as—
rede-mentating/restructuring/reparadigming—psychologism” and so-
reflected as of the epistemic construal from existence-
potency—sublimating—nascence—disclosed—from-prospective-epistemic-
digression—as-of—amplituding/formative—
epistemicity>totalising—renewing—realisation/re-perception/re-thought,—
in-supero~atory—epistemic-conflatedness

epistemic/notional—projective-perspective of analysis as to ontological-
normalcy/postconvergence in determining ontological-veracity or
ontological-impertinence’, and is contrasted with the notion of
totalitarian as ‘being-all-defining-and-determining—rather-by-human-
subpotency-obstinacy/ideology—overt—projection/assertion that ignores—
and—overlooks the epistemic construal from existence-
potency—sublimating—nascence—disclosed—from-prospective-epistemic-
digression—as-of—amplituding/formative—
epistemicity>totalising—renewing—realisation/re-perception/re-thought,—
in-supero~atory—epistemic-conflatedness

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 "meaningfulness-and-teleology" as reflected by the fact that apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrument by a positivistic mindset is <amplituding/formative–epistemicity>totalising~circumscribing/delineatingly different from a non-positivistic mindset whereas the notion of totalitarian as-of-ideology/obstinacy is rather about direct dogmatic commitment to a given "meaningfulness-and-teleology" with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity


<amplituding/formative–epistemicity>totalising~thrownness-in-existence-referes to the fact that the human mindset as of construction-of-the-Self is inherently of a given ‘determinable relative-ontological-completeness’/incompleteness apriorising-teleological-thresholding–as-teleological-framework/narrative-framework

of
successively as of the state of recurrent-utter-uninstitutionalisation trepidatious-consciousness, base-institutionalisation-ununiversalisation warped-consciousness, universalisation–non-positivism/medievalism preclusive-consciousness, our present positivism–procrypticism occlusive-consciousness and prospective notional–deprocrypticism protensive-consciousness; and so in reflection of the historiality/ontological-eventfulness'/ontological-aesthetic-tracing-


epistemic-totalitative 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–ampluding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflicatedness of all epistemic-totalities
(and specifically as articulating the underlying ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} reflected in the epistemic succession of registry-worldviews/dimensions \textsuperscript{83}reference-of-thought given epistemic-totalities of recurrent-utter-uninstitutionalisation, base-institutionalisation, \textsuperscript{67}universalisation, positivism/rational-empiricism and prospectively deprocrypticism, so-implied as notional-deprocrypticism) so-construed as \textsuperscript{44}<amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\textsuperscript{66}' whereas epistemic-totality\textsuperscript{66} is rather about any inherent <amplituding/formative-epistemicity>totalising/circumscribing/delineating given \textsuperscript{55}meaningfulness-and-teleology representation arising as of its <amplituding/formative-epistemicity>totalising–thrownness-in-existence\textsuperscript{65}', and thus epistemic-totalitative contrasts with <amplituding/formative-epistemicity>totalising/circumscribing/delineating (as of human-subpotency apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) in that while the latter refers to any given registry-worldview/dimension <amplituding/formative>wooden-language-(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{65} as-of-‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>) as of its social-stake-contention-or-confliction and so


amplituding/formative—epistemicity totalising—and-internally-coherent apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology in existential-instantiations, and
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and the preconverging-or-dementing ‘apriorising-psychologism implications’ warranting the superseding/deflating of prior relative-ontological-completeness\(^{29}\)-of-‘reference-of-thought rather than the given prior relative-ontological-incompleteness\(^{49}\) underpinning—suprasocial-construct/sophistry <amplituding/formative>\(^{8}\) 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>) 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
(existential-contextualising-contiguity as 'conflatedness' -with-existence as to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness' construal of ontological-primemovers-totalitative-framework /conflatedness'-of-construal-alongside-existential-manifestation' is effectively what allows for the projective epistemic countenancing of 'relative-ontological-incompleteness'/relative-ontological-completeness'-
(sublimating-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-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> (as existential-contextualising-contiguity is rather about human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—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-existential-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/infering-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
(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-confulatedness>—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 does not inherently commits existence/existential-manifestation as to the fact that it is the human consciousness that recurrently has to readjust itself in its epistemic reevaluation of existence/existential-manifestation from its prior posture of epistemic sufficiency, as of human limited-mentation-capacity-deepening (as starkly manifested with such epiphenomenon like quantum entanglement); further knowledge-reification as of existential-contextualising-contiguity as underlined by the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ reflects the veridicality that all epistemic-conceptions of phenomenal/manifest-subpotencies-in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence speak to the congruence of overall existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -<imbued-and-
analysis as of transverse epistemic-conception phenomenal/manifest-subpotency-in-transitive-conflatedness-reflexivity,in-the-full-potency-of-existence’s-sublimating-nascence> and so while invalidating any reductionist subpotency substituting for any other epistemic-conceptions of immanently imbued phenomenal/manifest-subpotencies-in-transitive-conflatedness-reflexivity,in-the-full-potency-of-existence’s-sublimating-nascence> thus ‘enabling the transverse hermeneutic/reprojective/supererogating/zeroing 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-immanentontological-contiguity which do not project an entailing dynamics unlike thought-experiments of veridical existential-contextualising-contiguity such as Einsteinian relativity conceptualisations as to their foregrounding—entailment-postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal-eliciting-of-prospective-supererogation in reflecting immanent-ontological-contiguity—as-operative-notional—deprocrypticism and so since thought-experiments reflecting existential-contextualising-contiguity because of their awareness of relative-ontological-incompleteness/relative-ontological-completeness-(sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness/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-retification and analogy/mere-analogising also highlights that actually knowledge is more critically a contiguous whole as to the underlying reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology (and this should be the overall expected epistemic attitude) but for the artificial divisions arising as to human limited-mentation-capacity warranting specialisations and the fact that various epistemic-conceptions of specialisations are of their ‘peculiar optimal epistemicity for inducing sublimation’, but then the requisite originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as to sublimating ontological-good-faith/authenticity ~de-mentating/structuring/paradigming—<seeding/incipient—profound—supererogation—,—as—mentally—aestheticised—postconverging/dialectical-thinking—qualia-schema> remains of the same ontological-congruence across all human knowledge-retification domains as reflected by the overall registry-worldview’s/dimension’s reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology implied peculiar (‘relative-ontological-completeness — apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment")\)

foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\)

in reflecting ‘immanent-ontological-contiguity’]),–as-operative-notional–deprocrypticism and this insight will explain why conceptual/axiomatic epistemic-veracity analyses across subject-matters like physics, chemistry, biology, psychology, the-social are not ‘mere conceptualisations of common/comparative patterning’ but speak to an underlying overall reference-of-thought epistemic-veracity for sublimation warranted across all the subject-matters so-reflected as of overall philosophical epistemological conceptualisation (and so specifically as to the positivism/rational-empiricism overall epistemic attitude of reference-of-thought underlying all these subject-matters) but more thoroughly implicit in many a natural science domain (given the natural sciences very strong constraining to predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\) and low emotional-involvement inducing the requisite candidness for prospective knowledge-reification\) sublimation) but requiring a thoroughly insightful philosophical expliciting and elucidation to induce a more consciously profound epistemic-veracity in the-social as well as the overall registry-worldview's/dimension’s reference-of-thought in enhancing overall human contemplation for knowledge-reification\;\] such an existential-contextualising-contiguity conception of knowledge-reification\;\] unlike
the mere aestheticisation of abstract dialecticism or analogy/mere-analogising makes a most profound claim to being ontological/scientific by the more profound veracity that it is epistemically embedded as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (thus averting vague elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity) and construes of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming' enabling sublimation-over-desublimation, that is, the existential-contextualising-contiguity of knowledge-reification projects/construes of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and transcendental-enabling/sublimating/supererogatory–de-mentativity in recognition of ‘an effective reality basis implying more and more profound reconstruals/reconceptualisations (and so as to <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought arising by human limited-mentation-capacity-deepening thus ‘is not mere eclecticism’ as can be interpreted from a naïve—presencing—absolutising-identitive-constitutedness epistemic-projection perspective to knowledge-reification as to a relic/artifactual orientation poorly entertaining ontological-contiguity projection of ‘relative-ontological-
incompleteness\textsuperscript{17}/relative-ontological-completeness\textsuperscript{37}-(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>) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{39}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{39}and that then equates/level-down everything across space and time failing to reflect 7historiality/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\textsuperscript{90} drivenness as to a prospective ontological-contiguity\textsuperscript{90} projection of relative-ontological-completeness\textsuperscript{37} 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\textsuperscript{90} as transcendance-and-
sublimity/sublimation/supererogatory—de-mentativity (and so in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogueing) with existential-contextualising-contiguity speaking thus of overall human sublimation-inducing—
textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence, and we can consider in this regards for instance the veridicality that the convolutedness of say modern day genetics knowledge-reification in existential-contextualising-contiguity cannot be construed as of mere conceptual-patterning as say in terms of Mendelian hereditary (as conceptual-patterning can be so-elicited with the mere aestheticisation of abstract dialecticism or analogy/mere-analogueing) 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 projection of ‘relative-ontological-incompleteness’/relative-ontological-completeness’-(sublimating-referencing/registering/decisioning,–as-self-becoming/self-conflatedness’/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity’—as-rede-mentating/restructuring/reparadigming–psychologism’ rather in terms of abstract and vague relic/artifactual conceptualisations failing to establish the entailing dynamics of existentially reflected ontological-contiguity as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation invalidating any existential-contextualising-contiguity analysis and end up equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms–conceptualisations by wrongly implying everything is of the same ontological-contiguity thus undermining ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<-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<sup>86</sup> project of sublimation and human emancipation) and this insight underlies the contention herein to overcome blurriness of <sup>85</sup>meaningfulness-and-teleology<sup>89</sup> of our positivism–procrypticism uninstitutionalised-threshold<sup>92</sup> for the prospective relative-ontological-completeness<sup>97</sup>, and so-reflect as the deprocrypticism—apriorising/axiomatising/referencing–psychologism

enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment<sup>1</sup>)

(‘preempting—disjointedness-as-ofreference-of-thought,-as-to–
‘<amplituding/formative–epistemicity>growth-or-

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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-wageforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance’¬<including-
virtue-as-ontology>’ at its given/defined uninstitutionised-threshold 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-
notional~projective-perspective>’, blurriness as to the very nature of the social will often lead to the naïve ‘epistemic obviating of the inherent existential-contextualising-contiguity foreground/operantly-entailing-conception of many a social-domain (as to their veridical ontological-
primemovers-totalitative-framework as <amplitude/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-
epistemicity–totalising–renewing–realisation/re-perception/re-thought–
‘immanent-ontological-contiguity’–as-operative-notional-deprocrypticism ‘and seem to serve the conceptual-tools’ which take a purpose all of their own in the pursuit of a given social-vestedness/normativity–discretely-implied-functionalism> construal of things bent on ‘collateralising other critically aporetic things’

existential-transitioning-or-iterability-trace-of-narratives-as-
dots/existential-contextualising-contiguity/reification/superseding–
iteness-of-ontology–(in-lockstep-of-temporal-dispositions-hollow-
constituting–as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation>,-as-non-veridical-narratives-and-
intemporal-corresponding-ontological-reconstituting–as-to-
contiguity\^\text{17}–
conflatedness\^\text{1}/deconstruction-realterations-for-ontologically-veridical-
reification\^\text{17}/supers eding–oneness-of-
ontology\textsuperscript{39}

falsifiability\textsuperscript{40} falsifiability refers to epistemic-veracity ‘determinable as from existence-
potency–sublimating–nascence–disclosed-from-prospective-epistemic-
digression-as-of–amplituding–formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought–
in-supererogatory–epistemic-conflatedness\textsuperscript{2} construal of ontological-
primemovers-totalitative-framework\textsuperscript{2} as reflecting existential-
reality/ontological-veracity’ as so-construed as from \textsuperscript{6}nonpresencing–
<perspective–ontological-normalcy/postconvergence> epistemic–
conception in prospective reflection of relative-ontological-completeness\textsuperscript{27}—of-apriorising/axiomatising/referencing and so over naïve presencing—absolutising-identitive-constitutedness\textsuperscript{3} epistemic-conception prospectively in relative-ontological-incompleteness\textsuperscript{28}—of-apriorising/axiomatising/referencing that fails to appreciate human self-surpassing ‘relative-ontological-incompleteness’/relative-ontological-completeness\textsuperscript{27}—(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness\textsuperscript{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\textsuperscript{56}—as-redem-mentating/restructuring/reparadigming—psychologism\textsuperscript{89} (as to the fact that ‘falsifiability is constantly redefined as to when relative-ontological-completeness\textsuperscript{27} avails with human limited-mentation-capacity-deepening’ so-reflected with the ‘effective-and-relative theorising supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instru-ment—for—conceptualisation’ by the Copernicuses/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\textsuperscript{24}—<amplituding/formative>supererogatory—de-mentativeness/epistemic—
growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation), and thus the broader implication of falsifiability is construed basically as ‘epistemic-veracity for determining existential-reality/ontological-veracity as of amplituding/formative-epistemicity> causality–as-to-projective-totalitative–implications, for explicating-ontological-contiguity}; with the implication that since existence is the absolute a priori, the ‘becoming of existence as ecstatic-existence’ is the inherent determinative basis of falsifiability as the latter is reflexive of ontological-primemovers-totalitative-framework, and where ecstatic-existence manifestation is rather as of an ‘overall singular/unrepeatable/nonrecurring/as-of-yet-unrepeatable-or-nonrecurring unfolding manifestation’ as implied with the ambit of such theories as the big bang theory, string theory, the ontological-contiguity—of-the-human-institutionalisation-process etc., falsifiability is reflected by determining the coherence-as-of-ontological-congruence and incoherence-as-of-ontological-incongruence of any such ambit implied ‘overall singular ecstatic-existence unfolding manifestation model-theory’ as reflected by ‘the falsifiability of its underlying-and-subsumed-phenomena’ with regards to the epistemic-veracity of their ontological-primemovers-totalitative-framework going by their specifically relevant repeatable/recurring methodological evaluations or observations or experiments, whereas where ecstatic-existence manifestation is about just a ‘repeatable/recurrent ecstatic-existence manifestation phenomenon’ then such an ecstatic-existence manifestation
phenomenon is falsifiable as of the epistemic-veracity of its ontological-
primemovers-totalitative-framework going by its specifically relevant
methodological evaluations or observations or experiments as to
underlying human conceptivity/epistemic-reflexivity

faulty-mentation-
procedure-
deception-or-urge
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flawed-existential-
elevation-of-
reference-of-thought
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foregrounding—
entailment-(postconverging–narrowing-
(of-preconverging-
or-dementing)—apriorising-psychologism—denaturing—postlogic-
backtracking-towards-social-aggregation-enablers’ over postconverging-
or-dialectical-thinking—‘intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory—de-mentativity’)

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as to existence—epistemic>totalising/circumscribing/delineating
existential-
contextualising-contiguity in elucidating ontological-contiguity
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional—projective-perspective>’-(so-construed as the knowledge-
prospective-supererogation exercise of ‘foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating—withdrawal,—eliciting—of—prospective—supererogation) in reflecting ‘immanent—ontological—contiguity’,—as-operative—
ontological—contiguity)—as operative—

notional—deprocripticism as to existential-contextualising—contiguity

confoundedness’ with regards to prospective knowledge and its overall coherence with the relevant relative—ontological—completeness

reference—of—thought’s—nested—congruence—running—through—deflating—
cogent—unifying—operant—dynamics—unification—of—explanations,—with—such—explanations—reflected—as—of—ontological—contiguity—and—inducing—corresponding—prospective—sublimity) and so as to dimensionality—of—sublimating—</amplituding/formative> supererogatory—de—
dementativeness/epistemic—growth—or—confoundedness]/transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—
equalisation> involved in the dispensing—with—immediacy—for—relative—ontological—completeness—by—reification /contemplative—distension> for such prospective knowledge—reification; and with regards to ‘the reference—of—thought of all the successive registry—worldviews/dimensions in their successive relative—ontological—completeness as so—construed in reflecting holographically—<conjugatively—and—transfusively> the ontological—contiguity—of—the—human—institutionalisation—process implied knowledge—reification, the foregrounding—entailment—(postconverging—narrowing—down—sublimation as to existence—as—sublimating—withdrawal,—eliciting—
of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’), as-operative-notional–deprocrypticism of meaningfulness-and-teleology is rather as of ‘the successive reference-of-thought in relative-ontological-completeness conflatedness-construal-of-existential-contextualising-contiguity-as-of-<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications, for-explicating-ontological-contiguity; it can also be appreciated for instance that the natural sciences aspire for comprehensive foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’), as-operative-notional–deprocrypticism in other to reflect deeper and deeper ontological-contiguity and corresponding sublimation, and so in the sense that their articulated axiomatic-constructs and their ‘assemblages of axiomatic-constructs’ are meant as derivable-as-of-necessity-and-mutually-coherent in all existential instantiations and not as discretionary-and-incoherent, such that where issues undermining derivation-as-of-necessity-and-mutual-coherence arise at any given unreified-threshold then it is understood that prospective knowledge-reification 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—
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

development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—'meaningfulness-and-
teleology'”, 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
denatured ‘meaningfulness-and-teleology’ at uninstitutionalised-
threshold” as articulated herein specifically with regards to psychopathy
and social psychopathy manifestation in our positivism–procrypticism
registry-worldview/dimension’ providing insight on ‘the human
ontological-performance’—<including-virtue-as-ontology> of registry-
worldviews/dimensions ‘reference-of-thought—and—reference-of-
thought—devolving—meaningfulness-and-teleology’ so-reflected
dialectically as of human notional-contiguity/epistemic-contiguity’—
<profound-supererogation—is-of-mentally-
aestheticised-postconverging/dialectical-thinking—qualia-schema> and
notional-discontiguity/epistemic-discontiguity’—<shallow-
supererogation—is-of-mentally-aestheticised-preconverging/dementing—
qualia-schema> speaking of ‘notional—symmetrisation—<as-to-
symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-
dialectical-thinking—by—preconverging—or—dementing—perspectives-of-
human—meaningfulness-and-teleology’ of the successive registry-
worldviews/dimensions ‘reference-of-thought—and—reference-of-
thought—devolving—meaningfulness-and-teleology’);¶ such existence
foregrounding—entailment—(postconverging—narrowing—
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting 'immanent-ontological-contiguity'),--as-operative-notional--deprocrypticism conception is very much unlike entailment as of vague elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity caught up in presencing—absolutising-identitive-constitutedness in distorted-originariness/distorted-origination failing to reflect '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-scalartising-construal-of-existence> of ontological-contiguity’ construed as overall ecstatic-existence-supervening-conflatedness with the implication that supervening phenomenal/manifest-subpotencies<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> as to overall reifying-and-empowering—reflexivity-of-ecstatic-existence-as-panintelligibility<imbued—and—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing-conceptualisation> are all in originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>; this further undermines naïve physicalism that ‘fails to perceive the comprehensive supervening of phenomenal/manifest-subpotencies<-in-transitive-conflatedness – reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence> which is exactly what existentially avails as to the fact that it is the human-subpotency consciousness that epistemically conceptualises reality (as of for-humanstudies) as to varied phenomenal/manifest-subpotencies-corresponding-teleological-aporeticisms as from the physical, chemical, biological, psychological, social, etc. as to the ‘ontological-contiguity’ of the comprehensive supervening of phenomenal/manifest-subpotencies<-in-transitive-conflatedness’—reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence’ so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-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 phenom

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-to—operative—
ontological-contiguity of existence, and just as the same can be said even of inherent mathematics epistemic-conception notwithstanding its rather contemplatable peculiar transverse epistemic-conception phenomenal/manifest-subpotency-<in-transitive-conflatedness>-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence>, but then all other subjectmatters are equally epistemic-conceptions as of their very own peculiar transverse epistemic-conception phenomenal/manifest-subpotencies-<in-transitive-conflatedness>-reflexivity,-in-the-full-potency-of-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 transversephenomenal/manifest existential consequences as to the human organising-and-institutionalising capacity to elucidate the natural sciences phenomenal/manifest-subpotencies-<in-transitive-conflatedness>-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence> even as the former don’t substitute for the inherent natural sciences phenomenal/manifest-subpotencies-<in-transitive-conflatedness>-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence> in elucidating the natural sciences); rather the valid epistemic-conceptions of phenomenal/manifest-subpotencies-<in-transitive-conflatedness>-
reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> as to their peculiar transverse epistemic-conception

phenomenal/manifest~subpotencies-<in-transitive-conflatedness> – reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence>

should not lead to naïve reductionist interpretations in constitutedness13 that pretend to then substitute for the other

phenomenal/manifest~subpotencies-<in-transitive-conflatedness> – reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> (as it can be noted not only with the naivety of physicalism reductionism or universal mathematical/informational reductionism or consciousness reductionism) ‘wrongly seeming to supersede the ontological-contiguity66 of existence/ecstatic-existence as of overall-ecstatic-existence-supervening-conflatedness12’ whereas ‘ultimately it is sublimation in existence’ as of phenomenal/manifest~subpotencies-<in-transitive-conflatedness>12–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> induced sublimation (so-reflected as ‘foregrounding—entailment—postconverging–narrowing—down—sublimation as to existence—as-sublimating-withdrawal.—eliciting—of-prospective—supererogation96 in reflecting ‘immanent-ontological-contiguity’);–as-operative-notional—deprocrypticism as to overall reifying—and-empowering-reflexivity-of-ecstatic-existence-as-panin intelligibility73—<imbued-and—

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—

human-subpotency–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>) that is the ‘defining and superseding epistemic-conception of originariness/origination=<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> of the ontological-contiguity of existence’ as to the possibility of human limited-mentation-capacity-deepening induced epistemic-conceptions of phenomenal/manifest-subpotencies<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> (and this actually allows for the epistemic-conception of any other possible phenomenal/manifest-subpotencies<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> that are not as of yet divulged as to their correspondingly inducible sublimation in existence), and so over all such reductionist epistemic-conceptions wrongly construing peculiar transverse epistemic-conception phenomenal/manifest-subpotencies<in-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 "meaningfulness-and-teleology", such pretences are often at best unscientific postures riding-the-wave/exploit-without-corresponding sublimation-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)

rather reflected as of the teleologies (‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological’) of phenomenal/manifest-subpotencies<-in-transitive-conflatedness – 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/supererogatingly/zeroingly-educing’– human-subpotency–epistemic-perspective-of-projective/reprojective— aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>, with the supererogatory implication that ‘the epistemic-projection perspectives of preconverging/dementing”–apriorising-psychologism and postconverging/dialectical-thinking – apriorising-psychologism’ are of ‘the very same notionalisation/notional-conception/amplituding of referencing/registering/decisioning of shallow-supererogation”—to—profound-supererogation” (such that the ontological-contiguity”—of-the-human-institutionalisation-process” is ‘the very same notionalisation/notional-conception/amplituding of referencing/registering/decisioning of shallow-supererogation”—to— profoun-d-supererogation”’) thus reflecting the fact that the ‘ontological-normalcy/postconvergence of the full-potency of existence’ as the absolute epistemic-projection perspective of profound-supererogation" is ‘not of referenced/registered/decisioned presence/constitutedness” but rather ‘of referencing/registering/decisioning becoming/conflatedness” /formative–supererogating’ and by extension the
‘epistemic-abnormalcy/preconvergence’
of
phenomenal/manifest~subpotencies~<in-transitive-conflatedness>—reflexivity,~in-the-full-potency-of-existence’s~sublimating~nascence>’ as
to their epistemic-projection perspectives of relative profound-
supererogation is ‘not of
desublimating~referenced/registered/decisioned self-presence/self-
constitutedness~<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>’,
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

historicality/ontological-eventfulness /ontological-aesthetic-tracing

<perspective–ontological-normalcy/postconvergence-reflected-eventfulness /ontological-aesthetic-tracing>

‘epistemicity-relativism’ of apriorising/axiomatising/referencing as to


underlined by the ‘momentousness for prospective transcendence-and-

sublimity/sublimation/supererogatory de-mentativity induced as from

human limited-mentation-capacity-deepening’ in perspective

ontological-normalcy/postconvergence projective-totalitative–

implications-for-explicating-ontological-contiguity,-as-reflecting-

comprehensively-as-to-the-ontological-contiguity—of-the-human-

institutionalisation-process,—(construed-psychoanalytically-as-of-the-

conflatedness)—‘dynamics-of-fundamentally-seeded/incipient-human-

limited-mentation-capacity-deepening’—driven-as-to-

intemporality—intemporal-preservation-psychology-of-completeness-in-

notional-contiguity/epistemic-contiguity—<profound-supererogation—of-

mentally-aestheticised—postconverging/dialectical-thinking—qualia-

schema>—as-so-reflecting-prospective-transcendence-and-

sublimity/sublimation/supererogatory de-mentativity,—in-contrast-with-

the-various-temporalities-psychologies-of-incompleteness-in-notional-

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

mentally-aestheticised—preconverging/dementing)—qualia-schema>,—as-

threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-


human-subject-emancipatory-relativism-driven-recomposuring-
emancipatory-
constructivism-towards-singularisation"—(implied-as-of-human-limited-
relativism-driven-recomposuring-constructivism-towards-singularisation


endemisation denaturing\textsuperscript{15}-prelogism\textsuperscript{12}-as-of-conviction,-as-to-profound-
supererogation\textsuperscript{7} arising as a result of the registry-worldview relative-
ontological-incompleteness\textsuperscript{92}-of-as reference-of-thought beyond-the-
consciousness-awareness-teleology\textsuperscript{77}-<in-existential-extrication-as-of-
extistential-unthought\textsuperscript{78}> and 'lack of constraining social \textsuperscript{10} universal-
transparency\textsuperscript{104}-<transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising--in-relative-ontological-
completeness\textsuperscript{95}> or construed more precisely not on the positivism–
procrysticism basis of such 'individualations <amplituding/formative–
epistemicity>totalising–intervalist-as-categorising-phenomenal-
abstractiveness-of-presencing-in-'occlusive-consciousness'-enabling-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment-for-operant-or-incidenting-predicative-insights-of-existential-
contextualising-contiguity 's-reifying/elucidating-of-prospective-
relative-ontological-completeness\textsuperscript{97}-of'-reference-of-thought\textsuperscript{98} devolving-
as-of-instantiative-context categorisation’ but rather on the
notional–deprocrysticism basis of ontological-contiguity\textsuperscript{99} as
‘individualations 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\textsuperscript{97}=<including-virtue-as-ontology>

\textsuperscript{50}incrementalism–
akrasiatic–incrementalism-in-relative-ontological-incompleteness\textsuperscript{95}—
in-relative-
enframed-conceptualisation<as-to- historicity-tracing—in-presencing—


limited-mentation-capacity-deepening (<amplituding/formative-epistemicity> totalisingly-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation), as-recomposuring-of-apriorising/axiomatising/referencing-as-of-existence-

capability—sublimating—nascence—disclosed-from-prospective-epistemic-
digression-as-of-<amplituding/formative—
‘hermeneutically/reprojectively/supercrogatingly/zeroingly-educing’—human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human \(^{55}\) meaningfulness-and-teleology\(^{99}\) with respect to ‘human existential-instantiations of both manifest motif (outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and associated/attendant manifest aposteriorising/logicising/deriving/intelligising/measuring \(^{55}\) meaningfulness-and-teleology\(^{99}\); 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’\(^{71}\)-\(<\text{including-virtue-as-ontology}>\) potential’ (as reflected in issues of human \(^{55}\) meaningfulness-and-teleology\(^{99}\) induced \(^{79}\) presencing—absolutising-identitive-constitutedness\(^{13}\) ) requiring appropriate human dispensing-with-immediacy-for-relative-ontological-completeness\(^{87}\)-by-reification\(^{86}\)/contemplative-distension\(^{26}\) to ever always preserve human \(^{55}\) meaningfulness-and-teleology\(^{99}\) cross-fertilising ‘generativity potential’ and ‘ontological-performance’\(^{71}\)-\(<\text{including-virtue-as-ontology}>\) potential’ as institutionally reflected respectively with the artistic, the philosophical and the scientific/ontological orientations of human \(^{55}\) meaningfulness-and-teleology\(^{99}\), and in this respect ‘the philosophical as spanning aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance’\(^{71}\)-\(<\text{including-virtue-as-ontology}>\) potential) of human \(^{55}\) meaningfulness-and-teleology\(^{99}\)’ speaks to the epistemic successes and
failures as to human ontological-performance 

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—of-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/subpotentialisation 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 sublimating-validation/desublimating—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 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-
<unforegroundingdisentailment,-failing-to-reflect-'immanent-
ontological-contiguity’> over 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 ‘meaningfulness-and-teleology’ that projects
requisite <amplituding/formative>disposedness-(as-to-orientation/value-
construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment–(as-to-totalising-
contiguous/coherent–factuality-of-variability) as herein implied/ambitioned), with the implication that the philosophical epistemic attitude gives a leeway for aestheticising inexactitude/tolerances for further aestheticising possibilities of human thought differentfrom/complementermentary-to an exactifying/precisioning–of-
sublimation–<as-to-entailing-theoretical,-conceptual-and-operant-
implications> scientific/ontological epistemic attitude that may by naivety utterly shut down alternate human aestheticising possibilities (as more radically manifested today with many a science-ideology approach) even as such alternate human aestheticising possibilities ‘inducible exactifying/precisioning–of-sublimation–<as-to-entailing-theoretical,-
conceptual-and-operant-implications> elucidations’ may be required for science’s very own further development in its prospective aporeticism-
overcoming/unovercoming (as increasingly appreciated with a postmodern influence on science) and so given that human thought at any given moment as of its aestheticisation–and–aestheticisation-towards-
onology 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-inpractice rather being about ultimate aspiration to continually converge towards more and more exactifying/precisioning–of-sublimation–<as-to-entailing-theoretical,-conceptual-and-operant-implications> scientific accounts); but then human limited-mentation-capacity-deepening as to aestheticisation–and–aestheticisation-towards-ontology necessarily priorly conforms to existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation–<as-to-perspective-ontological-normalcy/postconvergence-implicitly-prospective-aporeticism–
overcoming/unovercoming’ (and so over any human-subpotency institutionalising conceptions like philosophy and science), and in the bigger picture in this regards the institutionalised conception of philosophy for instance is a distorted Western metaphysics-of-presence- ⟨implicated-'nondescript/ignorable–void ‘-as-to- presencing— absolutising-identitive-constitutedness⟩) notion of the more “universal concept of overall human knowledge (pure and simple), with the flaw that speaking of say non-Western philosophy is a misnomer so-construed as ‘a distorted and undue epistemic intercession of supposed Western philosophy as a reference point of conception into any non-Western society aestheticisation–and–aestheticisation-towards-ontology notion of overall human knowledge’ (as to any such non-Western social dynamics very own originariness-parrhesia,–as–spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutionalmanifestation) and furthermore such a misnomer as to its metaphysics-of-presence- ⟨implicated-'nondescript/ignorable–void ‘-as-to- presencing— absolutising-identitive-constitutedness⟩) seem to supersede the more fundamental notion of human underlying ontological-commitment (as instigatively driving the human out of animality) as to the more pivotal/critical human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency–sublimating–nascence–disclosed–
from-prospective-epistemic-digression-as-of-<amplitudding/formative-
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-
in-supererogatory–epistemic-conflatedness³ (as reflecting
holographically-<conjugatively-and-transfusively> the ontological-
contiguity —of-the-human-institutionalisation-process⁷ beyond any
identitive conception as Western or non-Western or even differentiation
internal to any such Western conception or non-Western conception),
thus overlooking the dynamic underlying human constructive and cultural
diffusionary process critically leading to various social setups dynamics of
relative-ontological-completeness⁷ in renewing of human
meaningfulness-and-teleology⁵); 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-teleology⁵ and so as to the
requisite originariness-parrhesia,—as–spontaneity-of-aestheticisation
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation within the artistic framing, philosophical
framing or scientific/ontological framing as to their respective
aporeticism need for aestheticisation (generativity potential) and/or
aestheticisationtowards-ontology (ontological-performance-<including-
virtue-as-ontology> potential), and so as we can appreciate that even the
artistic as to aestheticisation is much more than just mere patterning but
‘a projection of aestheticising depth’ that speaks of its specific generative, elucidative and exactifying/precisioning—of-sublimation—<as-to-entailing-theoretical,-conceptual-and-operant-implications> aspects as to specific human perception of artistic sublimation; and in this regards human limited-mentation-capacity-deepening needs to factor in that much of the institutional confusion associated with the artistic, philosophical and scientific speaks more of presencing—absolutising—identitive-constitutedness, existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conscious and unconscious institutional politics of self-preservation whether from 'institutionalised philosophy' or 'institutionalised science' as to the overall politicisation of knowledge given that human limited-mentation-capacity warrants human institutional specialisations as subdividing the overall human knowledge aestheticisation—and—aestheticisation-towards-ontology (while factoring that existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting—of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—'prospective-aporeticism—overcoming/unovercoming'> is not beholdening to any such human-subpotency institutionalising) implying that scientific achievements are de facto philosophical achievements as inherent to the practice of science is notionally/epistemically ‘implicated philosophy’ whether the scientist is explicitly conscious or not of this such that faced with scientific dilemma
some of the most novel philosophies are implicitly articulated in scientific works in need for their philosophical explicitation (as herein explicated as to the fact that nascent-particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness-reference-of-thought-devolving actually point to an overall reference-of-thought/grandest-axiomatic-construct-as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism reference-of-thought/grandest-axiomatic-construct-as-to-referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification—gesturing firstly as thought experiments and thereafter articulating effective practical methodologies not because they gave up on natural philosophy but because their normal living experience cognition they used was no longer sufficient for a more profound and creative insight into abstruse phenomenality and so they expanded upon their normal living experience cognition associated with thought experiments to ‘exactifying/precisioning-of-sublimation—as-to-entailing-theoretical,-conceptual-and-operant-implications’ framework of controlled experiences involving control methods as extension of their normal living experience cognition into the existentially atypical manifestation of natural phenomena and this is the very true meaning of scientific approaches and methods as not breaking away from philosophising but rather extension of philosophising into methodologically framed and
controlled experiences known as experiments (with the naïve perspectiveless/soulless adoption of methods/methodologies/approaches in many a domain-of-study today by the mere token that this is the practice in the natural sciences losing sight of the underlying and relevant philosophising of such methods/methodologies/approaches as to profound and creative supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument–for–conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest–subpotency–<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> pertinence to which any such scientific methods/methodologies/approaches are rather subjected):¶ human limited-mentation-capacity-deepening as reflecting both overall knowledge-reification orientation associated with the overall philosophical and exactifying/precisioning–of-sublimation–<as-to-entailing-theoretical,—conceptual-and-operant-implications> orientation associated with science rather fundamentally speaks to the pre-eminence of their aetiologisation/ontological-escalation purpose so-reflected in the succession of ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment’) as narrowing-down selectivity of the intemporal-disposition as of
ontological-pertinence for prospectively secondnatured institutionalisation (as from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought and prospectively deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought) and is thus primarily concerned about human prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and thereof the derived prospective living-development–as-to-personality-development and institutional-development–as-to-social-function-development, so-speaking to a dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/conceptual-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 dementatively/structurally/paradigmatically construed in association with the development of a better world as to the selfless notional–asceticism implied’ (with a confusion as of individual augmentation/enhancement rather arising from a misconstrual of the Socratic philosophers and their successors like stoics and cynics emphasis on self-development as to the fact that their universalising-idealisation as to their given epoch
implied a more fated/precarious/perilous/uncertain world with their notion of self-development implying forming individuals that can face such a world with valour in view to a constructive projection of a better world), and such is the general basis for interpreting philosophical thought as to its specific epochal aporeticism associated with the corresponding human limited-mentation-capacity and the prospective projective-insights from all such specific aporeticisms concerning their retrospective and prospective implications and is in many ways no different from a cumulative/recomposuring understanding as to scientific aporeticisms reflection of human historicality/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-reification orientation further implies that there can’t be any tradition/practice of knowledge that overrides existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as it can be often naively implied in many a blurry and pedantic domain-of-study subject to totalisingly-disentailing—discretion/whim-of-thought with any such orientations claiming to ignore ontological-veracity rather speaking of institutional bankruptcy as to the fact that ‘human-subpotency cannot subject knowledge but is rather subject to knowledge’ such that issues of human ineptness/incapacity arising from disparateness-of-conceptualisation<u>unforegroundingdisentailment</u>,-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 or 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 historicity/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 metanaratives so-articulated by postmodern-thought more like qualifying budding-positivists critiques of the non-positivising medievalworld/medievalism as the modern condition) with all this contradictory pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation arising because of the precedence of institutional self-preservation over existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as we can easily appreciate that the lack of blurriness in many a natural science as to an untenable constraining of social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing-
<amplitudding/formative—epistemicity>totalising—in-relative-ontological-
completeness\(^7\) 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\(^7\) 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-consciousness-awareness-teleology\(^5\)-<in-existential-extrication-as-of-existential-unthought>) when going about knowledge-reification\(^5\) in domains-of-study subject to blurriness, and critically human knowledge-reification\(^5\) 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\(^9\) has to be epistemically affirmed while the desublimating relative-ontological-incompleteness\(^9\) has to be epistemically unaffirmed and so with regards to the constraining implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) with no naïve notion of neutrality/goodnaturenedness that wrongly leads to equating/leveling-down
everything across space and time as of naive absolutising conceptual-patterning and isms–conceptualisations) such that part and parcel of knowledge is to identify and qualify improbable, obscure and shady misanalyses passing for true knowledge (just as the Socratic philosophers as to their \(^{10}\) universalising-idealisation and budding-positivists understood respectively with regards to mere-sophistry and mere-scholasticism) with such blurriness failing to grasp ‘relative-ontological-incompleteness’\(^{87}\) /relative-ontological-completeness\(^{87}\)–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity\(^{56}\)–as-
rede-mentating/restructuring/reparadigming–psychologism’\(^{89}\) and equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms–conceptualisations providing the ubiquitous framework for a poorly accounted for mediadriven popintellectualism subject to marionetting subterfuges of dominance/vested-interest actors as to a circular interest holding down the profound emancipative potential of the humanities and social sciences as of their inherent sublimating nature (and likewise it is critical to grasp that human sublimation as induced from nascent-particular/incipient-and-material/technical-sublimations–blinded-to-their-relative-ontological-completeness\(^{87}\)–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-supererogating methodologising/mutualising/organising/institutionalising existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as we can appreciate for instance that such modern developments like nuclear science, general technical progress and even the Internet today require corresponding human referencing/registering/decisioning social and institutional sublimation that cannot simply be assumed by 'default of institutional status/pre-eminence' without profound questioning and reflection for corresponding prospective sublimation),¶ and in this regards as to human limited-mentation-capacity-deepening as being ever always about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-'human amplituding/formative–epistemicity totalising-purview-of-construal (dementating/structuring/paradigming the veracity of knowledge necessarily as being in ontological-contiguity ), knowledge-retification construed as of interpretation of say a given historical figure's theory/philosophy/thought is ever always 'priorly about the interpreter’s relative-ontological-completeness constructive construal as to the starting reference which is the-very-same-immanent-existence/intrinsic-reality/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 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 construal) of the interpreter’ and thereof deriving the historiality/ontological-eventfulness/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 ontological-veracity (and we can appreciate in this regards for instance that as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–human<amplituding/formative–epistemicity>totalising–purview-of-construal there was no better interpretation of say the prior foregoing physics as to when say Einsteinian physics was introduced as rather providing the more profound epistemic-projection perspective for
appreciating the historiality/ontological-eventfulness/ontological-aesthetic-tracing<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 underlying/organising their comprehensive conceptualisation), and this insight is very much implicated in the Derridean and Foucauldian conceptions of interpretation as to the implicated grasp of projective-insights in deconstruction and genealogy knowledge-reification—gesturings respectively (which by their underlying/organising implicated ‘projective-insights’/‘epistemic-projection-in-conflatedness’ of apriorising/axiomatising/referencing as to human limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-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/‘epistemic-projection-in-conflatedness’—of-notional—deprocrypticism-prospective-sublimation) of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to-'human'amplituding/formative—
epistemicity>totalising-purview-of-construal and thus de-
mentatively/structurally/paradigmatically effectively enabling the
construal of sublimating historiality/ontological-
eventfulness/ontological-aesthetic-tracing<perspectival-ontological-
normalcy/postconvergence-reflected-`epistemicity-relativism'>
implications of relative-ontological-completeness just as it is so-
implicated in the natural sciences unlike many a presencing—
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 of apriorising/axiomatising/referencing as of
underlying/organising ‘relative-ontological-incompleteness’/relative-
ontological-completeness-
(sublimating—referencing/registering/decisioning—as-self-becoming/self-
conflatedness/formative—supererogating—projective—reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing—in-perspective—ontological-normalcy/postconvergence) as
to human-and-social—expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming—psychologism”), and as is
explicitly reflected herein as to the ontological-contiguity—of-the-

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perception/re-thought—of supererogatory epistemic-conflatedness (in reflecting holographically—<conjunctively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process ); with human limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human<amplituding/formative—epistemicity>totalising—purview-of-construal implying necessarily that the intellectual-and-moral valour in the human knowledge-reification exercise is all about articulating its historiality/ontological-eventfulness/ontological-aesthetic-tracing—<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 being ‘a prior commitment to inherent knowledge above all else’ including above their very own theoretical/philosophical/thought postures as so-allowing for the full human knowledge-reification potential as it is very often a relic/artifactual attachment to institutionally hallowed postures irrespective of the implications as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation that brings about the enculturation of strategies of institutional self-preservation over prospective knowledge-reification ; and in this regards ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—imbued-postconverging/dialectical-thinking —projective-insights’/epistemic—projection-in-conflatedness—of-notional—deprocrypticism-prospective—
sublimation)‘relative-ontological-incompleteness’/relative-ontological-completeness’

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 of the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality
enabling the construal of sublimating ‘historiality/ontological-
eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence—reflected—epistemicity—relativism’
fundamentally reflects how prospective destructuring-threshold-
(uninstitutionalised-threshold/presublimating–desublimating-
decisionality)—of-ontological-performance—including-virtue-as-
ontology> of human meaningfulness-and-teleology are superseded by
mere ‘projective-insights’/epistemic-projection-in-conflatedness’ as to
the fact that there is no logical-basis/logic—as-to—transversality—of-
affirmative-and-unaffirmative—disambiguated—motif-and-
apriorising/axiomatising/referencing’ for any prospective relative-
ontological-completeness’ meaningfulness-and-teleology with logic
rather being the inner working coherence/contiguity of any such a
relative-ontological-completeness apriorising/axiomatising/referencing
construct with the consequence that the prior relative-ontological-
incompleteness\textsuperscript{58} meaningfulness-and-teleology\textsuperscript{59} logical-basis/logic-\textsuperscript{<as-to—transversality—of-affirmative-and-unaffirmative—disambiguated—\textquoteleft{motif-and-apriorising/axiomatising/referencing}'\textsuperscript{101}> is de-
mentatively/structurally/paradigmatically incompetent-and-irrelevant but for \textsuperscript{1} universal human \textquoteleft{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{56} as of human underlying ontological-commitment\textsuperscript{55} that then as of psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring begets the prospective relative-ontological-completeness\textsuperscript{57} apriorising/axiomatising/referencing construct logical-basis/logic-\textsuperscript{<as-to—transversality—of-affirmative-and-unaffirmative—disambiguated—\textquoteleft{motif-and-apriorising/axiomatising/referencing}'\textsuperscript{101}> (as there is no prior recurrentutter-uninstitutionalisation, base-institutionalisation—ununiversalisation, \textsuperscript{101}universalisation—non-positivism/medievalism, and positivism/rational-empiricism manifestation of \textsuperscript{70}procrypticism—or—disjointedness-as-of—reference-of-thought respective logicalbases/logics-\textsuperscript{<as-to—transversality—of-affirmative-and-unaffirmative—disambiguated—\textquoteleft{motif-and-
apriorising/axiomatising/referencing}'\textsuperscript{101}> for prospective base-
institutionalisation, \textsuperscript{103}universalisation, positivism and prospectively \textsuperscript{17}deprocrypticism—or—preempting—disjointedness-as-of—reference-of-
thought respectively but for \textsuperscript{101}universal human \textquoteleft{projective-
insights’/epistemic-projection-in-conflicatedness’ capacity to-come-to-terms-with/to-respond-to prospective sublimating meaningfulness-and-teleology as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as of human underlying ontological-commitment in then begetting as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring their prospective relative-ontological-completeness apriorising/axiomatising/referencing construct logical-bases/logics-as-to—transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ so-reflected starkly in the fact that for instance as to a predisposition in an animistic social-setup to relate to the notion of plane as God of plane ‘it is rather the effective veracity as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as of human underlying ontological-commitment that as to induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is bound to bring about an animistic change of apriorising/axiomatising/referencing construct as mentality rather than any engagement as of prior animistic meaningfulness apriorising/axiomatising/referencing construct logical-basis/logic-as-to—transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’, but then any such prospective worldview reference-of-thought—and—reference-of-thought—devolving transforming meaningfulness-and-teleology is bound to elicit notional—firstnaturedness—temporal-to—transversality~of-affirmative-and-unaffirmative–disambiguated—‘motif-and-apriorising/axiomatising/referencing’
apriorising/axiomatising/referencing’”) and disjointing/disparateness/disentailing logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative—disambiguated—’motif-and-apriorising/axiomatising/referencing’”) (with regards to the apriorising/axiomatising/referencing construct of ’meaningfulness-and-teleology”) by ancient-sophists, medieval-scholastics and present day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemictotalising—in-relative-ontological-completeness”) (to undermine prospective universalising-idealisation, budding-positivism and postmodern-thought respectively) and involving ’their seeding-misprising ontological-bad-faith/inauthenticity”—dementating/structuring/paradigm-ing—<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-
prospective-supererogation⁵ and speaks to <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag⁷ 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
evidence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁶ in reflecting ‘immanent-ontological-contiguity’),–as-
operative-notional–deprocrypticism⁸ meaningfulness-and-teleology⁹
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-reification⁵ 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-conflatedness⁶ in epistemic-totalisingly –
resubjecting the collective and individual mortals that we are (however
the emotional-involvement as succumbing to temporal impulses is exactly
what leads to relic/artifactual conceptions of knowledge bent on
institutional self-preservation rather than attending to prospective
aporeticism-overcoming/unovercoming), there can’t be any pretense as of vague human-subpotency temporal purposes to compromise knowledge as to the fact that only the ‘affirmation as of sublimating veracity’ or ‘unaffirmation as of desublimating impertinence’ reflects organic-knowledge as to its requisite supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument rather than any social or institutional extrinsic-attribution decadent crafts perceived as superseding the requisite intrinsic-attribution for genuine knowledge (even to the extent of temporal institutional or social non-recognition as the primary purpose of knowledge, especially as it reflects prospective human destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{79}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}–<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 imbuend transcience-and-sublimity/sublimation/supererogatory–de-mentativity parrhesiastic purposes of prospective knowledge-reification\textsuperscript{75}) and so beyond \textsuperscript{75}presencing—absolutising-identitive-constitutedness \textsuperscript{79}\<amplituding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag and blurriness induced pedantic abandonment to desublimating incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation (in lieu of sublimating maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation with the so-induced "universal-transparency"—(transparency-of-totalising-entailing,-as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) part-and-parcel of the process of human crossgenerational transformation more critical and important than any punctual enframed notions of knowledge acquiescence) and with the appropriate intellectual attitude being one beyond the immediate existentialising—enframing/imprintedness—(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as to ‘fundamentally skewing the dynamism in the play of temporal-and-intemporal-dispositions of social-stake-contention-or-confliction of the social-construct towards sublimating ontological-good-faith/authenticity~de-mentating/structuring/paradigming—seeding/incipient—supererogation,—as-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema’ and in this regards knowledge-reification can only extend as far as eliciting human ontological-commitment as to existence—as-sublimating-withdrawal and subsequent secondnaturaed human institutionalisation from the "universal-transparency"—(transparency-of-totalising-entailing,-as-to-entailing—amplituding/formative—
epistemicity>totalising~in-relative-ontological-completeness\(^{87}\), but knowledge-reification\(^{86}\) ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity\(^{86}\) ~de-
mentating/structuring/paradigming~<seeding/incipient–shallow\(^{86}\)~
supererogation\(^{96}\),-as-mentally-aestheticised–preconverging/dementing\(^{19}\)–
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-
conviction-as-to-profound-supererogation\(^{96}\)<construed-as-to-act-
logical-
execution-or-logical-implications-of ‘notion-of-agreement-or-
implicitation—
disagreement’>
supposedly-
apriorising-in-
conviction-as-to-
profund-
supererogation\(^{96}\)

\(^{54}\)maximalising-
antiakrasiatic–maximalising-recomposing-for-relative-ontological-
recomposing-
completeness\(^{87}\)—unenframed-conceptualisation<-as-to-
for-relative-ontological-completeness — `epistemicity-relativism `, -
unenframed-conceptualisation exteriorising/deneuterising `-of-motif-and-
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
decontextualising/unimbricatedness/unthreadedness/unrecomposuring-as-
virtuality-or-ontologically-flawed-construal (preconverging-or-
dementing`—apriorising-psychologism `reference-of-thought in
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{a}—preconverging/dementing\textsuperscript{b}—apriorising-psychologism as shallowness-of-thought-or-unsophistication-of-understanding))

\textsuperscript{a}meaningfulness-and-teleology

meaningfulness as of its inherent ‘apriorising-teleological-thresholding—
as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ as of conflatedness\textsuperscript{b}-with-existence,-as-defining-backdrop-Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology\textsuperscript{c}-as-well-as-derived-conventioning-referencing-with-regards-
to-institutional-development—as-to-social-function-development-and-
living-development—as-to-personality-development-possibilities;

construed as \textsuperscript{a}<amplituding/formative—
epistemicity>totalising/circumscribing/delineating \textsuperscript{b}reference-of-thought—
devolving-as-of-instantiative-context—meaningfulness-and-teleology\textsuperscript{c}
defining any given registry-worldview/dimension in reflection of the fact
that there can only be one \textsuperscript{a}<amplituding/formative—
epistemicity>totalising/circumscribing/delineating meaningfulness-and-
teleology\textsuperscript{c} as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to—‘human\textsuperscript{a}<amplituding/formative—
epistemicity>totalising—purview-of-construal’ for inducing intelligibility,
such that the reification\textsuperscript{e} issue/problem with meaningfulness-and-
teleology\textsuperscript{c} is rather derivational as of human relative ontological-
performance\textsuperscript{d}-<including-virtue-as-ontology> as of ‘various relative-
ontological-completeness\textsuperscript{f}-of—‘reference-of-thought’ in reflecting
meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-
construal’ as from existence-potency–sublimating–nascense–disclosed-
from-prospective-epistemic-digression-as-of:<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-
in-supererogatory–epistemic-conflatedness

epistemic/notional–projective-perspective over human-subpotency
epistemic/notional–projective-perspective (thus inducing successive
relative
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment for aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness-and-teleology) as well as the given reference-of-
thought–devolving temporal-to-intemporal ontological-performance-
<including-virtue-as-ontology> of its <amplituding/formative–
epistemicity>totalising/circumscribing/delineating of meaningfulness-
and-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
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag

meaningfulness-and-teleology (as to ‘human living-development–as-to-personality-
prospective-apriorising-implications), thus rendering ‘propositional compatibility as of mutual aposteriorising/logicising/deriving/intelligising/measuring’ improbable as both are affirmative whereas in reality the former should be affirmed and the latter should be unaffirmed thus explaining why only a ‘prospective meaningfulness-and-teleology\(^5\) routing ontologically-hegemonising-narrative\(^7\) as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ can arise from the former over the latter to restore ontological-veracity, and this is enabled/validated only by their mutually supposedly coherent ontological-commitment\(^6\) underlying any society/social-setup conventioning as so reflected by its ‘selfassuredness-of-ontological-good-faith/authenticity —as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ enabling the relative-ontological-completeness ‘prospective meaningfulness-and-teleology\(^9\) routing ontologically-hegemonising-narrative\(^7\) as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence)’ over the relative-ontological-incompleteness\(^8\) crossgenerationally as of ontological-primemovers-totalitative-framework\(^7\) sublimating implications, reflecting the fact that there is no base-institutionalisation propositional-convincing-of-dialogical-equivalence of recurrent-utter-uninstitutionalisation but rather a ‘prospective meaningfulness-and-teleology\(^9\) routing ontologically-hegemonising-narrative\(^7\) as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ arising as of their ontological-primemovers-totalitative-framework\^{2} 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\^{3} and this notion of ‘prospective \(^{5}\) meaningfulness-and-teleology\^{9} routing ontologically-hegemonomising-narrative\^{9} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence)’ applies likewise in ‘affirming relative existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of<_amplituding/formative–epistemicity>_totalising–renewing-realisation/re-perception/re-thought,-
in-supererogatory–epistemic-conflatedness\^{3} 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\^{33} shiftiness-of-the-Self\^{\circ} associated with human sovereign constructs in <amplituding/formative–epistemicity>_totalising–self-referencing-
synchretising/circularity/interiorising/akrasiatic-drag\^{5} which can

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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 wooden-language-imbued—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 meaninglessness-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—

entailing<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness87), and hence ultimately with respect to human limited-mentation-capacity implications sophistry can-and-is only undermined by prospective relative-ontological-completeness87 ‘prospective meaningfulness-and-teleology99 routing ontologically-hegemonising-narrative99 as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ knowledge-reification in inducing the universal-transparency104-(transparency-of-totalising-entailing–as-to-entailing<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness87) of the prospective registry-worldview/dimension ‘foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation96 in reflecting ‘immanent-ontological-contiguity’),–as-operative-
notional–deprocrypticism as of its construction-of-the-Self’ from whence its devolving specialisms/profound knowledge-construct can then be socially engaged in deferential-formalisation-transference undermining sophistry, and so in the sense that it is only because by-and-large every modern human construction-of-the-Self is positivistic/rational-empirical as of reference-of-thought-level that the possibility of devolving specialisms/profound positivistic knowledge-construct can arise (without the possibility of its sophistic/pedantic social-stake-contention-or-confliction undermining with regards to eliciting non-positivism, supernaturalism, etc. <amplituding/formative>89 wooden-language-
(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-
construct-of–meaningfulness-and-teleology<as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications>) even when the vast majority of humans never have a
thorough grasp of any specifically given specialism/profound positivistic
knowledge-construct say modern medicine, physics, social science, etc.,
and likewise the sophistic/pedantic difficulty facing the prospective
possibility of notional–deprocrypticism as it is prospectively reflective of
our present positivism–procrypticism uninstitutionalised-threshold lies
in the fact that it is highly liable to present social-stake-contention-or-
confliction procrypticism–or–disjointedness-as-of reference-of-
thought sophistry ‘flawed encouraging of propositional-convincing-of-
dialogical-equivalence <amplituding/formative> wooden-language-
(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-
construct-of–meaningfulness-and-teleology<as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications>) as of present disjointedness-as-of reference-of-thought’
in undermining the ‘prospective meaningfulness-and-teleology’ routing
ontologically-hegemonising-narrative as to psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring’ of
deprocrypticism–or–preempting—disjointedness-as-of reference-of-
thought as of its dispensing-with-immediacy-for-relative-ontological-
completeness by-reification /contemplative-distension, and such
prospective notional–deprocrypticism organic knowledge-reification

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necessarily requires at least the induced \(^{103}\) universal-transparency\(^{104}\)-(transparency-of-totalising-entailing-as-to-entailing-
\(<\text{amplituding}/\text{formative–epistemic}>\text{totalising–in-relative-ontological-completeness}\) of the \(^8\) deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought \(^{11}\) foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal–eliciting-of-prospective-supererogation \(^8\) in reflecting ‘immanent-ontological-contiguity’ \(^8\),–as-operative-notional–deprocrypticism as of notional–deprocrypticism construction-of-the-Self’ from whence its implied specialised/profound knowledge-construct can be engaged in deferential-formalisation-transference (without the possibility of sophistic/pedantic undermining like the eliciting of various temporal manifestations of disjointedness-as-of-reference-of-thought as of social-stake-contention-or-confliction implications) even if the vast majority of humans don’t have a thorough grasp of notional–deprocrypticism implied profound/specialisms knowledge-construct implications

**neuterising\(^{57}\)**


**neuterisation\(^{58}\)**

neuterisation—undisambiguation of temporal-as-denaturing/preconverging-or-dementing from intemporal-as-
<profound-supererogation>-of-mentally-aestheticised-postconverging/dialectical-thinking—qualia-schema> and temporal-as-prior-notional-discontiguity/epistemic-discontiguity-

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

virtue-as-ontology>, with the implication that the ‘deconstructing-threshold-(uninstitutionalised-threshold\textsuperscript{74}/presublimating-desublimating-decisionality)–of-ontological-performance’\textsuperscript{<including-virtue-as-ontology>} preconverging/dementing\textsuperscript{<—qualia-schema’} respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our \textsuperscript{8\textsuperscript{\textsuperscript{}}} procrypticism–or–disjointedness-as-of reference-of-thought (as failing dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}–by-reification /contemplative-distension\textsuperscript{9}) as reflected from the epistemic perspective respectively of prospective base-institutionalisation, universalisation, positivism and notional–deprocrypticism (as dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}–by-reification /contemplative-distension\textsuperscript{9}) are rather construed by the respective prior registry-worldviews/dimensions circularly as of their ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of their ontologically-flawed preconverging/dementing \textsuperscript{\textsuperscript{—qualia-schema’}: and any such ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing\textsuperscript{<—qualia-schema’} can only veridically be conceptualised-and-analysed as of ‘the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{77} (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating\textsuperscript{24}—\textsuperscript{amplitudzing/formative}>supererogatory–de-mentativeness/epistemic-

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growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to difference-conflatedness—as-to-totalitative-retification—in-singularisation—as-veridical-epistemic-determinism

with regards to the transepistemic/epistemic-ricochetting
ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{27} so-reflected as of 'the ontological-contiguity\textsuperscript{8}'—of-the-human-institutionalisation-process\textsuperscript{27} (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating\textsuperscript{24}—

\textless amplituding/formative\textgreater supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\textgreater as to difference-confaltedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism\textsuperscript{13} induced 'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning \textprop meaningfullness-and-teleology\textsuperscript{99} as equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{14}-%\textless including-virtue-as-ontology\textgreater \textgreater over the prior registry-worldview's/dimension's destructuring-threshold-(uninstitutionalised-threshold /presublimating—desublimating-decisionality)—of-ontological-performance\textsuperscript{17}-\textless including-virtue-as-ontology\textgreater \textgreater presencing—absolutising-identitive-constitutedness '/identitive-constitutedness 'as-'epistemic-totality\textsuperscript{10} 'dereification'—in-dissingularisation—as-flawed-epistemic-determinism\textsuperscript{18} induced 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{10} reproducibility—
form/virtualities/dereification\(^a\)/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the-
\(^a\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^a\)) which is alien to the requisite prospective registry-worldview’s/dimension’s parrhesiastic value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\(^a\)
human-and-social–expectations/anticipations—
metaphoricity\(^a\)–as-rede-mentating/restructuring/reparadigming—
psychologism–<as-from-perspective–ontological-
normalcy/postconvergence>; hence the <amplituding/formative>\(^a\)wooden-language-(imbued—temporal—mere-
form/virtualities/dereification\(^a\)/akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the-
\(^a\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^a\)) of a prior registry-worldview’s/dimension’s destructuring-threshold-(uninstitutionalised-threshold\(^a\)/presublimating—
desublimating-decisionality)–of-ontological-performance\(^a\)<including-
virtue-as-ontology> as its human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint emerges as of ‘asceticism’
consciousness point-of-referencing projection (<amplituding/formative–
epistemicity>causality–as-to-projectivetotalitative–implications, for-
explicating-ontological-contiguity\(^a\)) towards the prospective registry-worldview/dimension’ eliciting the ontological-contiguity\(^a\)—of-the-
human-institutionalisation-process—dimensionality-of-sublimating—amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism,

‘shiftiness-of-the-Self’ whether as of trepidatious/warped/preclusive/occlusive presencing—absolutising-identitive-constitutedness\[^{13}\]/identitive-constitutedness\[^{13}\]-as-‘epistemic-totality’\[^{1}\]‘-dereification’\[^{2}\]-in-dissingularisation\[^{28}\]′as-flawed-epistemic-determinism\[^{8}\]


\[^{1}\]identitive-constitutedness
\[^{2}\]‘epistemic-totality’
\[^{3}\]‘meaningfulness-and-teleology
\[^{4}\]transcendental-reasoning-of-event
\[^{8}\]transcendental-signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity
\[^{12}\]difference-conflatedness
\[^{28}\]in-singularisation
\[^{86}\]totalitative-reification
\[^{8}\]transcendental

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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, and critically in this regards reductionist conceptions will wrongly tend to imply ‘human-subpotency non-scalarity/behavioring-as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ supersedes the ‘scalality/immanency of existence’s ontological-normalcy/postconvergence’; this further explains why reductionisms (as to their <amplituding/formative–epistemicity>totalising/circumscribing/delineating implications) fail to reflect nonpresencing-<perspective–ontological-normalcy/postconvergence> as to the requisite human limited-mentation-capacity-deepening⁻⁻ knowledge-reification⁻⁻—gesturing and with such reductionisms rather inducing presencing—absolutising-identitive-constitutedness⁻⁻ as to elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existenti-al-contextualising-contiguity poor and relic/artifactual conceptions of knowledge that poorly contemplates of human limited-mentation-capacity-deepening implications, and so as 'failing to override apriorising constitutedness with apriorising conflatedness as the latter enables 'relative-ontological-incompleteness/relative-ontological-completeness-

(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness/formative–supererogating<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 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-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 <amplituding/formative–epistemicity> totalising/circumscribing/delineating conception of meaningfulness-and-teleology’ as to disparate-ness-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\(^6\) 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\(^6\)—gesturing of 'foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^6\) in reflecting 'immanent-ontological-contiguity\(^6\)'),--as-operative-notional–deprocrypticism that starts-from-and-remains-in/is-of-epistemical-embeddedness-with existential-contextualising-contiguity\(^5\) (as to prospective knowledge-reification—gesturing 'implied <amplituding/formative–epistemicity>totalising–renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness’s of ontological-contiguity\(^5\)) 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 of recurrent aspiration for ontological-contiguity across Galilean/Cartesian/Newtonian/Leibnizian physics to present day string-theory/loop-quantum-gravity/etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, ever always being about conceptually superseding/overcoming the physics epistemic-conception prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in producing the ‘successive sublminating 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 disposition for the mere articulation of idle/single ‘isms–conceptualisations mere conceptual-patterning’ as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity lacking <amplituding/formative–epistemicity>totalising/circumscribing/delineating profound-and-contiguous knowledge-reification—gesturing and in fact one of the most critical/challenging epistemic concern of physicists today given the increasing theoretical abstraction is in preempting such a development of a conceptualising that poorly aligns with the epistemic-totality of
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 and as of the relative-ontological-completeness implied profoundness’ within which any such concept and conceptualising is articulated and ‘this effectively contrasts with such apriorising constitutedness’ disposition naïve shallow-minded isms—conceptualisations mere conceptual-patterning’ that equates/leveldown everything across space and time as to wrongly imply everything is of the same ontological-contiguity thus with a poor grasp of ‘knowledge-reification—gesturing in ontological-contiguity in reflection of existential-contextualising-contiguity as of ‘relative-ontological-incompleteness/relative-ontological-completeness’—

(sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative—supererogating—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism and 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-existentinal-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—in 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

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-(implicit-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness\(^1\)) and so as defining/given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint originariness-parrhesia,—
as–spontaneity-of-aestheticisation

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’\(^{19}\) underlying knowledge-reification—gesturing, such that in many ways the poor appreciation of postmodern-thought is very much associated with their critics fundamentally poor grasp of the precedence of ‘knowledge-
reification—gesturing in ontological-contiguity in reflection of existential-contextualising-contiguity as 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 over mere apriorising constitutedness shallow-minded articulation of conceptualisations with a poor sense 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—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\textsuperscript{12}-
(sublimating-referencing/registering/decisioning-as-self-becoming/self-conflatedness\textsuperscript{13}/formative-supererogating-\langle\textit{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\textsuperscript{16}—as—
rede-mentating/restructuring/reparadigmimg—psychologism\textsuperscript{39} as reflecting
\textit{\langle\textamalgamation/formative—epistemicity\rangle totalising/circumscribing/delineating existential—contextualising-contiguity\textsuperscript{35} foregroundering—entailment—}
(postconverging—narrowing-down—sublimation as to existence—as—
sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{5} in
reflecting \textit{‘immanent-ontological-contiguity’—as-operative—}
notional—deprocrypticism in elucidating ontological-contiguity—\langle\textit{as—}
from-prospective-ontological-normalcy/postconvergence-epistemic-or—
notional—projective-perspective\rangle—
prompted derivation/delineation/disambiguation of conceptualisations in
apriorising-conflatedness—\langle\textit{as-to-difference (over-and-undermining}
apriorising constitutedness\textsuperscript{11}—\langle\textit{as-to-absolutising-identity}) with regards to
the conceptual \textit{‘overcoming of metaphysics-of-presence—(implicit—}
‘nondescript/ignorable—void’—as-to—\langle\textit{presencing—absolutising—}
identitive-constitutedness’—интерmediating-ascriptivity or \textit{neuterising of
human—meaningfulness-and-teleology\textsuperscript{25} apriorising conceptualisation’}
(so-articulated from the \textit{‘deepest phenomenological transcendental-point—}}

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...
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/intelligibilitysetup/measuringinstrument—for—conceptualisation’ so-reflected as of deprocrypticism—
apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation—(as-to-underlying-ontological-commitment)
construed-as ‘preempting—disjointedness-as-of—reference-of-thought,—as-to—’
<amplituding/formative—epistemicity>growth-or—
conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding—mere-formulaic—positivising/rational-
empiricism-based-universalisation-directed—rulemaking—over—non—rules—
apriorising/axiomatising/referencing—psychologism’ given ‘relative
<amplituding/formative—
epistemicity-totalising/circumscribing/delineating existential-contextualising-contiguity


‘amplituding/formative–epistemicity> growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-

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supererogation\textsuperscript{⁰}, -as-mentally-aestheticised-preconverging/dementing\textsuperscript{¹} — qualia-schema> underlying temporal ontological-performance - <including-virtue-as-ontology> (as of dimensionality-of-desublimating-lack-of — <amplituding/formative> supererogatory—dementativeness/epistemic-growth-or-conflatedness\textsuperscript{²}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> shallow/lack-of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{³}-by-reification\textsuperscript{⁴}/contemplative-distension\textsuperscript{⁵} projected apriorising/axiomatising/referencing—psychologism)’ associated with any ‘ deprocrypticism—or—preempting—disjointedness—as-of reference-of-thought prospective knowledge-reification\textsuperscript{⁶} as ever always about preserving the ascendancy of organic-knowledge in superseding-andoverriding mechanical-knowledge (with the latter rather associated with <amplituding/formative>\textsuperscript{⁸} wooden-language—imbued—temporal—mere-form/virtualities/dereification\textsuperscript{⁹}/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{¹⁰}) thus involving the anticipation of human temporal-to-intemporal ontological-performance\textsuperscript{¹¹}-<including-virtue-as-ontology> of prospective knowledge-reification\textsuperscript{¹²} imbed \textsuperscript{⁷} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{¹³}; ¶ and critically so, as to the fact that supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment—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-override without falling into perversion of “meaningfulness—
and—teleology” as to pedantising/muddling/formulaic—hollowing-out—in—
subontologisation/subpotentiation by mere-formulaic—
methodologising/mutualising/organising/institutionalising the human—
subpotency existentialising—enframing/imprintedness—(as—to—historicity—
tracing—in-presencing—hyperrealisation/hyperreal—transposition) in gimmickiness/desublimation,
as supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation underlies dimensionality—of-sublimating”—
<amplituding/formative> supererogatory—de-mentativeness/epistemic—
growth—or—conflatedness’/transvaluative—
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation> ontological-good-faith/authenticity-de-
mentating/structuring/paradigming-seeding/incipient–profound
supererogation-as-mentally-aestheticised–postconverging/dialectical-
thinking–qualia-schema> with regards to the fact that by the inherently implied institutionalisation-threshold-and-uninstitutionalised-threshold of any given registry-worldview/dimension as reflecting the preconverging-or-dementing–apriorising-psychologism perspective in shallower teleological depth ‘there is no neutrally sound knowledge in relative-ontological-incompleteness as to when prospective insight about the relative-ontological-incompleteness deficient ontological-performance-including-virtue-as-ontology> existentially avails as reflecting prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ with prospective knowledge-reification in relative-ontological-completeness necessarily about overriding relative-ontological-incompleteness apriorising/axiomatising/referencing–conceptualisation as to psychoanalytic-unshackling/memetic-reordering/institutional-
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-

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as-reproducibility-of-aestheticisation, which at uninstitutionalised-threshold actually involves <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of any prospective knowledge-reification as to positive-opportunism’ as wrongly and seemingly implying that if such prospective knowledge-reification untenable constraining and positive-opportunism doesn’t avail then the human-being is enabled/entitled for corresponding intellectual-and-moral irresponsibility notwithstanding the
fact that the possibility for all prospective knowledge-reification arises as of ontological-good-faith/authenticity reasoning-through/messianic reasoning induced sublimation-over-desublimation), and in many ways human cognitive confliction at uninstitutionalised-threshold doesn’t imply the given presencing—absolutising-identitive-constitutedness is the ontologically-veridical framing for reconstruing human ontological-performance including-virtue-as-ontology even as it is the apriorising/axiomatising/referencing—psychologism/mental-schema since it is fundamentally about overcoming the latter’s syncretising/circularity/interiorising/akrasiatic-drag as of prospective secondnaturing institutionalisation as revealed when it turns away from inherent-and-genuine knowledge-reification into strategies of social-chainism/social-influence and effectively the possibility for all prospective human sublimation-over-desublimation rather implies the possibility for human solipsistic firstnature superseding and overriding of any given presencing—absolutising-identitive-constitutedness with re-originary—as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness’ ‘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 genuine knowledge ever always about ‘adopting an uncompromising bluntness to solipsistic falsehood and ontological-bad-faith/inauthenticity ’ as to its self-contained intemporal purpose as of the very defining tradition of all such ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing–<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 ascendence as to generalised social intellectual apathy that leads to the relegating of ‘true intellectualism’ into ‘expertising as a useful secondary adjunct’ to any whatever primary interest hence rendering the latter susceptible to perversion/impertinence/impotency and incapable of genuinely driving a
specific or general human and social emancipatory vision) and this is particularly the case with an ontology/science that claims to construe of the pervasiveness of postlogism’s social implications as associated say with notions-and-accusations-of-sorcery in non-positivistic socialconstructs or postlogism’s 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 dementatively/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-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 historiality/ontological-eventfulness*ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> aestheticisation–and–aestheticisation-towards-ontology’ as to dimensionality-of-sublimating*—
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 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,<amplituding/formative–
epistemicity > totalising-in-relative-ontological-completeness of poor knowledge-reification – gesturing that fails ‘knowledge-reification – gesturing in ontological-contiguity in reflection of existential-contextualising-contiguity as of ‘relative-ontological-incompleteness / relative-ontological-completeness’ -

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<sup>66</sup> in reflection of existential-contextualising-contiguity<sup>63</sup> such that there is hardly any notional--disjointedness of the assertions/claims/conceptualisations as validating their ontological-verbatimcy');¶ and to perfectly understand what is meant by 'equalisation of all <sup>64</sup>historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective--ontological-normalcy/postconvergence-reflected--'epistemicity-relativism'> aestheticisation--and--aestheticisation-towards-ontology' as to dimensionality-of-sublimating<sup>24</sup>—<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<sup>57</sup>—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<sup>55</sup>
implications had Socrates as typifying \textsuperscript{101} universalising-idealisation Socratic philosophers been at the more profound human limited-mentation-capacity-deepening\textsuperscript{7} 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 \textsuperscript{102} universalising-idealisation logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{\textsuperscript{102}}} for advocating any such positivism/rational-empiricism but for Socrates ‘aporeticism—overcoming/unovercoming supererogating ontological-performance\textsuperscript{7}—<including-virtue-as-ontology>’ which manifested in inducing \textsuperscript{102} 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’\textsuperscript{\textsuperscript{102}}} for any such \textsuperscript{10} 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\textsuperscript{7} aporetic possibility for prospective \textsuperscript{1} deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as articulated herein they would have supererogatorily adopted this same \textsuperscript{1} deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought insight as to the scalarity/immanency of existence’s ontological-
ontological-completeness

(sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative-supererogating–<projective/reprojective—

‘<amplituding/formative–epistemicity>growth-or-conflatedness/transvaluative-
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation ‘as to the fact that dimensionality-of-sublimating—
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation as to existence—as-sublimating-withdrawal-eliciting-of-prospective-supererogation is aporetically the more fundamental
incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and—Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively ‘which is defining of where philosophy commences’ as ‘philosophy commences with dimensionality-of-sublimating’—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-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’ \(\rightarrow\) aporeticism

overcoming/unovercoming as to human limited-mentation-capacity-deepening - (\langle amplituding/formative-epistemicity\rangle totalisingly-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \textsuperscript{96} so-underlied herein as to \textsuperscript{72} 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 \textsuperscript{79} presencing—absolutising-identitive-constitutedness \textsuperscript{73} 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 \textsuperscript{96} as so-implied with advanced postmodern-thought), and their equalisation exactly implies that Descartes and budding-positivists and Socrates and \textsuperscript{103} 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
eexistence—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-reflectedor
‘epistemicity-relativism’> in the overall human institutional-
cumulation/institutional-recomposure—(as-to—historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflectedor
‘epistemicity-relativism’>) of
historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflectedor
‘epistemicity-relativism’> (as the ‘veracity of all prior human aporeticism
developing—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 whatmatter-is-made-up-of by the Democrituses and others is veridically as of the prospective profoundness of such questioning and answers being wrestled with today as the sublimated modern day and future developments of physics and so as to the physics epistemic-conception human limited-mentation-capacity-deepening implied originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> in overcoming any relative presencing—absolutising-identitive-constitutedness, and our own present originariness-parrhesia,–as–spontaneity-of-aestheticisation
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity→dementating/structuring/paradigming<seeding/incipient—profound 'supererogation', as-mentally-aestheticised—postconverging/dialectical-thinking quali-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/inauthenticity1 failing to factor in their relative-ontological-incompleteness human limited-mentation-capacity aporetic context so as to falsely justify our present procrypticism—or—disjointedness-as-of-reference-of-thought presencing—absolutising-identitive-constitutedness and then fail to address our own prospective aporetic context as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation but rather lies in conceptualising how to reconstrue of their projected 'originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity→dementating/structuring/paradigming<seeding/incipient—profound 'supererogation', as-mentally-aestheticised—postconverging/dialectical-thinking quali-schema>’ in the light of our present human limited-mentation-capacity-deepening aporetic context so-reflected as our
prospective pro-crypticism—or—disjointedness-as-of—reference-of-
thought human-sub potency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint and this is what crucially
explains the ontological-normalcy/postconvergence epistemic-projection
perspective of analysis assumed herein as to our prospective
pro-crypticism—or—disjointedness-as-of—reference-of-
aporeticism resolvable as of de-procrypticism—or—preempting—
disjointedness-as-of—reference-of—thought historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’> as a
further human foregrounding—entailment—(postconverging—narrowing-
down—sublimation as to existence—as-sublimating-withdrawal—eliciting-
of-prospective-supererogation in reflecting ‘immanent-ontological-
contiguity’)—as-operative-notional—de-procrypticism with this insight
pointing to ‘the unassailability/centrality across all times of human
dimensionality-of-sublimating—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conf latedness /transvalutative-
rat rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equality> 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-recompose-(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 causality is more fundamentally formative as to human projected ‘originariness-parrhesia,—as–spontaneity-of-aestheticisation


categorical-imperatives/axioms/registry-teleology

notional-
notional-contiguity/epistemic-contiguity<profound-supererogation ~mental-aestheticised–postconverging/dialectical-thinking ~qualia-schema>~(in–mutual
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
notional-discontiguity/epistemic-discontiguity-

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


notional-discontiguity/epistemic-discontiguity-

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/measuringinstrument-rather speaks to difference-in-nature/difference-in-apriorising-or-axiomatising; and finally, as-of-the-epistemic-veracity-implications-for-knowledge-construal as implied with 'the-specific-notional-contiguity/epistemic-contiguity-

profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-
schema> of ontological-contiguity, notional-discontiguity/epistemic-discontiguity<shallow-supererogation of mentally-aestheticised-preconverging/dementing—qualia-schema, speaks of the epistemic-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 /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 of formative-thrownness-projective-

arbitrariness/waywardness—imbued-psychologism—of-

<seeding/incipient apriorising/axiomatising/referencing—(as-preconverging-or-dementing—reflexive-and-entailing—leveling-teleology) prospectively failing to supererogation^—reflect existence—as sublimating-withdrawal, eliciting of prospective—as mentally-aestheticised—prec

aestheticised—prec
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-and-superseding the wrongly-implied ‘prior-apriorising/axiomatising/referencing—
dialogical-equivalence—<as-superseded-logical-basis>’ in relative-
ontological-incompleteness human-and-social—expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming—psychologism—<as-from-
perspective—ontological-normalcy/postconvergence> of extricatory secondnatured incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation’); critically the basis for human sublimating-over-desublimating social-and-institutional-
constructs—of—meaningfulness-and-teleology—
incumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices, etc. is rather as of ‘prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity percolation-
channelling—<in-deferential-formalisation-transference> as-to-
social/institutional/conceptual-constructs formation/establishment/superseding—metaphoricity’ with respect to
prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation (especially as prospectively susceptible at the uninstitutionalised-threshold to human temporality /shortness
<amplituding/formative>^8 wooden-language-(imbued—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of–
^5 meaningfullness-and-teleology^9-as-of-‘nondescript/ignorable–void^10’-with-regards-to-prospective-apriorising-implications>) induced
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag^11
<amplituding/formative>^8 wooden-language-(imbued—temporal–mere-
form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the-
^8 reference-of-thought^9 categorical-imperatives/axioms/registry-
teleology^10)) 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>^11 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^12, explaining why all
prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity are rather about
breaking from prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation; and in this regards, the ontological-commitment significance of prospective-apriorising/axiomatising/referencing—dialogical-equivalence—<as-superseding-logical-basis>\textsuperscript{31} 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-existental-reality wherein the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity—over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity\textsuperscript{2} as of dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{27}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> for human \textsuperscript{8}reference-of-thought—and \textsuperscript{9}reference-of-thought—devolving—meaningfulness-and-teleology\textsuperscript{7} generation of ‘prospective’ base-institutionalisation apriorising/axiomatising/referencing’ out of recurrentutter-uninstitutionalisation, ‘prospective’ universalisation apriorising/axiomatising/referencing’ out of base-institutionalisation—ununiversalisation, ‘prospective positivism/rational-empiricism apriorising/axiomatising/referencing’ out of \textsuperscript{10}universalisation—non-positivism/medievalism, and ‘prospective notional—deprocrypticism apriorising/axiomatising/referencing’ out of positivism—procrypticism,
temporality/shortness <amplituding/formative>
(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-
construct-of—meaningfulness-and-teleology—as-of-
'nondescript/ignorable—void'—with-regards-to-prospective-apriorising-
implications>) choices (as to ontological-faithnotion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality) of the Socrates, Galileos, Descartes, Newtons, Darwins,
Einsteins, etc. and as associated with corresponding human knowledge
and scientific breakthroughs did not have any valid prior-
apriorising/axiomatising/referencing—dialogical-equivalence,<as-
superseded-logical-basis> but for the disseminative—sublimating-
selectivity-of-ontological-good-faith/authenticity—over—desublimating-
deselectivity-of-ontological-bad-faith/inauthenticity that could
invent/made-possible the prospective-
apriorising/axiomatising/referencing—dialogical-equivalence,<as-
superseded-logical-basis> and so as of their ‘prospective
transcendence-and-sublimity/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-

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constitutedness\textsuperscript{13} prior-apriorising/axiomatising/referencing--dialogical-equivalence--\textless as-superseded-logical-basis\textgreater \textsuperscript{12} but rather elicitng ‘prospective trans-cendence-and-
sublimity/sublation/supererogatory~de-mentativity percolation-
channelling--\textless in-deferential-formalisation-transference\textgreater as-to-
social/institutional/conceptual-constructs

formation/establishment/superseding--metaphoricity’ as to
45\textquoteright historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-
\textless perspective--ontological-normalcy/postconvergence-reflected-
\textquoteright epistemicity-relativism\textgreater and critically as of prospective-
apriorising/axiomatising/referencing--dialogical-equivalence--\textless as-
superseding-logical-basis\textgreater\textsuperscript{11} in reflecting the underlying supposedly
coherent ontological-commitment of the social as to ‘fulfilling the
prospective trans-cendence-and-
sublimity/sublation/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 trans-cendence-and-
sublimity/sublation/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.);\textsuperscript{16}
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{11} 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{11} and likewise it is herein contended that
prospective notional~deprocrypticism rather notionally/epistemically
entails its prospective-apriorising/axiomatising/referencing–dialogical-
equivalence-<as-superseding-logical-basis>\textsuperscript{11} beyond-and-superseding
any pretence of prior-apriorising/axiomatising/referencing–dialogical-
equivalence-<as-superseded-logical-basis>\textsuperscript{12} as to our \textsuperscript{79} presencing—
absolutising-identitive-constitutedness\textsuperscript{13} manifestation of
positivism/rational-empiricism manifestation of procrypticism—or–
disjointedness-as-of\textsuperscript{14} reference-of-thought and so as of human
reference-of-thought prospective relative-ontological-completeness\textsuperscript{17}
 implied existence-potency~sublimating~nascence~disclosed-from-
prospective-epistemic-digression-as-of\textsuperscript{15} amplituding/formative–
epistemicity\textsuperscript{16} totalising~renewing-realisation/re-perception/re-thought,-
in-supercerogatory~epistemic-conflatedness\textsuperscript{12}

ontological-
ontological-contiguity-(as-of-the-effectively-operant-implications-of-
prospective-relative-ontological-completeness\textsuperscript{17}-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring);¶
as-of-affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-
measuring/postconverging-or-dialectical-thinking -of-prospective-
relative-ontological-completeness"-of"reference-of-thought, while
implying as of the same unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
dementing”–apriorising-psychologism>-of-prior-relative-ontological-
incompleteness"-of"reference-of-thought;¶ and ontological-contiguity
speaks-of-and-inherently-implies notional-contiguity/epistemic-
contiguity"<profound-supererogation”-of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> as
from the perspective of relative-ontological-completeness" 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" of theory-of-relativity-together-with-quantum-
mechanics—axiomatic-constructs with respect to the state of relative-
ontological-incompleteness" of classical-mechanics—axiomatic-
constructs implies that the former perspective is of notional-
contiguity/epistemic-contiguity"<profound-supererogation »-of-
it should be noted here that there is no such thing as ‘ontological-discontiguity’ by the mere fact that ontology/intrinsic-reality/existence/existential-reality is the superseding–oneness-of-ontology and any ‘supposedly implied ontological incoherence’ (that may arise from human poor grasp of ontology/intrinsic-reality/existence/existential-reality) is rather as of human reference-of-thought relatively deficient perception/construal that then actually speaks of notional-discontiguity/epistemic-discontiguity –<shallow-supererogation –of-mentally-aestheticised–preconverging/dementing⟩–qualia-schema> just as human reference-of-thought relatively efficient perception/construal ‘supposedly attaining perspective ontological-contiguity’ speaks of notional-contiguity/epistemic-contiguity –<profound-supererogation–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[99] so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting<br>\langle amplituding/formative\rangle disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and<br>\langle amplituding/formative\rangle 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/supererogatingly/zeroingly-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[87] conflatedness[12] implications, with the idea of ontological-causality/metaphysical-causality rather a confusion arising out of human[12] presencing—absolutising-identitive-constitutedness[13] (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

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given that there can’t be any determination superseding the ‘immanent-ontological-contiguity determination that is existence’ with any exaggerated-as-supposedly-overdetermination or understated-as-supposedly-underdetermination conception of determination rather speaking of ‘human-subpotency epistemic-causality imbued underdetermination’ in waiting for the validative/invalidative manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that as such speaks of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to implicated human <amplituding/formative-epistemicity>totalising-thrownness-in-existence,-imbued-projective-arbitrariness/waywardness-(as-to-the-human—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing-process-of—<amplituding/formative-epistemicity>totalising—conceptualisation’) reflecting the underdetermined potential for attaining ontological-normalcy/postconvergence as of the ‘immanent-ontological-contiguity determination that is existence’, with such underdetermined potential realisable as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation').¶ interestingly it is important to grasp that ‘ontology as of ontological-contiguity’ is integrative of both notional-contiguity/epistemic-contiguity—<profound-supererogation—of—
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-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation> is conceptually/theoretically exactly what is most profoundly of epistemic-normalcy and ontological-normalcy/postconvergence about existence’ as starkly manifested with such epiphenomenon like quantum entanglement (even as ‘classical interpretations about reality’ superficially as of” human conscious level of epistemic-sufficiency-constitutedness’13 seem to overlook-the-
reflexivity-or-wrongly-imply-the-non-reflexivity of existential sublimating manifestation reflected with the epistemic-conception of phenomenal/manifest–subpotencies–in-transitive-conflatedness–
reflexivity,-in-the-full-potency-of-existence's–sublimating–nascence>,

failing to grasp that the ontological-veracity is one of transitive-conflatedness’—reflexivity speaking of an
‘imbricated/threaded/recomposuring reflexivity-connection between epistemicity and ontologisation of existential-phenomena-and-
epiphenomena-subpotencies<wherein ‘subpotencies-as-their-
conflatedness’-structuring-out-their-phenomenal-conflation-over-
supervised-epiphenomena> as to overall-ecstatic-existence-supervening-
conflatedness’13) 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→<imbued-and-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing~conceptualisation>) about ‘the specific human-subpotency in transitive-conflatedness→reflexivity in existence (just as of all other phenomenal/manifest-subpotencies<-in-transitive-conflatedness→reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence> of sufficiently relevant epistemic-conception)’, and this is exactly what epistemically underlies the the construal of knowledge-reification( as the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-
inherent-existencecoherence/contiguity,-and-so-construed-as-the-
enabler-of-insight-or-intuition-or-foresight-as-of-embodied-
consciousness'; critically, (as from its notional-contiguity/epistemic-
contiguity'-<profound-supererogation'–of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>
perspective of construal as human knowledge-reification and 
sublimation) ontological-contiguity implied ontological-
normalcy/postconvergence thus reflects that what is central-and-defining 
is human notional-discontiguity/epistemic-discontiguity <-<shallow-
supererogation’–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’<profound-supererogation’–of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>), so-
construable as to the <-amplituding/formative– 
epistemicity> causality–as-to-projective-totalitative–implications, for-
explicating-ontological-contiguity of overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility <-imbued-and-
‘hermeneutically/representatively/supererogatingly/zeroingly-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\(^9\) 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’, and this then
explains the defective ontological-performance\(^1\)<including-virtue-as-
ontology> of all \(^7\) presencing—absolutising-identitive-constitutedness\(^2\)
meaningfulness-and-teleology\(^9\) as de-
mentatively/structurally/paradigmatically (as to \(^7\) de-mentation-
(supererogatory—ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) of mental-aestheticisation
induced level of human notional-discontiguity/epistemic-discontiguity\(^1\)-
<shallow-supererogation\(^6\)-of-mentally-
aestheticised—preconverging/dementing \(^1\)—qualia-schema>) tied down to
underlying relative-ontological-incompletness of a registry-
worldview’s/dimension’s
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment for aposteriorising/logicising/deriving/intelligising/measuring of
meaningfulness-and-teleology\(^9\) in existence and thereof the social
dynamics of the derived temporal manifestations of postlogism\(^7\) and
ignorance/affordability/opportunism/exacerbation/social-chainism-or-
nascence
 disclosed from prospective epistemic digression as of
<amplituding/formative–epistemicity> causality–as–to–projective–totalitative–implications, for explicating ontological(contiguity of the human institutionalisation process just as it is rather implicitly reflected in the natural sciences and as of yet is hardly/poorly countenance in the social tradition which ‘tends to be lost in a maze of constitutedness as elaboration–as–mere–extrapolating/constituting/abstracting/deducing/inferring–of–elucidation–
outside–existential–contextualising–contiguity ending up in its very own
<amplituding/formative–epistemicity> totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic–drag meaningfulness–and–teleology that in many ways (as of our present positivism–procrysticism registry–worldview/dimension) increasingly amalgates in its practice knowledge–reification with social/media–driven influence and is poorly discriminating with <amplituding/formative> wooden–language–(imbued—averaging–of–thought–as–to–
form/virtualities/dereification\textsuperscript{10}/akrasiatic-drag/denatured/preconverging-or-dementing \textsuperscript{8} -narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{7}) in eliciting the apriorising/axiomatising/referencing destructuring-threshold-(uninstitutionalised-threshold \textsuperscript{11}/presublimating-desublimating-decisionality)—of-ontological-performance\textsuperscript{12}—\langle\text{including-virtue-as-ontology}\rangle\text{ as \textit{shiftiness-of-the-Self}’ as generating, by the successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of human \textsuperscript{8} reference-of-thought—and—reference-of-thought-\textsuperscript{14} devolving—meaningfulness-and-teleology\textsuperscript{15} (so-construed as de-mentation—supererogatory—ontological—de-mentionation-or-dialectical—de-mentionation—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 depcrypticism—or—preempting—disjointedness-as-of-reference-of-thought
conflatedness\textsuperscript{↓}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness)
contiguity—of-the-human-institutionalisation-process (with regards to
human living-development—as-to-personality-development, institutional-
development—as-to-social-function-development and Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure—of—meaningfulness-and-
teleology) and so-evaluated as to ‘human notional—firstnaturedness—
temporal-to-intemporal-dispositions—so-construed-as—from-perspective—
ontological-normalcy/postconvergence of individuation’ in reflection of
the de-mentative/structural/paradigmatic implications of human limited-
mentation-capacity-deepening as so-underlied by human institutional-
cumulation/institutional-recomposure—from-as-to—historiality/ontological-
eventfulness /ontological-aesthetic-tracing—from-as-to—historiality/ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’ (as to the
succession of registry-worldviews/dimensions) as so-operatively enabled
as of human de-mentation—supererogatory—ontological—de-mentation
or-dialectical—de-mentation—stranding-or-attributive-dialectics; thus
ontological-performance—including-virtue-as-ontology as herein
construed (as from nonpresencing—from-as-to—historiality/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-perspective–ontological-normalcy/postconvergence> of healthy behaviour and healthy living existentialising—framing/imprinting–(as-to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing–(perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’). Likewise the articulation of human ontological-performance–(including-virtue-as-ontology> (as to relative-ontological-incompleteness'/relative-ontological-completeness‘)–(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness‘/formative–supererogating–(projective/reprojective— aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) is
much more than just as of the ‘direct conceptivity/epistemic-reflexivity’ but speaks to the ‘overall sublimation-over-desublimation induced human-and-social—expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming—psychologism—<as-from-
perspective—ontological-normalcy/postconvergence> as of prospective human ontological-performance—<including-virtue-as-ontology>
existentialising—framing/imprinting—<as-to-prospective—
4historiality/ontological-eventfulness/ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence—relected—
‘epistemicity—relativism ’> ) associated with ‘relative-ontological-
incompleteness ’/relative-ontological-completeness—
(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness/formative—supererogating—projective/reprojective—
aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming—psychologism—<as to the fact for instance that say the prevalence of notions—and-accusations-of-sorcery as inducing vices-and-impediments in a non-positivistic social-setup is much more than just about doing away with the ‘direct conceptivity/epistemic-reflexivity ’ of incidental manifestations of notions—and-accusations-of-sorcery in such a nonpositivistic social-setup but rather the ‘overall sublimation-induced human-and-social—expectations/anticipations—metaphoricity—as-rede-

an expanded implication for prospective human ontological-performance-
<including-virtue-as-ontology> arise as to the epistemic-projection
perspective of relative profound-supererogation is ‘not of
desublimating-referenced/registered/decisioned self-presence/self-
constitutedness’-<in-perspective–epistemic-
abnormalcy/preconvergence>’ but rather ‘of
sublimating-referencing/registering/decisioning self-becoming/self-
conflicatedness’/formative–supererogating—
aestheticising-re-motif—and–re-apriorising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>’
involve renewed self-awareness as to prospective construction-of-the-
Self)

ontological-primemovers-totalitative-framework / totalitative-accruing–
relative-cause-and-effect-predicative-effectivity–sublimation-(as-to-
underlying-ontological-commitment’) / operatives-of-ontologically-
hegemonising-narrative’: implicating ‘the-specific-human-subpotency-
panintelligibility’-reflexivity-in-ecstatic-existence’-as-of-its-knowledge-
reifying-and-empowering-conflatedness’-construal-of-
existence/intrinsic-reality-and-so-reflected-as-of-existential-
contextualising-contiguity ‘-(asthe-panintelligibility’-insight-about-
ecstatic-existence-epistemically-deflates-’existence-in-existence-
constitutedness’-construal’)-(this speaks to the fact that any implied
meaningfulness-and-teleology’ (as knowledge-reification’) ‘epistemic-
veracity as well as its induced human empowerment for transcendence-
(as-to-underlying-ontological-commitment) / operatives-of-ontologically-hegemonising-narrative ;¶ with the result that vague articulations of ‘supposed knowledge-reification’ out of this framework are rather epistemically-impertinent and ineffectual given their elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity );¶ insightfully, the inherent human epistemic relation to ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications<as-to-
existence-potency–sublimating–nascence–disclosed-from-prospective-
epistemic-digression-as-of<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-
in-supererogatory–epistemic-conflatedness—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
signifier speaking of 'ontological-prime mover-totalitative-framework as causality as of construction', whereas a "presencing—absolutising-identitive-constitutedness" will naively equate any one of the registry-worldview's/dimension's given perceptivity of 'health epiphenomenon of existence' in which it projects-mentally-by-its-reference-of-thought as the 'absolute basis for construing, defining and refining the conception of causality' failing to factor-in that it is rather in an 'epistemic situation as of epistemic-abnormalcy/preconvergence in relative-ontological-incompleteness', requiring not such a constitutedness apriorising/axiomatising/referencing but rather a conflatedness/projective-conflating apriorising/axiomatising/referencing in relative-ontological-completeness in reflecting the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier (this ontological-primemovers-totalitative-implications insight about causality as reflected with the health epiphenomenon can be extended to all domains construed as for-human-studies/for-humanconstructs for the simple reason that all such domains are of 'epistemically manifest historiality/ontological-eventfulness/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-implicatons>) 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/intelligibility/setup/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-totalitative-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-
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing~conceptualisation>, speaking to the fact that existence is rather about ecstatic reflexivity as all phenomena/manifestations in existence (so-construed as phenomenal/manifest~subpotencies<in-transitive-conflatedness→reflexivity,-in-the-full-potency-of-
existence's~sublimating–nascence>) are as of their specifically/notionally enabled reifying and empowering;¶ finally it is just as important to grasp also here that the ‘articulation as human-causative-construction’ of the notions of ‘temporal individuations or temporal-dispositions’ and ‘intemporal individuation or intemporal disposition’ are rather conceived epistemically as of their de-mentative/structural/paradigmatic implications from the perspective of the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier and thus are construed as of their ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness’ in superseding/overcoming/transcending human-
subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness', reflecting a human-causative-construction conception in conflatedness'/projective-conflating apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the ‘totalitative epistemic/notional–projective-perspective’ that points out the veridical conception of causation) and so over a traditional reflex construal of human causation in constitutedness as of presencing—absolutising-identitive-constitutedness apriorising/axiomatising/referencing (wherein for instance with regards to prospective human-causative-construction, as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility<-imbued-and-
(uninstitutionalised-threshold/ presublimating–desublimating–
decisionality)–of-ontological-performance →<including-virtue-as-
onontology> requiring prospective intemporal-disposition projection as of
the ‘specific notional–deprocrypticism or
<amplituding/formative>notional–preempting—disjointedness-as-of-
"reference-of-thought of positivism/rational-empiricism’ ontological-
performance ’ →<including-virtue-as-ontology> as prospective
constructiveness-of-ontological-performance →<including-virtue-as-
onontology>, and this fundamental conception of
aetiologisation/ontological-escalation applies in reflecting
holographically→<conjugatively-and-transfusively> the ontological-
contiguity —of-the-human-institutionalisation-process’ with respect to
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint, including prospectively
say as of our present positivism–procrypticism requiring the de-
mentative/structural/paradigmatic implications of prospective
17 deprocrypticism–or–preempting—disjointedness-as-of ’2 reference-of-
thought aetiologisation/ontological-escalation)

panintelligibility73 panintelligibility (and specifically with regards to human-subpotency
panintelligibility—effusing/ecstatic–inlining construed as reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-
<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–
human-subpotency–epistemic-perspective-of-projective/reprojective—
<amplituding/formative–epistemicity>totalising–conceptualisation⟩’ as so-underscored by ‘effectively underlying human beholdening—-inching,-apprehending,-and-taming–drive or aestheticising—
⁹/surrealising/supererogating–drive for existentialising—framing/imprinting–(as-to-prospective–historiality/ontological-eventfulness⁵⁷/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’⟩’ and so as to the inherent absolutising referencing/registering/decisioning ontological-deficiency necessarily arising from human limited-mentation-capacity’ requiring ‘projective-insights’/‘epistemic-projection-in-conflatedness⁴⁵’ as to human limited-mentation-capacity-deepening) that underlies the notion of human ³²/de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as factoring in the implications of human limited-mentation-capacity as to epistemic-abnormalcy/preconvergence and ontological-normalcy/postconvergence epistemic-projection perspectives reflected respectively as of preconverging-or-dementing—apriorising-psychologism and postconverging-or-dialectical-thinking—apriorising-psychologism);¶ panintelligibility is so-underlied as to teleology implied ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological’, and with overall panintelligibility—effusing/ecstatic–inlining reflected as of ‘the full-potency of existence as epistemically integrative of phenomenal/manifest–subpotencies–in-transitive–
conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence> as the whole in ontological-contiguity or integrality’, and with panintelligibility conception as herein articulated speaking to the more profound-and-dynamic existential construal of difference hermeneutically/reprojectively/supererogatingly/zeroingly-educing sublimation-over-desublimation so-construed beyond the successive Heideggerian ontological-difference conception knowledge-reification—gesturing (of shallow epistemicity insight) and the Derridean différence conception knowledge-reification—gesturing (of more profound epistemicity insight as to its quasi-transcendental epistemicity) towards ‘an integral-difference of epistemic-as-ontological–reflexivity integrality of sublimation-over-desublimation’ knowledge-reification—gesturing (panintelligibility as articulated herein rather projects of scientific exactifying/precisioning–of-sublimation<as-to-entailing-theoretical-,conceptual-and-operant-implications>, as so-underlied by ’existential phenomenalities/manifestations projected perspective <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)); and with this overall scientific conception of panintelligibility ‘differing from a metaphysical projection of a mere pan-conceptualisation of undefined theoretical–conceptual–operant aestheticisation–and–aestheticisation-towards-
ontology as may be so-implied with panpsychism conception’ and so as panintelligibility is not about ‘any metaphysical/ideological advocacy’ but is rather asserted as of ontologically-veracity in the reflection of existential-reality in the sense that the conception of say an atom or a cell or the social inherently speak to their ‘phenomenal/manifest perspective conceptivity/epistemic-reflexivity in existence as ontological’ (and so-reflected by their projected perspective

<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and

<amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability) as to the overall coherence/ontological-contiguity/integralty of their variously implied intelligibilities/teleologies construed as from ‘existence projected perspective singularisation’/epistemic-immanence/veridical-epistemic-determinism backdrop’ rather so-reflected by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’, implying that the atom is not construable-as-existentially-incongruous with the cell which is not construable-as-existentially-incongruous with the social or for that matter all phenomenal/manifest~subpotencies<in-transitive-conflatedness→reflexivity-,in-the-full-potency-of-existence’s~sublimating–nascence> are necessarily construable-as-existentially-congruous as so-reflected by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall
panintelligibility—effusing/ecstatic—inlining of existence’), such that actually ‘all phenomenal/manifest-subpotencies‐<in-transitive-conflatedness>–reflexivity,-in-the-full-potency-of-existence’s‐sublimating‐nascence> are rather of reductionist <amplituding/formative–epistemicity>totalising‐thrownness-in-existence12 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-existence12 conceptivity/epistemic-reflexivity adopts a projective-insights as of difference–conflatedness12 for sublimation-over-desublimation’), such that panintelligibility also ‘doesn’t actually speak of any constitutive-emergence conceptualisation (though entertains an overall-ecstatic-existence-supervening-conflatedness12 conceptualisation) as such a constitutive-emergence conceptualisation will rather imply the idea of any such ‘<amplituding/formative–epistemicity>totalising‐thrownness-in-existence12 conceptivity/epistemic-reflexivity’ of say the conceptualisation of atomicity, cellularity or social-aggregation as constitutively superseding the ’superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—
effusing/ecstatic–inlining of existence’ thus wrongly inducing ‘a
<amplituding/formative–epistemicity>totalising
presencing—absolutising-identitive-constitutedness epistemicity reductionism as so-
construing the full-potency of existence’ (and further failing to
epistemically account for relative-ontological-incompleteness of
reductionist
<amplituding/formative–epistemicity>totalising–thrownness-in-existence conceptivity/epistemic-
reflection’ as to prospective supererogation for relative-ontological-
completeness inherent conceptivity/epistemic-reflexivity imbuement of
existence) rather than ‘<amplituding/formative–epistemicity>totalising
projective-insights as of difference–conflatedness epistemicity
nonreductionism of phenomenal/manifest–subpotencies—in-transitive-
conflatedness–reflexivity,-in-the-full-potency-of-
existence’s–sublimating–nascence’ as to ‘superseding nonreductionist
ontologically-contiguous–epistemicity of the underlying overall
panintelligibility—effusing/ecstatic–inlining of existence’ (in other words
phenomenal/manifest epistemicity reductionist human conceptions are of
‘<amplituding/formative–epistemicity>totalising–thrownness-in-
existence conceptivity/epistemic-reflexivity’ and cannot constitutively
explain existence even as various phenomenal/manifest reductionist
human elucidations can provide in conflatedness of the various
phenomenal/manifest–subpotencies—in-transitive-conflatedness–
reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence so-
contrued as from human ‘relative-ontological-incompleteness,\textit{}/relative-
ontological-completeness\textsuperscript{\textdegree} -
(sublimating-referencing/registering/decisioning--as-self-becoming/self-conflatedness\textsuperscript{\textdegree}/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{\textdegree}--as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{\textdegree} the projective-insights about 'superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence', and in fact existential supererogation\textsuperscript{\textdegree} as to <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{\textdegree} conceptivity/epistemic-reflexivity’ is always about driving towards ‘nonreductionist epistemic-reflexive conflating-construal of existential phenomenality/manifestation as to ontological-normalcy/postconvergence perspective’ reflecting existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’<as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> and so over-and-beyond grotesquely punctual confusion/misconstrual as of ‘reductionist conceptivity/epistemic-reflexivity constituting-construal of existential phenomenality/manifestation as to human epistemic-abnormalcy/preconvergence’ perspective’ as manifested for instance


epistemicity as to ontological-performance<including-virtue-as-ontology>

positive-opportunism speaks to the fact that unlike is the case with intemporal/firstnatureness solipsistic constructs, ‘underpinning–suprasocial-construct and as reflected as to human notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> underlying <amplituding/formative>\(^5\) wooden-language–imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology –as-of-‘nondescript/ignorable–void\(^9\) ‘-with-regards-to-prospective-apriorising-implications> as deterministic validation of ontological-veracity is never a critically relevant element for prospective intemporal/firstnatureness knowledge-reification\(^6\) generation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^6\)’, given that the underpinning–suprasocial-construct of \(^7\) meaningfulness-and-teleology\(^9\) 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\(^1\) social-vestedness/normativity<discretely-implied-functionalism>’ rather arising from the ‘untenable existentially constraining knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications 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

induced metaphoricity as of 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 reasoning-through/messianic-reasoning in solipsistic transversality’, and thus reflecting the ontological-veracity that any such underpinning–suprasocial-construct is not the inherently relevant basis for prospective knowledge-reification as of ‘a convincing of human-subpotency exercise’ but rather what is relevant is ‘the pertinence of its underlying deferential-formalisation-transference-as-non-sophistic in-integrating/as-to-susceptibility-to prospective existence-potency~sublimating~nascence~disclosed-from-prospective-epistemic-digression-as-of–<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness’ so-induced metaphoricity as of supposedly coherent human ontological-commitment and so validated as of ontological-primemovers-totalitative-framework with respect to ‘adhering to existence-potency~sublimating~nascence~
disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought,—in-supерerogatory–epistemic-conflatedness
implications’ in order for prospective deferential-formalisation-
transference suprasocial \textsuperscript{55} meaningfulness-and-teleology\textsuperscript{99} 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 \textsuperscript{55} meaningfulness-and-teleology\textsuperscript{99} 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 \textsuperscript{55} meaningfulness-and-
teleology\textsuperscript{99} that then induced its social adoption later on as of social-

framework

of

apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
as of apriorising-teleological-thresholding—as-teleological-
framework/narrative-framework of contextualising/instantiative-
devolving-meaningfulness’ in <amplituding/formative>\textsuperscript{8} wooden-
language—imbued—averaging-of-thought—\textsuperscript{<as-to-
leveling/ressentiment/closed-construct-of—‘meaningfulness-and-
teleology’—as-of—‘nondescript/ignorablevoid’—with-regards-to—
prospective-apriorising-implications) with poor nonextricatory-existence-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-

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness

constraining relative-ontological-completeness\textsuperscript{\textdegree} framework supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument as opened-construct-of–meaningfulness-and-teleology\textsuperscript{\textdegree} 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\textsuperscript{\textdegree}-by-reification /contemplative-distension\textsuperscript{\textdegree} (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{\textdegree} to supersede human temporality\textsuperscript{\textdegree}/shortness \textsuperscript{\textdegree} wooden-language-(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-
construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-
implications>) explaining the inevitable/inherent conflictedness to such
budding transformative stances as articulated by the Socrates,
Copernicuses, Galileos, Descartes, Diderots, and relevant ‘prophesiers of
antiquity as philosophers’, with the <amplituding/formative—
epistemicity>causality–as-to-projective-totalitative–implications,-for-
explicating-ontological-contiguity’ that any given suprasocial framework
is inherently of ‘epistemically underdeterminative contemplation for
ontologically and intellectually assessing its prospective transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity’ as the
suprasocial mathetic/motiffed/throwned state of recurrent-utter-
uninstitutionalisation is of epistemically underdeterminative
contemplation as of its <amplituding/formative—
wooden-language—
(imbued—temporal—mere-
form/virtualities/dereification /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
regards to prospective rational-empiricism/positivism, and prospectively
our positivism–procrypticism with regards to notional—deprocrypticism
as in all such cases the suprasocial and
*amplituding/formative* wooden-language—{imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the-
reference-of-thought—categorical-imperatives/axioms/registry-
teoleology*} inclination is in an *amplituding/formative–
epistemicity* totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag as of its ‘shiftiness-
of-the-Self‘ whether as of trepidatious/warped/preclusive/occlusive
identitive-constitutedness—as—‘epistemic-totality—dereification—in-
dissingularisation—as—flawed-epistemic-determinism, and this is exactly
what renders all such transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity rather as of
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-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’ involving
the ‘displacement/decentering-of-the-human-subject induced as of ‘de-
dementia—(supererogatory—ontological—de-mentation—dialectical—de-
mentation—stranding—attributive-dialectics)’ as to the fact that it is
more critically ‘a matter of psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ by ‘projecting of the
transcending of the prior reproducibility—mathesis/motif/thrownness-
disposition,–as—reproducibility-of-aesthetisation of reference-of-
thought as of ‘the ontological-contiguity—of-the-human-
institutionalisation-process (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating —<amplituding/formative>supererogatory—
dementativeness/epistemic-growth-or-conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation> as to difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism explaining why all prior registry-worldviews/dimensions sense-of-progress is foiled since such sense-of-progress is wrongly ever along the same line of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation so-construed as pseudo-edginess/pseudo-incisiveness whereas in effect progress rather occurs by the ‘unshackling of any such reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation towards better-and-better existential reflection of the underlying parrhesiastic seeding-promise-of-human-subpotency-ontological-performance—<including-virtue-as-ontology>—correspondence-with-the-full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’ speaking rather to their relative-ontological-incompleteness of reference-of-thought/psyche that has to be ‘addressed psychoanalytically before engaging in prospective knowledge—reification’

postlogic—postlogic-backtracking—<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’—with—‘successive-shifting-of-the-narratives-and—
<iterative-looping-acts-foci'-construed-as-'deception-of-successively-shifting-or-
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-supererogation’)

postlogism77/psychopathy-as-of-preconverging-or-dementing—
apriorising-psychologism-(as-of-lower-threshold-in-failing-dispensing-
with-immediacy-for-relative-ontological-completeness)-by-
apriorising-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
postlogism-as-of-'compulsing–nonconviction/madeupness/bottomlining-
as-to-threshold-of-shallow-supererogation’-(perverted-outcome-sought-
precedes-existentially-veridical-logical-dueness)
prelogism-as-of-conviction,-as-to-profound-supererogation

precedes-logical-outcome-arrived-at-(as-to-existentially-nonveridical-apriorising/axiomatising/referencing-implied-logical-dueness-as-of-preconverging-or-dementing—apriorising-psychologism))

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

presencing—‘nondescript/ignorable–void’–as-to-presencing—absolutising-identitive-constitutedness) / ordinary-nontranscendental-reasoning /
identitive-constitutedness

presencing—absolutising-identitive-constitutedness / presencing-epistemically-enframed-encumbering-of-ontology-elucidation /
pseudoconflation perspective/framing/reference/horizon of
meaningfulness-and-teleology as to identitive-constitutedness-as-
‘epistemic-totality’—dereification—in-dissingularisation—as-flawed-
epistemic-determinism; with presencing—absolutising-identitive-constitutedness fundamentally arising as to the inadequacy of human-subpotency to fully grasp existence/ontological-veracity in reflection of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence as to the implications of human limited-mentation-capacity (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—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment'), and effective human ontological-performance <including-virtue-as-ontology> as to human limited-mentation-capacity can thus be construed-and-assessed as from the so-defining notional—deprocrypticism perspective in reflecting the successive defining aporeticisms of the varying apriorising/axiomatising/referencing—ontologically-deficient human epistemic-projection of meaningfulness-and-teleology (underlined by the successive registry-worldviews/dimensions given presencing—absolutising-identitive-constitutedness in want of dimensionality-of-sublimating—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>) as of the overall ontological-contiguity—of-the-human-institutionalisation-process', with presencing—absolutising—
identitive-constitutedness\textsuperscript{12} of human meaningfullness-and-teleology\textsuperscript{9} of the successive registry-worldviews/dimensions as poorly amenable to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought-in-supercerogatory-epistemic-conflatedness\textsuperscript{11} (so-arising as to 'human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-thepossibility-for-the-later-ontologisation' of ontological-performance-including-virtue-as-ontology as undermining prospective ontological-veracity so-reflected with regards to human-subpotency prospectively implied epistemic-abnormalcy/preconvergence\textsuperscript{10} construed as of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation epistemic projection, in contrast to the scalarity/immanency of existence's ontological-normalcy/postconvergence as 'bechancing-backdrop of nonpresencing-perspective-ontological-normalcy/postconvergence');\textsuperscript{16} with the implication that more than just a question of dominance/ vested-interest— drivenness-as-to-its-elicitting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation, 'presencing—absolutising-identitive-constitutedness\textsuperscript{13} as of social-vestedness/normativity-discretely-implied-functionalism' (taking account of the
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 as of socialvestedness/normativity-<discretely-implied-functionalism>’ thus speaks of human-subpotency beholding-becoming—distortiveoriginariness/distortive-origination–as-to—historicity-tracing—inhibitedmental-aestheticising (as manifested with the presencing—absolutising-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—historiality/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-<perspective–ontological-
normalcy/postconvergence> epistemic-conflatedness as of 
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing in relative-ontological-completeness (as to 
‘ nonpresencing-<perspective–ontological-normalcy/postconvergence> 
postconverging/dialectical-thinking–apriorising-psychologism
epistemic-projection perspective’ which compensates for human limited-mentation-capacity ontologically deficient/disjointed <amplituding/formative–epistemicity>totalising construal by epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing), and so for instance with the notion of say teleology (construed herein as from “nonpresencing-<perspective–ontological-normalcy/postconvergence>) as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological’ (so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’ and ‘is not beholding to any presencing—absolutising-identitive-constitutedness<amplituding/formative–epistemicity>totalising construal given epistemic-abnormalcy/preconvergence implied epistemic-projection perspective’ with the ontological-veracity of teleology projectively arising as herein construed as of ontological-normalcy/postconvergence implications of <amplituding/formative–epistemicity>totalising construal, and this underlying projective ontological-normalcy/postconvergence epistemic-conception is reflected with all the terms/terminologies articulated herein like solipsism, organicalism, akrasiatic-drag, temporality, intemporality, etc., as so-construed <amplituding/formative–epistemicity>totalisingly (as of Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology underlied totalisingly-entailing by the overall ontological-contiguity—of-the-human-institutionalisation-process and thereof corresponding protracted living-development—as-to-personality-development and institutional-development—as-to-social-function-development implications), with this projective ontological-normalcy/postconvergence epistemic-conception conceptual approach herein including the very notion of ‘presencing—absolutising-identitive-constitutedness’ rather construed herein as from nonpresencing-<perspective—ontological-normalcy/postconvergence>’ to imply the ontological-veracity of ‘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
⟨amplituding/formative⟩supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ as of the operative human mental-devising-representation de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)
postconverging/dialectical-thinking—apriorising-psychologism—by—
preconverging/dementing—apriorising-psychologism as to human
meaningfulness-and-teleology ontological-performance "<including-virtue-as-ontology> deepening’)

procrypticism—or—disjointedness-as-of—reference-of-thought is rather as
of the specific positivism/rational-empiricism prospective
uninstitutionalised-threshold failing of deprocrypticism—or—
preempting—disjointedness-as-of—reference-of-thought, and across the
successive registry-worldviews/dimensions in reflection of all the
uninstitutionalised-threshold (as successive ‘failing of
notional—deprocrypticism—or—notional—preempting—disjointedness-as-
of—reference-of-thought’) so-construed as notional—procrypticism—or—
notional—disjointedness-as-of—reference-of-thought—(speaks to
‘disjointedness-as-of—reference-of-thought’—as-misappropriated—
meaningfulness-and-teleology—‘in-arrogation,—out-of-existential—
contextualising-contiguity’—‘s—reifying/elucidating-of-prospective—
relative-ontological-completeness—of—reference-of-thought—devolving—
as-of-instantiative-context,—so-construed-as—of—‘threshold-of—
nonconviction/madeupness/bottomlining—as—to—shallow—
supererogation’—preconverging/dementing—apriorising—
psychologism’, so-reflected by its ontologically-perspectival-degraded—
as-decentered/preconverging-or—dementing—‘reflexive/entailing—
teleology’—differentiation-as-of-subtransversality—of—motif-and—
apriorising/axiomatising/referencing’)

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epistemicity>totalising/circumscribing/delineating backdrop for constructively setting-up the prospect of human \( ^{55} \)meaningfulness-and-teleology\( ^{99} \) as to the projected apriorising/axiomatising/referencing–psychologism) and reference-of-thought-devolving (so-construed as to human becoming existential-instantiations effective delineating of human \( ^{55} \)meaningfulness-and-teleology\( ^{99} \) anchored upon the reference-of-thought backdrop of overall conceptualisation as to overall reference of \( ^{55} \)meaningfulness-and-teleology\( ^{99} \) and so for articulating devolving-conceptualisations as devolving axiomatic-constructs of \( ^{55} \)meaningfulness-and-teleology\( ^{99} \) ), with reference herein thus implying ‘relative-ontological-incompleteness’/relative-ontological-completeness\( ^{88} \)-(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>\( ^{24} \) as to human-and-social–expectations/anticipations—metaphoricity\( ^{26} \)—as-rede-mentating/restructuring/reparadigming–psychologism’\( ^{89} \) as to human limited-mentation-capacity-deepening \( ^{52} \) (and this conception of reference differs from a \( ^{79} \)presencing—absolutising-identitive-constitutedness\( ^{13} \) 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\( ^{52} \) underlined by its dimensionality-of-sublimating\( ^{24} \)—
amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> associated with the overall ontological-contiguity—of-the-human-institutionalisation-process as to its difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism and so with regards to ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ so-reflected as from originariness/origination—<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>

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

devolving

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

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ontological-incompleteness as a dereified/poorly-elucidated-as-of-more-shallow construal.

In other words, reification is about supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument 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

relative-incompleteness <amplituding/formative—epistemicity> totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag


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decisioning,–as-
self-becoming/self-
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/reproje
supercerogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
tive—
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instru
aestheticising-re-
motif–and–re-
apriorising/re-
axiomatising/re-
referencing,-in-
ontological-
normalcy/postconv
ergence) as to
human-and-social–
expectations/antici
pations—
metaphoricity
as-rede-
mentating/restruct
uring/reparadigm
anism—
psychologism
7presencing—absolutising-identitive-constitutedness perspective that by
'elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferencing-of-elucidation-
outside-existential-contextualising-contiguity develop an ontologically-
flawed overall absolutising epistemic-abnormalcy/preconvergence
perspective of construal of existence’ by so-projecting of ‘an underlying
absolute intelligibility framework’ that supposedly supersedes existence—
as-the-absolute-a-priori-of-conceptualisation–and–existence—as-
sublimating-withdrawal, eliciting-of-prospective-supererogation
<as-
to-perspective-ontological-normalcy/postconvergence-implied-
framework gesturing goes on to analyse sophisticated thought not making
the same mistake as supposedly ontologically-flawed as of its
"psychologism"789
presencing—absolutising-identitive-constitutedness
instigated
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-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument** which needs to be validated as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, and thus the conception of relative-ontological-completeness⁹⁷ speaking rather of the validative pertinence imparted by existence and so relatively (with regards to registry-worldviews/dimensions ⁸³/reference-of-thought as to implied living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹) as from recurrent-utter-uninstitutionalisation to prospective notional—deprocrypticism

**supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument** as of the overall ontological-contiguity⁹⁵—of-the-human-institutionalisation-process⁹⁷ (whereas the presencing—absolutising-identitive-constitutedness¹³ perspective by equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms—conceptualisations as to wrongly imply everything is of the same ontological-contiguity¹⁶ in absolute terms as to its epistemic lack of projective-insights as to contrasting relative-ontological-
incompleteness\textsuperscript{18} and relative-ontological-completeness\textsuperscript{87} apriorising/axiomatising/referencing–psychologisms, ‘will naively equate in absolution as to a relativity-accusation such relative-ontological-
completeness\textsuperscript{87} projective-insights about the overall ontological-
contiguity —of-the-human-institutionalisation-process as to difference-
conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in-singularisation\textsuperscript{92}–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 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{¶} and operantly ‘relative-ontological-
incompleteness\textsuperscript{87}/relative-ontological-completeness\textsuperscript{87}–
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness\textsuperscript{12}/formative–supererogating<-projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
reifying,—in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigmig–psychologism’ refers to epistemic-veracity for knowledge-reification\textsuperscript{86}/ontological-veracity rather construed as of human limited-mentation-capacity-deepening\textsuperscript{7} induced ‘given axiomatic-constructs/reference-of-thought existential-
contextualising-contiguity conflatedness causality—as-to-projective-totalitative—implications—for—
explicating-ontological-contiguity of ‘affirmation/projection/assertion/dueness-validating-logicising/suitable—
measuringinstrument-validating-measuring—as-to-postconverging-or—
dialectical-thinking—apriorising-psychologism> of prospective relative—
ontological-completeness ‘by—‘unaffirmation/deprojection/de—
assertion/undueness-invalidating-logicising/unsuitable—
measuringinstrument-invalidating-measuring—as-to-preconverging-or—
dementing—apriorising-psychologism> of prior relative-ontological—
incompleteness.

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

re-originary—as—unenframed/unbeholding/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking—‘projective—
oldening/outlier—conceptualisation—notional—deprocrypticism—prospective—
postconverging/dialectical-thinking—of—
‘projective—growth-or-conflatedness’/transvaluative—
within-restraining—contextualising-contiguity conflatedness causality—as-to-projective-totalitative—implications—for—
explicating-ontological-contiguity of ‘affirmation/projection/assertion/dueness-validating-logicising/suitable—
measuringinstrument-validating-measuring—as-to-postconverging-or—
dialectical-thinking—apriorising-psychologism> of prospective relative—
ontological-completeness ‘by—‘unaffirmation/deprojection/de—
assertion/undueness-invalidating-logicising/unsuitable—
measuringinstrument-invalidating-measuring—as-to-preconverging-or—
dementing—apriorising-psychologism> of prior relative-ontological—
incompleteness.

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

re-originary—as—unenframed/unbeholding/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking—‘projective—
oldening/outlier—conceptualisation—notional—deprocrypticism—
postconverging/dialectical-thinking—of—
‘projective—incompleteness’—


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
metaphoricity’—as-event–of-prospective-intemoralparrhesiastic-
aestheticisation with regards to the prior preconverging-or-dementing’—
apriorising-psychologism temporal underpinning–suprasocial-construct
as to <amplituding/formative>\*\*\*wooden-language-(imbued—temporal—mere-
form/virtualities/dereification /akrasiaticdrag/denatured/preconverging-
which its pseudo-edginess/pseudo-incisiveness is cross-generationally involved-as-of-a-fooling-about-exercise in ‘an internal parrhesiastic-aestheticisation transitioning accommodation towards positivism/rational-empiricism so-induced by the positive-opportunism\textsuperscript{25} constraint of prospective positivism/rational-empiricism meaningfulness-and-teleology\textsuperscript{29}’ as so empirically verifiable historically with regards to metaphoricity—as-event of-prospective-intemporal-parrhesiastic-aestheticisation induced transitioning as from relative-ontological-incompleteness\textsuperscript{15} of reference-of-thought towards relative-ontological-completeness\textsuperscript{17} of reference-of-thought, and this reality should equally prospectively be reflected with regards to our presencing—absolutising-identitive-constitutedness\textsuperscript{3} positivism–procrypticism prospective integration of notional–deprocrypticism meaningfulness-and-teleology\textsuperscript{32} effectively rather implies metaphoricity\textsuperscript{29}—as-event of-prospective-intemporal-parrhesiastic-aestheticisation and not meaning to our presencing—absolutising-identitive-constitutedness\textsuperscript{13} positivism–procrypticism as we rather enter into a pseudo-edginess/pseudo-incisiveness amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{17} as of our apriorising-teleological-thresholding—as-teleological-framework/narrativeframework’ with the prospective metaphoricity\textsuperscript{16}—as-event of-prospective-intemporal-parrhesiastic-aestheticisation as notional–deprocrypticism meaningfulness-and-teleology\textsuperscript{35})

storied-

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

subknowledging

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

sublimation-

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-supерerгоратор–epistemic-conflatedness as to ‘underlying individuals ontological-commitment’ so-reflected as from the
contiguous/coherent superseding–oneness-of-ontology that is existence in inducing sublimation-over-desublimation’ with ‘existence itself inherently intercessory to the formative possibility for all human meaningfulness-and-teleology99’ (and thus with ‘human 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/supererogatingly/zeroingly-educing’—human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation>, such that the ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of meaningfulness-and-teleology99 underlied by language, culture, social institutions, technical knowhow, etc. of any presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to—historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ is not the inherently given possibility for its very manifestation to inceptively arise in individuals but rather ‘individuals are involved in self-becoming/self-conflatedness/formative—supererogating—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\(^1\) 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 \(^5\) meaningfulness-and-teleology\(^9\) underlied by language, culture, social institutions, technical knowhow, etc. of any presencing—absolutising-identitive-constitutedness\(^1\) 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\(^9\) to arise/result as individuals and collective-individuals achieved human sublimation-over-desublimation in existence as of their self-becoming/self-conflatedness\(^1\)/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;\footnote{Supererogation thus speaks of the very ‘human epistemic-conflatedness\(^1\) in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ that as to ‘effectively underlying...
implication here that there is truly no ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation of \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{9} underlied by
language, culture, social institutions, technical knowhow, etc.’ but ever
always rather individuals and collective-individuals ‘self-becoming/self-
conflatedness\textsuperscript{12}/formative–supererogating–<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>
ontological-performance –<including-virtue-as-ontology> in
existentially-instantiating such supposed reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation of \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{9} 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-
measuringinstrumenting-process,-in–<amplituding/formative–
epistemicity>totalising–conceptualisation) for human existential-
instantiations aposteriorising/logicising/deriving/intelligising/measuring
of \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{9}), and with this self-becoming/self-
conflatedness\textsuperscript{12}/formative–supererogating–<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
deselectivity-of-ontological-bad-faith/inauthenticity\cite{1}; critically supererogation thus implies that human 'self-becoming/self-conflatedness\cite{1}/formative–supererogating<-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>
ontological-performance\cite{1}—<including-virtue-as-ontology>’ in existential-
instantiations signifying/connoting/indicating/suggesting any 'supposed reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology\cite{5}
underlied by language, culture, social institutions, technical knowhow, etc.’ (reflecting human limited-mentation-capacity as to human
<amplituding/formative–epistemicity>totalising–thrownness-in-
existence\cite{5}) 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\cite{5} imparts the ability for human self-becoming/self-conflatedness\cite{1}/formative–supererogating-
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> reappraisal of the appropriateness/completeness/superseding of any such signified/connoted/indicated/suggested ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-
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 secondnatured
institutionalisation ‘reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation of ‘meaningfulness-
and-teleology’ underlied by language, culture, social institutions,
technical knowhow, etc.’ and so even as to their mere existential
instantiations) are rather as of shallow (human living-development—as-to-
personality-development and institutional-development—as-to-social-
function-development within any given registry-worldview/dimension) to
profound (Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of—
‘meaningfulness-and-teleology’) human ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance’-
<including-virtue-as-ontology>’, such that human ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance’-
<including-virtue-as-ontology>’ thus notionally speaks to the ‘absolute-
giftingness-backdrop that is existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation for human dimensionality-of-
sublimating—<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation > bestowed/bequeathed/gifted deflating-ontological-escalation/aetiologisation’ reflected as to human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-
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 succeeding/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 —</amplitudating/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-mention-(supererogatory-ontological-de-mention-or-dialectical-de-mention—stranding-or-attributive-dialectics)

postconverging/dialectical-thinking—apriorising-psychologism—by—preconverging/dementing—apriorising-psychologism as to human


dimensionality-of-sublimating
<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as of the operative human mental-devising-representation
de-mentation—(<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics>)
postconverging/dialectical-thinking—apriorising-psychologism—by—preconverging/dementing—apriorising-psychologism as to human
shallow-supererogating epistemic-projection perspective
closure/subontologisation/descalarisation (as of any punctual

presencing—absolutising-identitive-constitutedness’) in relative-
ontological-incompleteness as to its given relative-ontological-
incompleteness—presublimation-construct—of—meaningfulness-and-
teleology

temporality temporality / shortness-of-register—of—meaningfulness-and-teleology /
ontologically-perverting-immediacy-behaviour,—as-of-uninstitutionalised-
threshold,—as-to-inherently-determinable-apriorising-teleological-
thresholding—as-teleological-framework-or-narrative-framework /
perversion-of-categorical-imperatives-or-axioms-or-registry-teleology

teleology 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/supererogatingly/zeroingly-educing’—
human-subpotency—epistemic-perspective—of—projective/reprojective—

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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 ‘phenomenal/manifest–subpotencies–<in-transitive-conflatedness>–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> in relatively shallow <amplituding/formative–
epistemicity>totalising/circumscribing/delineating


shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent \(^{79}\) presencing—

absolutising-identitive-constitutedness \(^{13}\) \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag}\) when wrongly implying no ‘relative-ontological-incompleteness’ \(^{77}\) to relative-ontological-completeness \(^{77}\) implications of human meaningfulness;\(\parallel\) thus the implied teleology of any given registry-worldview/dimension as to its \(^{77}\) \(\text{reference-of-thought–and–}\) \(^{77}\) \(\text{reference-of-thought–}\) devolving–

meaningfulness-and-teleology (as reflecting the registry-worldview/dimension human limited-mentation-capacity-deepening \(^{62}\) level) speaks to the \(\text{amplituding/formative–epistemicity}>\text{causality–as–to-projective-totalitative–implications, for explicating ontological–contiguity as to the registry-worldview’s/dimension’s institutionalised–and-uninstitutionalised-threshold}\) \(^{62}\) dementatively/structurally/paradigmatically imbued ontological-performance \(^{77}\)-<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 \(^{102}\) implied notional-discontiguity/epistemic-discontiguity \(^{77}\)-<shallow-supererogation\(^{77}\)-of–mentally-aestheticised–preconverging/dementing ‘–qualia-schema’) can be so-conceptualised as from the originariness/origination–<so–
construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence persp ‘reflecting the
meaningfulness-and-teleology contiguity of iterative-looping-narrations
at any given registry-worldview’s/dimension’s uninstitutionalised-
threshold so-construed as uttered as of its specific
notional–procrypticism/notional–disjointedness-as-of-’ reference-of-
ought ontological-performance ‘〈including-virtue-as-ontology〉’ (as to
the fact that with regards to human living-development–as-to-personality-
development, institutional-development–as-to-social-function-
development and Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology, the successive registry-
worldviews/dimensions institutionalisation-and-uninstitutionalised-
threshold are ‘successive teleological-inflections-(as-to-more-
profound-nondisjointing–〈amplituding/formative–
epistemicity〉totalising/circumscribing/delineating) of meaningfulness
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment–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-
mentatively/structurally/paradigmatically cognisant-and-integrative-〈as-
to-its-notional-disjointedness-imbued-preconverging-or-dementing\^\textsuperscript{2}\textsuperscript{-qualia-schema} of failing non-rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-oraccidented-or-random-mental-disposition’, the teleological-inflection-(as-to-more-profound-nondisjointing—\textsuperscript{amplituding/}formative—epistemicity\textsuperscript{>}totalising/circumscribing/delineating) state of base-institutionalisation–ununiversalisation while ‘adhering to rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism is de-mentatively/structurally/paradigmatically cognisant-and-integrative-(as-to-its-notional–disjointedness-imbued-preconverging-or-dementing\^\textsuperscript{2}\textsuperscript{-qualia-schema} of failing universalisation-directed-rulemaking-over-nonrules—apriorising/axiomatising/referencing—psychologism’, the teleological-inflection-(as-to-more-profound-nondisjointing—\textsuperscript{amplituding/}formative—epistemicity\textsuperscript{>}totalising/circumscribing/delineating) state of universalisation–non-positivism/medievalism while ‘adhering to universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism is de-mentatively/structurally/paradigmatically cognisant-and-integrative-(as-to-its-notional–disjointedness-imbued-preconverging-or-dementing\^\textsuperscript{2}\textsuperscript{-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–

fideism—imbued-
underdeterminatio
n-of-motif-and-
apriorising/axioma
tising/referencing–
as-so-being-as-of-
existential-reality
as antinihilism>\textsuperscript{100}

\textit{transversality~of-affirmative-and-unaффirmative–disambiguated–'motif-
and-apriorising/axiomatising/referencing'–or–mutually-transverse-
unintelligibility–or–logical-incongruence–<as-to-affirmation-of-relative-
ontological-completeness\textsuperscript{7}–postconverging-or-dialectical-thinking –
‘motif-and-
apriorising/axioma
ontological-incompleteness\textsuperscript{8}–preconverging-or-dementing\textsuperscript{9}–
tising/referencing’}\textsuperscript{55\textit{meaningfulness-and-teleology}\textsuperscript{60}–over-unaффirmation-of-relative-
apriorising/axiomatising/referencing’–or–mutually-transverse-
unintelligibility–or–logical-incongruence–<as-to-affirmation-of-relative-
ontological-completeness\textsuperscript{7}–postconverging-or-dialectical-thinking –
‘motif-and-
apriorising/axiomatising/referencing’ involves the epistemic construct of
\textit{meaningfulness-and-teleology}\textsuperscript{55} as of 'existence-potency-sublimating–
nascence-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought, in supererogatory–epistemic-conflatedness
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment’ construed as knowledge-reification\textsuperscript{56}–gesturing, and so over a
in-presencing—hyperrealisation/hyperreal-transposition) pseudo-edginess/pseudo-incisiveness of its secondnatured institutionalisation uninstitutionalised-threshold thus exposing such meaningfulness-and-teleology to human \textit{amplituding/formative—epistemicity} totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag which is exactly what needs to be superseded as of human developing selfconsciousness/construction-of-the-Self for prospective transcendence-and-sublimity/sublimation/supersabrogation—\textit{de-mentativity} to arise as of transversality—\textit{of-affirmative-and-unaffirmative—disambiguated—‘motif—and-apriorising/axiomatising/referencing’ induced reasoning-through/messianic-reasoning, such that the notion of prospective human value and aspiration beyond the ‘given registry-worldview/dimension reference-of-thought reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation that underlies its underpinning—suprasocial-construct and \textit{amplituding/formative} wooden-language-\textit{imbued—temporal—mere-form/virtualities/dereification}/akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the-
reference-of-thought– categorical-imperatives/axioms/registry-
teleology\(^a\))’ doesn’t exist and as to the consequent susceptibility to
sophistic/pedantic manipulation of such ‘presencing—absolutising-
identitive-constitutedness\(^{13}\) 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\(^{13}\)
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-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-
normality/postconvergence>'—existentialism-form-factor potentiation
construed as ‘human-subpotency convergence to existence’ is beyond ‘the
averaging of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-
normality/postconvergence>' or any secondnatured institutionalisation
underpinning–suprasocial-construct but is rather as of ‘human
intemporal individuation solipsistic/intersolipsistic instigation’ that is not
fixated on the previous two for such requisite solipsistic/intersolipsistic instigation; transversality—of-affirmative-and-unaffective-disambiguated—motif—apriorising/axiomatising/referencing equally reflects as of its implied ‘existence-potency—sublimating—nascence—disclosed—from—prospective—epistemic—digression—as—of—
human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation>; transversality–of-affirmative-and-
unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ further speaks to the fact of
existence-potency–sublimating–nascence–disclosed–from
prospective–
epistemic–digression–as–of–amplituding/formative–
epistemicity–totalising–renewing–realisation/re-perception/re-thought,–
in-supererogatory–epistemic-conflatedness
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru
ment perspective ‘affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring–as-to–
postconverging-or-dialectical-thinking–apriorising-psychologism> of
meaningfulness-and-teleology as of prospective relative-ontological-
completeness over the
‘unaffirmation/deprojection/deassertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring–as-to–
preconverging-or-dementing–apriorising-psychologism> of
meaningfulness-and-teleology as of prior relative-ontological-
incompleteness’, wherein for instance the underlying
misinformation/misanalysis/misrepresentation about postmodern-thought
as of its prospective relative-ontological-completeness arises because of
its assessment from the ontologically-flawed perspective of naïve
wherein for instance the positivist relative-ontological-completeness\textsuperscript{87} value-reference as walking into the forest to retrieve a plant cure overrides as of the \textsuperscript{\textless}amplituding/formative–epistemicity\textgreater causality–as-to-projective-totalitative–implications, for-explicating-ontological-contiguity of ‘existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression–as–of–\textsuperscript{\textless}amplituding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness\textsuperscript{82} supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ the animistic social-setup ‘evil forest’ value-reference as of its relative-ontological-incompleteness\textsuperscript{88} and the same applies prospectively with notional–deprocrypticism relative-ontological-completeness\textsuperscript{87} ‘preempting–disjointedness–as–of–reference–of–thought’ value-reference over our positivism–procrypticism relative-ontological-incompleteness\textsuperscript{88} value-reference even if such a contemplation is rather beyond-the-consciousness-awareness-teleology\textsuperscript{99}–\textsuperscript{\textless}in-existential-extrication–as–of–existential–unthought\textgreater as the incoherence here will rather be to egotistically and sophistically imply that the very same fundamental ontological-contiguity\textsuperscript{96}—of-the-human-institutionalisation-process as of ‘true-ontology–as–of–Being-development/ontological-framework-expansion–as–to–depth–of–ontologising-development–as–infrastructure–of–meaningfulness–and–teleology\textsuperscript{99}’ doesn’t apply to us;\textsuperscript{404} ultimately, transversality–of–affirmative–and–unaffirmative–
sublimity/sublimation/supererogatory-de-mentativity’ and ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in pseudo-edginess/pseudo-incisiveness as of human-subpotency implied prior relative-ontological-incompleteness

digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-
in-supernatural–epistemic-confoundedness in inducing secondnatured institutionalisation and prospective underpinning–suprasocial-construct

uninstitutionalised–
uninstitutionalised/unintemporalised/temporal-
threshold

uninstitutionalised/threshold–of-intemporal-
solipsistic/unrecomposuring/animality-threshold–of-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation–
(construed-as-of-the uninstitutionalised-threshold–of-
apriorising/axiomatising/referencing as to reflected-temporal–
meaningfulness-and-teleology in <amplituding/formative–
epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag, and so as
<amplituding/formative> wooden-language–(imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing–narratives–of-the-
reference-of-thought–categorical-imperatives/axioms/registry-
teleology), wherein the institutionalising-mathesis/motif/thrownness-
disposition attains its institutionalising limits as of human-subpotency relative to existence’s full-potency of sublimation as so-construed from perspective ontological-normlacy/postconvergence; and-so-construed-as-from-the-instigating-intemporal-ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-
reality,-recurrent-shot-or-reprojection-for-prospective-relative–

\textsuperscript{103}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 \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{99}’ 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{87} apriorising/axiomatising/referencing–rules’ and as further reflecting the implication that registry-worldviews/dimensions of relative-ontological-completeness\textsuperscript{87} are of more profound ontologically totalising-entailment apriorising/axiomatising/referencing–rules as so implied as from ‘non-rules totalising-entailing, rulemaking-over-non-rules totalising-entailing, universalisation-directed-rulemaking-over-non-rules totalising-entailing, positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules totalising-entailing, and preempting—
disjointedness-as-of reference-of-thought, as-to-
'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(transparent-of-totalising-entailing,-as-to-entailing-<amplituding-formative–epistemicity>totalising–in-relative-ontological-completeness) or understanding-as-ontological-prinemovers-totalitative-framework -of-underlying-existential-phenomena, and so as to perspective ontological-
entailing-internal normalcy/postconvergence veridical "meaningfulness-and-teleology" for
<br>amplituding/form social-functioning-and-accordance—as-of-social-stake-contention-or-
<br>ative- confliction-(for-undermining-social-incoherency-by-
<br>epistemicity>totali constraining—transcendentally-enabling-level—of-ontological-good-
<br>sing—in-relative- faith/authenticity /objectification/desubjectification-as-objectification-
<br>ontological- <as-to-ontological-faith-notion-or-ontological-fideism—imbued-
<br>completeness ⟬ underdetermination-of-motif-and-apriorising/axiomatising/referencing—
<br>as-so-being-as-of-existential-reality as antinihilism⟩

vices-and- impeded imbedmed as-of- reference-of-thought imbued de-
<br>impediments<sup>105</sup> mentalative/structural/paradigmatic-defect-of-ontological-performance"-
<br><including-virtue-as-ontology> (with regards to human living-
<br>development—as-to-personality-development, institutional-development—
<br>as-to-social-function-development and as so-ultimately de-
<br>mentated/structured/paradigmed as of underlying Being-
<br>development/ontological-framework-expansion—as-to-depth-of-
<br>ontologising-development-as-infrastructure-of—"meaningfulness-and-
<br>teleology")
There is a common word that already exists that best describes what a psychopath is philosophically-speaking. It is a French word that doesn't exactly exist in English. The word is ‘cinglé’ and is better translated in English as ‘slanted mind’ (in contrast to the straightness/candor/organic-comprehension-thinking of a ‘conviction-as-to-profound-supererogation’ly predisposed human mind’ as of prelogism or prelogism-as-of-conviction-as-to-profound-supererogation-{existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at} so-construed as candidity/candour-capacity. It should equally be noted that sometimes the word cinglé is used intermittently with deranged (dérangé) which is a more general word that does not capture the socially-functional-and-accordant phenomenal specificity that is of relevance herein. In other words, ‘the cinglé’ perceives meaning as ‘a hollow mimicking form in-of-itself that determines others behaviour’ in contrast to the normal—as-of-candidity/candour-capacity human relation to meaning as of essence or supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism or prelogism we abide by (and so, even in the case of ‘poor or bad supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism’ or bad prelogism where the bad logic of the prelogism-as-of-conviction—as-to-profound-supererogation mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism or postlogism-as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation—{perverted-outcome-sought-precedes-existentially-veridical-logical-dueness} by its reference-of-thought—developing-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)’,

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i.e. meaning-as-form or pathologically/compulsively hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, contrasted to the normal prelogism-as-of-conviction,-as-to-profound-supererogation minds prelogic state (‘existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at’ construed as ‘what does the veridical logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of a given existential situation intrinsically imply as relevant and sound outcome’, i.e. meaning-as-ontologically-veridical/in-conviction-as-to-profound-supererogation, whether thereafter the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation is rightly or wrongly assumed). Hence prelogism or prelogism-as-of-conviction,-as-to-profound-supererogation is all about the appropriateness of logic without any implication/questioning about any issue with the reference-of-thought on which logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation is based, and thus the idea of re-engaging is valid on the basis that the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation can be well performed subsequently despite an initial failure or possible initial failures. Whereas with postlogism or postlogism-as-of compulsion–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation this essentially has to do not with an issue of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation but rather an issue of perversion-of-reference-of-thought, as-effective-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, as logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation is on the basis of a sound reference-of-thought (non–perversion-of-reference-of-thought) such that fundamentally ‘the notion of the dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ would
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-discomfure-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 de-mentatively/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/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 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”
construal of the prospective notional—deprocrypticism registry-worldview’s/dimension’s
reference-of-thought—and—reference-of-thought—devolving—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

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-’\textless \text{amplituding/formative–}
epistemicity\textgreater \text{/transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism in ‘notional–deprocrypticism
institutionalisation’. Candidity/Candour-capacity thus provides rather a simplistic, authentic
and uninhibited/decomplexified storied construal in ontological-contiguity as of the
ontological-normalcy/postconvergence of notional–deprocrypticism not saddled with our
‘relatively deficient positivism–procrypticism mindset complex’ of such
<amplituding/formative–epistemicity>totalising–intervalist-as-categorising-phenomenal-
abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’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-
‘warped-consciousness’-enabling-
‘trepidatious-consciousness’-enabling-
amplituding/formative–epistemicity>totalising~random-as-impulsive/totalising~nominal-as-
tendentious/totalising~ordinal-as-qualifying/totalising~intervalist-as-
categorising/totalising~ratio-contiguity-or-ratiocination-as-referentialism,–phenomenal-
abstractiveness-of-presencing-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-
reference-of-
thought’s–devolving-as-of-instantiative-context construed as notional–conflicatedness’s’, and so
capeutically as of an ahistorical-emancipation more like the science/laws of physics is
inherently ahistorically-emancipated from exact physical phenomena occurrences/events/
archaeology/ historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> and is capable of
construing-of-and-informing-as-to such exact physical phenomena occurrences/events/
archaeology/ historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, thus enabling for
instance the veracity/ontological-pertinence of say astronomy as an
archaeology/ historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> derived-science
that speaks to the how and why of exact astronomical occurrences/events/. Insightfully, such a
candidity/candour-capacity notional–deprocripticism placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology construed as most ontologically-
veridical human psychical representation and so over our present positivism–procripticism
psychical representation, is effectively grounded on the notion that placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology is ‘by itself inherently
an utterly discreet and arbitrary construct’ but for the fact that every registry-

reifying/elucidating-of-prospective-relative-ontological-completeness\(^3\) of reference-of-thought\(^4\) devolving-as-of-instantiative-context, and so just as the latter being more profound ontologically with respect to the relative epistemic-abnormalcy/preconvergence\(^5\) of the universalisation–non-positivism/medievalism psychical representation will seem weird to the latter as of its <amplituding/formative–epistemicity> totalising–ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in ‘preclusive-consciousness’ -enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\(^6\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^3\) -of reference-of-thought\(^4\) devolving-as-of-instantiative-context; underlying the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^7\) transformative <amplituding/formative–epistemicity> causality –as-to-projective-totalitative–implications, for-explicating-ontological-contiguity\(^8\) involved with de-mentation\(\langle\)supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\) as it induces the relative reference-of-thought\(^4\) categorical-imperatives/axioms/registry-teleology\(\langle\) for-aposteriorising/logicising/deriving/intelligising/measuring\(\langle\)meaningfulness-and-teleology\(\rangle\) as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring\(\langle\)as-to-postconverging-or-dialectical-thinking\(\rangle\)–apriorising-psychologism\) of prospective relative-ontological-completeness -of reference-of-thought with respect to the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring\(\langle\)as-to-preconverging-or-dementing –apriorising-psychologism\) of prior relative-ontological-incompleteness -of reference-of-thought, and so beyond any registry-worldview’s/dimension’s metaphysics-of-presence\(\langle\)implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-
being-as-of-existential-reality is beyond the possibility of its secondnatures institutionalisation just as implied with the notion of faith in creeds. Further, the dynamics of such a graduated human consciousness as of notional~conflatedness of notional~deprocrypticism can be reinterpreted operantly as of ‘notional~referentialism’ as it points to the fact that categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating, as-of-their-respective-specific-constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments are actually ‘various levels of failing to achieve the notional~deprocrypticism referentialism—ontologically-uncompromised-mediating, as-of-conflatedness’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that ensure ontological-completeness-of-reference-of-thought’, and thus are construed as of the same notion of referentialism, as of ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ given their respectively underlying limited-mentation-capacity in achieving referentialism. While in reality these are respectively of ‘categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating, as-of-their-respective-specific-constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ they still act as if of ‘notional~deprocrypticism referentialism—ontologically-uncompromised-mediating, as-of-conflatedness’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and so ‘in their beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought> preconverging-or-dementing –apriorising-psychologism’ thus generating as of their ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments
levels’ their respective ‘neuterising construed as of ‘their prior relative-ontological-incompleteness -of- reference-of-thought of ‘meaningfulness-and-teleology’#. neuterising thus refers to human attribution of ‘meaningfulness-and-teleology’ as of human limited-mentation-capacity misconstruing, with respect to existential social-stake-contention-or-confliction possibilities, such that its ‘reference-of-thought/dementative/structural/paradigmatic—ontological-performance’-<including-virtue-as-ontology> is relatively ontologically-incomplete/of-ontologically-compromised-mediating,-as-of-its-specific-constitutedness#2, and so-construed from the conflatedness#2 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#9 ontological-performance’-<including-virtue-as-ontology>. For instance, as of their relative-ontological-incompleteness#2-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#1-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#7 relative to the ‘utter and brute’ animistic interpretation as ‘meaningfulness-and-teleology#9 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 —
dispositions/apriorising/axiomatising/referencing/intelligibility/setup/measuring/instruments’ by
their respective relative human limited-mentation-capacities as their respective beyond-the-
consciousness-awareness-teleologies preconverging-or-dementing—apriorising-
psychologism/de-asserting construed as their respective prior relative-ontological-
incompleteness—of-reference-of-thought neuterising, and revealing as of the
notional–conflatedness of notional–deprocrypticism their ‘reference-of-thought-
devolving—différance/internal-dialectics/difference-deferral’ with regards to their respective
reference-of-thought/de-mentative/structural/paradigmatic relative transcendentally-
unenabled-prior-institutionalisation-level-by-prospective-uninstitutionalised-threshold;
underlining the ontological implications of understanding neuterising with respect to
‘retrospective and prospective Being underdevelopment elucidations of meaningfulness-and-
teleology’ as of neuterising induced failing of reference-of-thought/de-
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 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—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
euterising associated with the various institutionalisations in prior relative-ontological-incompleteness–of–reference-of-thought. Insightfully and counterintuitively for elucidative construal, neuterising as of epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness–of–reference-of-thought is rather ‘a derived-construction as deficient of ontological-normalcy/relative-ontological-completeness–of–reference-of-thought’, as it is the elucidation of ontological-normalcy/relative-ontological-completeness–of–reference-of-thought as truly reflecting intrinsic-reality/ontological-veridicality, whether we are aware of it as of postconverging-or-dialectical-thinking–apriorising-psychologism or unaware beyond-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> in social-aggregation-enabling, people will ‘simply by magic’ find themselves articulating positivistic meaningfulness-and-teleology without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation meaningfulness-and-teleology neuterising’ to be able to then reveal, construe and uphold positivistic Being and meaningfulness-and-teleology, and this equally applies with regards to overcoming our ‘procrypticism—or—disjointedness-as-of—reference-of-thought meaningfulness-and-teleology neuterising’ to attain futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism Being and meaningfulness-and-teleology. As a further elucidation, a comparison can be made between a construct of ‘notional—referentialism’ disambiguated as referentialism, categorising neuterising, qualifying neuterising, tendentious neuterising and impulsive neuterising, and in parallel a reflection of ‘data conceptualisation’ disambiguated as ratio-contiguous referencing, intervalist pseudo-referencing, ordinal pseudo-referencing, nominal pseudo-referencing and random pseudo-referencing. We can grasp that effectively data conceptualisation as of intrinsic-reality/ontological-veridicality is inherently ratio-contiguous as of ontological-normalcy/relative-ontological-completeness —of—reference-of-thought but then we don’t always have the capacity to reference ratio-contiguous data and so the other types of data conceptualisations are available to us as well ‘as of the limitations of our measuring capacity’, and we grasp that the latter are actually in ‘constructed-deficiency of <amplituding/formative—epistemicity>totalising—ratio-contiguity/ratiocination-as—
referentialism’ as of their respective epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness -of- reference-of-thought. Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the ‘overriding framework as of conflatedness’ for making-sense-of/construing the relatively deficient referencing data conceptualisations as of their ‘defined tolerable levels’ of neuterising. This elucidation is to point out that reference-of-thought constructs in epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness -of- reference-of-thought in the very first place cannot be the basis for articulating, as of their given constitutedness, by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity ontologically-veridical meaningfulness-and-teleology ‘as if in referentialism as of referentialism—ontologically-uncompromised-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
the insight here being that ‘relative completeness/profoundness of axiomatic-construct/reference-of-thought with respect to intrinsic-reality/ontological-veridicality’ is what is ontologically preeminent/critical for the notional perspective of ontological construal/conceptualisation. This is equally relevant with regards to the ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ which refers to the transcendental-enabling/sublimating/supercritical—de-mentativity conceptual framework that sets up the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for a registry-worldview’s/dimension’s reference-of-thought construction possibilities of derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue as of existential-instantiations’, on the same unchanging intrinsic-reality/ontological-veridicality construed/conceptualised by all registry-worldviews/dimensions, but generating with human limited-mentation-capacity-deepening successive more and more relatively profound/complete registry-worldviews/dimensions reference-of-thought constructions of derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue; with the (given consciousness’s neuterising-induced-or-deneuterising -induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue as the registry-worldview’s/dimension’s reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’. For instance, all subsequent axiomatic-constructs of meaningfulness-and-teleology as
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue of the recurrent-utter-uninstitutionalisation registry-worldview/dimension are possible only by its (trepidacious-consciousness $^5$neuterising-induced)-$^7$reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness which is non-rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-or-accidented-or-random-mental-disposition as this basically defines the possibility of institutionalisation within recurrent-utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for the prospective institutionalisation of base-institutionalisation that is the (warped-consciousness $^5$neuterising-induced)-$^7$reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional existential-instantiations derived/devolved axiomatic-constructs of $^5$meaningfulness-and-teleology $^9$ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue of base-institutionalisation. This insight extends to all successive registry-worldviews/dimensions institutionalisations in construing their teleological-de-mentating/structuring/paradigming/teleological-possibilities. This equally explains the divergence of individuals and societies ontological-performance$^7<$including-virtue-as-ontology> across registry-worldviews/dimensions even though all humans have the same basic intellectual potential; as within the institutionalisation limits of a registry-worldview’s/dimension’s ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as its underlying $^7$reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument, individuals
cannot all of a sudden start thinking in terms—as-of-axiomatic-construct enabled by a prospective registry-worldview’s/dimension’s institutionalisation ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’; given that there is a need for the requisite institutional-cumulation/institutional-recomposure—as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> as of successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring underlying the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{67}. The fact is that all “meaningfulness-and-teleology\textsuperscript{79} ontological-performance”—<including-virtue-as-ontology>, whether teleologically-degraded or teleologically-elevated, implied as of within a given “reference-of-thought are necessarily in ontological-contiguity\textsuperscript{66}, construed as of a difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{22} of the same <amplituding/formative—epistemicity>totalising/circumscribing/delineating—“reference-of-thought—devolving. Such that a registry-worldview/dimension “reference-of-thought associated postlogism—slantedness manifestation, which is inevitably being instigated as postlogism\textsuperscript{72} denaturing—<amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification\textsuperscript{70}/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } “meaningfulness-and-teleology\textsuperscript{79}, as well as the temporal manifestations of the registry-worldview/dimension including conjugated-postlogism\textsuperscript{71}, is inevitably in notional-contiguity/epistemic-contiguity—<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema> with all other “meaningfulness-and-teleology\textsuperscript{79} of that registry-worldview/dimension “reference-of-thought
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 procrypticism–or–disjointedness-as-of-reference-of-thought mental disposition as an argument seeming to articulate meaningfulness-and-teleology\(^{19}\) 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 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 amplituating/formative-epistemicity totalising/circumscribing/delineating thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology 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/supercrogatory–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\(^{19}\), as of the succession of registry-worldviews/dimensions from the notional–deprocrypticism perspective construal/conceptualisation, as being ‘the most profound/complete reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ grasp of intrinsic-reality/ontological-
veridicality’ among all the registry-worldviews/dimensions as of its preempting—
disjointedness-as-of-reference-of-thought—growth-or-conflatedness/transvaluative—
epistemicity>growth-or-conflatedness/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism. Furthermore, within a registry-
worldview/dimension for the disambiguation of notional~firstnaturedness—temporal-to-
temporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>, its reference-of-thought of meaningfulness-and-teleology as
its apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument is its (given
consciousness’s neuterising-induced-or-deneuterising -induced) as reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, which by
way of a différance/internal-dialectics/difference-deferral articulates the intradimensional
relative ontological-veracity of all other intradimensional existential-instantiations
derived/devolved axiomatic-constructs of meaningfulness-and-teleology as its
intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. Thus this is within the framework of the
registry-worldview’s/dimension’s teleological-de-
mentating/structuring/paradigming/teleological-possibilities; construed either in elevation-as-
of-upholding-ontological-veridicality/institutionalisation as reference-of-thought—categorical-
 imperatives/axioms/registry-teleology , -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of
the affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuring-instrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking—
apriorising-psychologism> of prospective relative-ontological-completeness—of—reference-of-
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–universalisation uninstitutionalisation and universalisation institutionalisation’, ‘universalisation–non-positivism/medievalism uninstitutionalisation and positivism institutionalisation’ and prospectively ‘positivism–procrysticism uninstitutionalisation and notional–deprocrysticism 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 universalisationnon–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 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

form/virtualities/dereification\textsuperscript{18}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{18}—universalisation—non-positivism/medievalism\textsuperscript{18} in de-emphasising the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{18}—preconverging/dementing\textsuperscript{19}—apriorising-psychologism and emphasising the supplanting—conviction-as-to-profound-supererogation\textsuperscript{19}—postconverging/dialectical-thinking\textsuperscript{19}—apriorising-psychologism of prospective relative-ontological-completeness\textsuperscript{19} meaningfullness-and-teleology\textsuperscript{19} as of existential-contextualising-contiguity\textsuperscript{19} knowledge-reification\textsuperscript{19}\textsuperscript{20}), and prospectively ‘articulating organically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ the transcendental construct of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfullness-and-teleology\textsuperscript{19} as of prospective notional—deprocrypticism institutionalisation while in positivism—procrypticism uninstitutionalisation (doing so by failing the ‘<amplituding/formative> wooden-language{imbued—temporal—mere—form/virtualities/dereification\textsuperscript{18}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{18}) of positivism—procrypticism’ in de-emphasising the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{18}—preconverging/dementing—apriorising-psychologism and emphasising the supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking\textsuperscript{19}—apriorising-psychologism of prospective relative-ontological-completeness\textsuperscript{19} meaningfullness-and-teleology\textsuperscript{19} as of existential-contextualising-contiguity\textsuperscript{19} knowledge-reification\textsuperscript{19}); such that supplanting—conviction-as-to-profound-supererogation\textsuperscript{19}—postconverging/dialectical-thinking—apriorising-psychologism is actually as of ontological-faith-notion-or-ontological-
the-consciousness-awareness-teleology\textsuperscript{-}\textless in-existential-extrication-as-of-existential-unthought\textgreater\> on a false notion of ‘an intemporal temporality\textsuperscript{99}’, naively passing for intemporality\textsuperscript{}/longness as of intersubjective eliciting of temporality\textsuperscript{6}. Such notional\textsuperscript{-}conflatedness\textsuperscript{7} for ontological-performance\textsuperscript{-}\textless including-virtue-as-ontology\textgreater\> implication is easily understood as of metaphysics-of-absence\{-implicated-epistemic-veracity-of\nonpresencing\{-perspective\-ontological-normalcy/postconvergence\}\textgreater\) 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\textsuperscript{e} reference-of-thought\textsuperscript{c}\--categorical-imperatives\textsuperscript{c}/axioms\textsuperscript{c}/registry-teleology\textsuperscript{c}\--for\--aposteriorising/logicising/deriving/intelligising/measuring\--meaningfulness-and-teleology\textsuperscript{99}. Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common universal human potential available to all individuals while true is not inherently existentially fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endavouring unleashed as of a maximalising-recomposuring\--for-relative-ontological-completeness\--unenframed-conceptualisation \<amplituding/formative–epistemicity>totalising\--renewing\--realisation\--re-perception\--re-thought. This conceptualisation insight points out that prospective procrypticism\--or\--disjointedness-as-of\ reference-of-thought uninstitutionalisation associated with our positivism\--procrypticism registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence\--relative-ontological-incompleteness\--of\--reference-of-thought is effectively the defective result of our
positivism institutionalisation destructuring-threshold-{uninstitutionalised-threshold */presublimating–desublimating-decisionality}–of-ontological-performance –


‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ unlike procrypticism which is rather in epistemic-abnormalcy/preconvergence /relative-ontological–
incompleteness\textsuperscript{10} of reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-Veridicality, as-to-\textsuperscript{10} human<amplituding/formative-epistemicity>totalising-purview-of-construal'; and the ontological-Veridicality of notional-deprocrypticism itself is construed as an epistemic-totalising\textsuperscript{11} renewing-realisation/re-perception/re-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-Veridicality, as-to-\textsuperscript{10} human<amplituding/formative-epistemicity>totalising-purview-of-construal' as of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{12} — 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. This explains why our positivism–procrypticism so-construed from a notional–deprocrypticism perspective will be decentered and preconverging-or-dementing — apriorising-psychologism, just as our positivism in ontological-normalcy/relative-ontological-completeness\textsuperscript{13} of reference-of-thought perspective construal of non-positivism/medievalism reference-of-thought in epistemic-abnormalcy/preconvergence\textsuperscript{14}/relative-ontological-incompleteness\textsuperscript{15} of reference-of-thought show the latter to be decentered and preconverging-or-dementing\textsuperscript{16}—apriorising-psychologism.

As a further elaboration, the circularity and <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{18} mental-disposition attached to a registry-worldview’s/dimension’s reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is fundamentally grounded on its teleological-de-mentating/structuring/paradigm/teleological-possibilities established as of its \textsuperscript{18}reference-of-thought and—\textsuperscript{18}reference-of-thought—devolving—meaningfulness-and-teleology\textsuperscript{19} as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. It is only a crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring in the medium to long-term that can transcendentally ‘wean off’ from such a teleological-de-mentating/structuring/paradigming/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its "reference-of-thought—and—devolving—meaningfulness-and-teleology" as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue. This explains as of metaphysics-of-absence-(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 positivist 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⟩—devolving-teleological-de-mentating/structuring/paradigming—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-\{implicit-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-dementating/structuring/paradigming/teleological-possibilities, established as of its reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology\^*\> as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue; 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-
<including-virtue-as-ontology>, due to lack of constraining social\textsuperscript{10} universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>-totalising--in-relative-ontological-completeness)\) at its uninstitutionalised-threshold\textsuperscript{10}. Such a threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{19}—preconverging/dementing –apriorising-psychologism being rather as of a temporal extricatory de-mentating/structuring/paradigming and that naively considers the mutual intersubjective eliciting of temporal extricatory de-mentating/structuring/paradigming to be intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming, given a failure to de-mentatively/structurally/paradigmatically grasp intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity implications, and rather confusing this with social-aggregation-enabling implications. This is clearly made obvious when ‘the very same motif of reasoning’ is construed as of metaphysics-of-absence-(implicated-epistemic-veracity-of-\textsuperscript{60}nonpresencing-\langle\text{perspective–ontological-normalcy/postconvergence}\rangle-implications (as to ontological-normalcy/postconvergence) say with respect to an animistic or medieval non-positivistic registry-worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism <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}>{}\) rather in social-aggregation-enabling, implying no possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity so-construed from a positivistic perspective of analysis in ontological-normalcy/relative-ontological-completeness -of- reference-of-thought. This further points out
that, as herein implied with futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
as of prospective notional—deprocrypticism as preempting—disjointedness-as-of—reference-of-thought
as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue, are rather as of ‘a psychoanalytic-unshackling commitment’ and not as of ‘a grounded knowledge construct commitment’. Inherently, such ‘a psychoanalytic-unshackling commitment’ inevitably and fundamentally puts into question the axioms and underlying supposedly transcendental-enabling/sublimating/supercategorical—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-of-reference-of-thought in need for prospective relative-ontological-completeness-of-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-of-reference-of-thought, but rather construed as of prospective ontological-normalcy/relative-ontological-completeness-of-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-of-reference-of-thought, and thus rather implies an de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—or-attributive-dialectics). It is psychoanalytic-unshackling commitment and not grounded knowledge construct commitment, because it is for instance about articulating ‘prospective positivism axiomatic-construct (occlusive-consciousness neuterising-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘non-positivism axiomatic-construct (warped-or-preclusive-consciousness neuterising-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-

It is important to grasp in both instances that such psychoanalytic-unshackling commitment implications are not to be understood respectively as of the uninstitutionalised-threshold mental-dispositions of non-positivism/medievalism or procrypticism reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness which will just induce their <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions for non–transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, but rather as of a habituated mental-projection perspective from the prospective institutionalisations of positivism or notional–deprocrypticism reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness. Thus counterintuitively to metaphysics-of-presence-⟨implicit–nondescript/ignorable–void ’-as-to- ’presencing—absolutising-identitive-constitutedness ⟩ conception, human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as ‘banally’ portrayed historically is not as of an expanding ‘grounded knowledge construct’ from time immemorial as of a wrong incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation
mental-reflex as if humans have had only one ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—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—reference-of-thought/ontological-normalcy/postconvergence with respect to human notional limited-mentation-capacity-deepening underlying the institutional-cumulation/institutional-recomposure—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—intended—nondescript/ignorable—void—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
deaprocrismatic–or–preempting—disjointedness-as-of- reference-of-thought
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-
of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
beyond just what we can imagine as of our presence as positivism–procrypticism. This analysis
brings out what is effectively meaningfulness as it shows that meaningfulness is more
completely about apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-
for-operant-or-incidenting-predicative-insights thus involving the ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-
of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
as of the prospective relative-ontological-completeness of reference-of-thought of the (given
consciousness’s neuterising-induced-or-deneuterising-induced)- reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness and then
‘operant-or-incidenting-predicative-insights or logical-coherence’ for effectively articulating
their meaningfulness as of instantiative-context or existential-instantiations with respect to
existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective-ontological-
normalcy/postconvergence-implied–'prospective-aporeticism-overcoming/unovercoming'>
imbricatedness/threadedness/recomposuring; and these are the two underlying commitments
that make-up meaningfulness. Within a registry-worldview’s/dimension’s institutionalisation
framework the placeholder-setup/mental-devising-representation/mentation/consciousness-
awareness-teleology is utterly geared in an <amplituding/formative–
completeness -of- reference-of-thought in an opened-construct-of- meaningfullness-and-teleology strives to go beyond a prior institutionalisation <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfullness-and-teleology}-as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>} at its uninstitutionalised-threshold\textsuperscript{102}, which simply triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on the basis of the priorly set/established ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as of \textsuperscript{8}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ taken for granted without questioning as of intradimensional grounded meaningfullness-and-teleology\textsuperscript{9} at its uninstitutionalised-threshold\textsuperscript{102}. Such a transcendental engagement recurrently put into question in conflatedness\textsuperscript{12} the prior institutionalisation ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as of \textsuperscript{8}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ at its uninstitutionalised-threshold\textsuperscript{102} by substituting it with the prospective institutionalisation ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as of \textsuperscript{8}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its prospective relative-ontological-completeness\textsuperscript{11}-of-\textsuperscript{8}reference-of-thought, before effecting any ‘operant-or-incidenting-predicative-insights or logical-coherence’ for prospective institutionalisation \textsuperscript{5}meaningfullness-and-teleology\textsuperscript{9}, and this explains its reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfullness-and-teleology\textsuperscript{9};
while on the other hand the grounded uninstitutionalised-threshold recurrently overrides as of constitutedness beyond-the-consciousness-awareness-teleology as-of-existential-unthought any notion of its ontologically deficient ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ at its uninstitutionalised-threshold and just triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on that basis for its intradimensional grounded ‘meaningfulness-and-teleology’, and this explains its ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’, and explaining why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity fully occurs as of a crossgenerational habituation process. Remarkably, such a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation behind the ontological-contiguity—of-the-human-institutionalisation-process enabling the human existential tale in successive institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness⟩/ontological-aesthetic-tracing⟨perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism⟩ is always rather perceived intradimensionally as an exceptional-askance and unordinary. For instance, the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition in their own times advocating the end of such perverse human institutions like serfdom and slavery were construed in their own times by their dominant societies as of exceptional-askance and unordinary such that in effect these actually engendered great conflict before such practices came to an end; and such metaphysics-of-absence⟨implicit-epistemic-veracity-of-nonpresencing⟨perspective–ontological-normalcy/postconvergence⟩⟩ analysis does apply with respect to superstitions, universal human rights, free society, modern science,
etc. but then as of our developed present institutionalisation the idea of not entertaining such practices is viewed as not an exceptional-askance and ordinarily to be expected. This explains human mental states respectively as of uninstitutionalised-threshold and as of prospective institutionalisation with respect to maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness—reference-of-thought of same <amplituding/formative-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/sublumination/supererogatory–de-mentativity as of opened-construct-of-meaningfulness-and-teleology arise only by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation but presences in their <amplituding/formative-wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology)—as-of-nondescript/ignorable–void–with-regards-to-prospective-apriorising-implications> consider maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as of exceptional-askance and unordinary due to their <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-reflex avoiding being ontologically decentered and preconverging-or-dementing—apriorising-psychologism. Insightfully, this point out the circumspective nature of any transcendental knowledge construction exercise as of ontological-tolerance to avoid on the one hand outrightly articulating construed ontological-veridicality at the expense of avoiding any Being-
aggregation-enabling’ when expounded by a prior \textsuperscript{2}reference-of-thought going by its prior relative-ontological-incompleteness \textsuperscript{-of-} reference-of-thought, since there is no sound/authentic knowledge and judgements outside the prospective \textsuperscript{2}reference-of-thought relatively sound/authentic knowledge and judgements as of its ontological-normalcy/relative-ontological-completeness \textsuperscript{-of-} reference-of-thought in an intemporal/ontological/social/species/\textsuperscript{23}universal/transcendental/\textsuperscript{24}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{2}—unenframed-conceptualisation de-mentating/structuring/paradigming; and so de-mentatively/structurally/paradigmatically as of the relationship between non-positivism and positivism as well as our procrypticism–or–disjointedness-as-of- reference-of-thought and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{29} as of prospective notional–deprocrypticism as preempting—disjointedness-as-of- reference-of-thought. This underlying notion of ‘notional–conflatedness\textsuperscript{1} /constitutedness\textsuperscript{12}–to-conflatedness\textsuperscript{12} construal/conceptualisation’ can further be expanded upon contrastively with regards to knowledge practice in many an epistemic-totalising\textsuperscript{27}–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality not subject to immediate-constraining ontological-primemovers-totalitative-framework\textsuperscript{2} thus rather eliciting atomising/taking-to-pieces constitutedness that induces relatively poor ontological-performance\textsuperscript{1}<including-virtue-as-ontology>. The central element here has to do with the pervasiveness of ‘conceptual patterning’ that actually speaks of a nombrilisticas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} approach to conceptualising knowledge based on an intellectual exercise of producing patterns of thought with little consideration as to their underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as validated by ontological-primemovers-
totalitative-framework. At its worst, such an orientation construes of categorisation/taxonomisation of knowledge as inherently representative of intrinsic-reality/ontological-veridicality by that mere exercise. Such a constitutedness ends up misconstruing the organical depth involved and renders all knowledge constructs so categorised/taxonomised on the same vague plane of mechanical equivalence undermining their transcendental-enabling/sublimating/supererogatory—de-mentativity, originality, organic nature and more often than not turning them into platitudes as rather concerned with perceived academic formulations and formats in of themselves rather than ontological-veracity as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity. The underlying mental-reflex for this intellectual disposition associated with conceptual patterning is the assumption that by mere categorising/taxonomising ideas on the basis of their similarities and differences it should be able to attain a grander truth as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. But then such an approach is naïve by its failure to reckon the reality of human limited-mentation-capacity which implies that human conceptualisation tends to develop from prior relative-ontological-incompleteness of reference-of-thought, as of the incompleteness of the de-mentating/structuring/paradigming of human reference-of-thought. Such that a naïve categorisation/taxonomisation conceptual patterning perspective on that basis equally inherits that relative-ontological-incompleteness of the de-mentating/structuring/paradigming of human reference-of-thought; with the consequence that it is not ‘notionally de-mentated/structured/paradigmed’ to conceptually factor in human poor to perfect/near-perfect construal on the basis of conflatedness but rather suffers from constitutedness. This weakness is underlined and resolved by the notion of maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation driven
by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that enables conflatedness in line with existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of-reference-of-thought-devolving-as-of-instantiative-context. It is such a conceptual patterning mental-reflex associated with categorising/taxonomising dispositions in constitutedness that is behind the naïve but poor influence of the saying that ‘every idea has already been thought of before’ with the nefarious consequence of ‘emphasising themes and authorial differentiation within such categorised/taxonomised thematics in of themselves’ as if an epistemic-totalising ~devolved–purview-as-domain-of-study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<as-to-perspective-ontological-normalcy/postconvergence-implied-’prospective-aporeticism-overcoming/unovercoming’>, whereas such is achieved rather by a conceptualising as implied by referentialism-as-of-ontological-normalcy/postconvergence that places existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of-reference-of-thought-devolving-as-of-instantiative-context above intersubjective evaluation or evaluation among humans in their mortality in determining intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as of intersolipsistic insight. Consider for instance that in the run up to the development of theory-of-relativity and quantum-mechanics in the early part of last century, the scientists involved weren’t in the exercise of evaluating their respective theories in a closed framework emphasising their respective ‘ownership-of-theories’ as mortals but rather an opened framework emphasising
whichever 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–deprocripticism-prospective-sublimation⟩) originary/event–of-prospective-ontology-origination projection into existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-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\(^1\) rather than striving to expand the transcendental-enabling/sublimating/supererogatory\(^2\) 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\(^2\) 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\(^2\) 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\(^2\) de-mentativity ontological-primemovers-totalitative-framework\(^1\) nature and differences as well as their divergence in meaningfulness-and-teleology\(^3\) 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\(^5\) maximalising-recomposuring-for-relative-ontological-
completeness—an unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, becomes seriously undermined; as it refers to a transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-prime movers-totalitative-framework renewal of a same <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but with such effort for renewal often laden with a tradition that is naively of constitutedness\(^1\) undermining requisite creativity as of conflatedness\(^2\), as it ‘critically presupposes beyond-the-consciousness-awareness-teleology’-<in-existential-extrication-as-of-existential-unthought>\(^3\) 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\(^4\)-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\(^5\)-induced)-”reference-of-thought”—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness analysis as of its prospective relative-ontological-completeness\(^6\)-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\(^1\) 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 neuterising-induced-or-deneuterising -induced)—reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness knowledge-constructs/theories/interolipsistic-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-
thought,-in-supererogatory-epistemic-conflatedness/existential-possibilities. The underlying insight explaining human limited-mentation-capacity flawed mental-disposition for constitutedness\(^1\) lies with human misconstruing from ‘existential-instantiations’ the ontological-veridicality of axiomatic-constructs as derived from the ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. The ‘iterating nature of existential-instantiations in imbricatedness/threadedness/recomposuring’ as of existence’s is what provides humankind-as-of-it-subpotency with direct mental access to existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality, as humans don’t have direct mental access to conceptualised/construed existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality-as-of-its-full-potency, but rather projectively-or-anticipatorily construe of axiomatic-constructs about intrinsic-reality/ontological-veridicality as derivable as from existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\)-<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\(^1\)-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, and so as of the maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation behind the ontological-contiguity—of-the-human-institutionalisation-process\(^7\). Otherwise with a naïve mental-reflex of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^9\) 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\(^1\)-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’, 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 construal as of naïve constitutedness\(^\text{13}\). Of
course, it is rather prospective relative-ontological-completeness\(^\text{87}\)-of-\(^\text{83}\)reference-of-thought
that will imply deeper ontological-veracity of the same underlying purview for the construal of
meaningfulness-and-teleology\(^\text{99}\) mental-disposition grounded on existence—as-the-absolute-a-
priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation\(^\text{7}\)<-\(\text{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/infering-of-elucidation-outside-existential-
contextualising-contiguity\(^\text{8}\) of existential-instantiations, this points out that existence inherent
superseding–oneness-of-ontology necessarily implies ontologically-veridical \(^\text{”}\) meaningfulness-
and-teleology\(^\text{9}\) is effectively as of a natural transcendental-
enabling/sublimating/supererogatory-de-mentativity existential-contextualising-contiguity\(^\text{19}\)-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-verbatimicity in conflatedness\(^\text{12}\) need to be as of a \(^\text{8}\)reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^\text{99}\),-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^\text{99}\),
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\(^1\) and conflatedness\(^2\), 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\(^8\)-of-\>reference-of-thought/epistemic-abnormalcy/preconvergence \(/\)destructuring can only be construed with certainty-as-to-their-real-ontological-deficiency \(\text{‘rather as a constructed-deficiency of prospective relative-ontological-completeness}^{87}\text{-of- reference-of-thought/ontological-normalcy/conflatedness }\) \(\text{‘lies in the fact that the construal/conceptualisation of an epistemic-totalising}^{22}\text{-\>devolved\>purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality is ‘supposedly as of a perfect or near-perfect or relatively-perfect ontological correspondence between such human construed/conceptualised \text{‘meaningfulness-and-teleology }\) \text{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 }\text{-<in-existential-extrication-as-of-existential-unthought> of human construal/conceptualisation of it’} \) \(\text{The only human construal/conceptualisation that can guarantee or relatively guarantee such a perfect or near-perfect or relatively-perfect ontological correspondence is as of prospective relative-ontological-completeness}^{87}\text{-of- reference-of-thought/ontological-normalcy/conflatedness }\). Since there is no direct correspondence between relative-ontological-incompleteness\(^8\)-of-\>reference-of-thought/epistemic-abnormalcy/preconvergence \(/\)destructuring with the inherent intrinsicness of the
<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology</amplituding/formative–epistemicity> of human construal/conceptualisation of it, it is thus only from a constructed-deficiency of prospective relative-ontological-completeness<sup>-of- reference-of-thought/ontological-normalcy/conflicatedness</sup> which has such a direct correspondence that the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness<sup>-of- reference-of-thought/epistemic-abnormalcy/preconvergence</sup>/destructuring can be established. A direct approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness<sup>-of- reference-of-thought/epistemic-abnormalcy/preconvergence</sup>/destructuring will simply lead to a virtuality-or-ontologically-flawed-construal, as failing to elucidate the correspondence of ontological-deficiency to the inherent intrinsicness of the <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, with such a virtuality-or-ontologically-flawed-construal often wrongly involving ‘reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’–as-of-upholding-ontological-veridicality rather than ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’ as-of-failing-ontological-veridicality since a logical correspondence with intrinsic-reality/ontological-veridicality will be vaguely implied by mental-reflex; as is often the case with postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>. By and large, this overall conceptualisation explains the nature of ‘notional constructs’ as implying a variance of poor-to-perfect ontological-performance<sup>-<including-virtue-as-ontology> of the same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect ontological-performance</sup> as in-sync/corresponding with inherent intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology<sup>-<in-existential-extrication-as-of-existential-unthought>-</in-existential-extrication-as-of-existential-unthought></sup>

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realisation/re-perception/re-thought, in supererogatory epistemic-conflatedness, 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-conflatedness, 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\textsuperscript{4}/contemplative-distension\textsuperscript{3} (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{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/ignoreable—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\textsuperscript{13} conception be construed/conceptualised as of such a ‘phenomenological transcendental-point-of-departure handle’. In the bigger framework, human <amplituding/formative—epistemicity>—totalising—thrownness-in-existence\textsuperscript{4} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory—de-mentativity to my human-subpotency / hyperbole—of—temporal—to—intemporal—ontological—performance\textsuperscript{1}—
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 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-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 as knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue and as the registry-worldview’s/dimension’s reference-of-thought
‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’; and it
reflects any given registry-worldview’s/dimension’s specific institutionalisation-by-
uninstitutionalisation-or-uninstitutionalised-threshold postconverging-or-dialectical-
thinking—apriorising-psychologism/preconverging-or-dementing —apriorising-psychologism
construct as a specific aesthetic trace of ‘ontologically elevated-by-degraded-devolving-as-of-
uninstitutionalised-threshold. historiality/ontological-eventfulness/ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-
relativism'> as of the notional–conflatedness of notional–deprocrypticism equally
supersedingly enlightens the idea of totalising-entailing which is often somewhat articulated as
in the statement ‘the whole is greater than the sum of its parts’ but failing to specifically clarify
that ‘limited-mentation-capacity constitutedness conceptualisation construes of an
‘ontologically-compromised-mediating,-as-of-its-specific-constitutedness that is relatively
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\(^{13}\) induced neuterising or prospectively notional–deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness\(^{5}\) meaningfulness-and-teleology\(^{99}\). That is, the notional–deprocrypticism protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in its referencing of conflatedness\(^{12}\), with no intermediating construct as of constitutedness\(^{13}\), thus achieves ontologically-uncompromised-mediating,-as-of-conflatedness\(^{5}\) meaningfulness-and-teleology\(^{99}\). While the occlusive/preclusive/warped/trepidatious-consciousnesses mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments by their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of constitutedness\(^{13}\) on conflatedness\(^{12}\) induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness\(^{3}\) meaningfulness-and-teleology\(^{99}\). This ultimately points to the centrality of the implications of the 'notion of limited-mentation-capacity' as of its notional–deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness\(^{5}\) as a notional conception in construing meaningfulness-and-teleology\(^{99}\), while avoiding its ontologically-flawed constitutedness\(^{13}\) 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\(^{13}\) towards ontologically-uncompromised-mediating,-as-of-confaltedness\(^{12}\) 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.

The 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 present—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—
In other words, existence is already given rather as of its potency, and the real problem of existence is humankind’s access to existential possibilities as of humankind’s limited-mentation-capacity. That is, human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is what achieves existence as a ‘potent construct’, as the notion of existence-as-a-grounded-construct doesn’t make sense/is unavailable for any specific human registry-worldview’s/dimension’s reference-of-thought as an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construct, including our positivism–procrystalicism registry-worldview/dimension, as this will falsely imply that our reference-of-thought <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is ‘developed enough’ as of Being-and-contemplation to have achieved the full potency of existence to then know what’s existence whereas in reality such <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/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/supererogatory–de-mentativity. Basically, existence as of prospective base-institutionalisation reference-of-thought is circularly-unintelligible-but-for-a <amplituding/formative–epistemicity>totalising–self-referencing-syncretising-meniality-or-hyperbole-of–meaningfulness-and-teleology to recurrent-utter-uninstitutionalisation
reference-of-thought but for the former transcendental instigation as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, existence as of
prospective universalisation reference-of-thought is circularly-unintelligible-but-for-a-
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-meniality-or-
hyperbole-of–meaningfulness-and-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\(^a\) of reference-of-thought as of ontological-performance \(\langle\text{including-virtue-as-ontology}\rangle\) 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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\>^b\) about our positivism–procrypticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of that epoch’s metaphysics-of-presence-(implicated-’nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness ’)’ what is existence/existential-possibilities not factoring Being conflatedness\(^2\) \(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought}\) 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\(^2\), and further in contradiction to the notion of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^4\) (I exist therefore
existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance-<including-virtue-as-ontology>). Existence is rather a ‘potency construct of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of human existential potential’ and not ‘a grounded construct for construing existence’ as wrongly implied/attempted with the Heideggerian Dasein notion, as all what ‘grounding’ does is to wrongly elevate the registry-worldview’s/dimension’s reference-of-thought in which such a construct is articulatedly grounded thus contradictorily undermining the possibility for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity by wrongly implying that the said registry-worldview’s/dimension’s reference-of-thought is of absolute ontological-performance-<including-virtue-as-ontology>, whereas it is deepening of human limited-mentation-capacity as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in inducing prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments that allows for prospective relative-ontological-completeness-of-reference-of-thought thus expanding human notion of existence/existential-possibilities. Anecdotally, the prophesying social scientists of their times who insist on the recurrence of the practices of the creed are ‘not stupid’ as they know very well that reference-of-thought– categorical-imperatives/axioms/registry-teleology for meaningfulness-and-teleology are just that with respect to an animal of limited-mentation-capacity beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> who is bound to circularly elicit shortness-of-register-of–meaningfulness-and-teleology on such renewed reference-of-thought– categorical-imperatives/axioms/registry-teleology for meaningfulness-and-teleology and further denaturing them as of the prospective institutionalisation uninstitutionalised-threshold! In
other words and as relevant with all other registry-worldviews/dimensions transcendental implications, base-institutionalisation "meaningfulness-and-teleology" cannot truly be-grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the latter’s "reference-of-thought as of its "reference-of-thought--categorical-imperatives/axioms/registry-teleology" is a sound basis for construing the "meaningfulness-and-teleology" of base-institutionalisation inducing rather a circular-complexification of recurrent-utter-uninstitutionalisation "reference-of-thought as it adopts by mental-reflex an "incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation mental-disposition rather than a "maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation mental-disposition and thus fails to fulfil the requisite referencing/registering/decisioning—of-its- reference-of-thought—rather-as-preconverging-or-dementing--and-decentered-prior-institutionalisation’s—categorical-imperatives/axioms/registry-teleology” and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /nihilistic as of "de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics), which is what allows for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to prospective base-institutionalisation "reference-of-thought for crossgenerational renewal as of prospective relative-ontological-completeness—of—reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-'human<amplituding/formative–epistemicity>totalising~purview-of-construal'; but rather such unground articulation is one rather eliciting prospective metaphoricity as of its implied prospective existential reference. transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implies that as of human <amplituding/formative–epistemicity>totalising—thrownness-in-existence” (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory—de-mentativity to

supererogatory—epistemic-conflatedness and as reflected in transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of conflatedness in avoiding meaningfulness-and-teleology\(^99\) denaturing\(^72\) involved with grounded constitutedness\(^13\) posturing. Operantly, the phenomenological quest for an underlying and superseding knowledge construct, construed here as an enabling construct of <amplituding/formative—epistemicity>totalising—conflicated—meaningfulness-and-teleology—as-of—

notional—deprocrypticism-reflected—historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity—
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ fundamentally grasps that the Derridean critique of centered–epistemic-totalisation as impossible to achieve and postulation instead of decentered-infinite-freeplay is actually a critique arising on the implied assumption of finite human limited-mentation-capacity as of its impossibility as finitely limited to come into the full terms of grasping the full potency of existence/existential-possibilities; but then this author construes that human limited-mentation-capacity is not finite as it deepens as of the possibility of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity enabled as of de-mentation{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) thus involving de-mentative/structural/paradigmatic transformations/shifts of human limited-mentation-capacity "reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ to grasp existence/existential-possibilities, such that as of notional–deprocrypticism or <amplituding/formative>notional–preempting—disjointedness-as-of-"reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^\text{83}\) retrospectively to prospectively, centered-<amplituding/formative–epistemicity>totalising/circumscribing/delineating "meaningfulness-and-teleology\(^\text{99}\) 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\(^\text{71}\)–<including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness ‘of- reference-of-thought as the institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-freeplay in its critique of ‘centered–epistemic-totalisation as of circularity of ‘meaningfulness-

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–epistemic-
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 <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with an ambition for a theory of everything. However, a Derridean decentered-infinite-freeplay is nevertheless critical as a first step for breaking away from a prior centered–epistemic-totalisation of a very same <amplituding/formative–epistemicity>totalising–devolved–purview/as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in relative deficient/flawed ontological-performance - <including-virtue-as-ontology>, and thus by extension with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ which is a given reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness’; and for all practical matters this has been the way Derridean deconstruction has been commonly applied as in effect all our meaningfulness-and-teleology\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-\textsuperscript{99} reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness’ horizon and such a Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates the centered–epistemic-totalisation exercise for the insight of a futural différance as of the latter’s transcendental–epistemic-totalisation that underlies conflatedness in breaking with the philosophical tradition or human knowledge conceptualisation tradition or towards fulfilling the understanding of Being. In this regard talking about the physics example again, such a Derridean freeplay différance is akin to the ‘putting in question exercise’ that surrounds the
cooperation/mutual-complementing-ideas-among-various-physicists leading up to the critical breakthroughs; which then establish such physics centered–epistemic-totalisation schemes as Newtonian physics and later on Theory-of-reativity and Quantum-mechanics, and today with respect to various theoretical efforts with the potential of leading to a physics Theory of Everything. Inherent to futural différance is the notion of \(<\text{amplituding/formative--epistemicity}>\text{totalising--self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\)\textsuperscript{33}, as of beyond-the-consciousness-awareness-teleology \(<\text{in-existential-extrication-as-of-existential-unthought}\)\textsuperscript{6}, construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold\textsuperscript{102} temporal individuations circular undermining of the prospective institutionalisation \<\text{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\textsuperscript{102} reference-of-thought which is in \<\text{amplituding/formative--epistemicity}>\text{totalising--self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} with its ultimate crossgenerational collapsing for the prospective institutionalisation’s \<\text{reference-of-thought}; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social universal-transparency\textsuperscript{103} (\text{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-<shallow-supererogation>-of-mentally-aestheticised-preconverging/dementing-qualia-schema> in constitutedness, and thus a need for a more ontologically-complete mathematical model/axiomatic-construct that as of human limited-mentation-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 <amplituding/formative-epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; and so because human limited-mentation-capacity-deepening induces de-mentatively/structurally/paradigmatically grander human meaningfulness-and-teleology 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<amplituding/formative-epistemicity>totalising-purview-of-construal’. It should be noted thus that an axiomatic-construct is as of an implied correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-human<amplituding/formative-epistemicity>totalising-purview-of-
construal’ or ‘amplituding/formative–epistemicity’ totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, and it supersedes and is defining of logic which is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as reflected with any given explicited axiomatic-construct in the same way that insight/intuition is reflected rather with regards to any given implicited axiomatic-constructs; with an axiomatic-construct such as an idea or a concept or a notion or a theory being any conception as of ‘meaningfulness-and-teleology’ of supposed existential-implications correspondence. That is the traditional knowledge conception articulated as ‘axioms of logic’ is rather vague, with the appropriate articulation being rather ‘logic of axiomatic-construct/ reference-of-thought’, as the axiomatic-construct/ reference-of-thought is the effective human limited-mentation-capacity supposed correspondence relation with existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation=<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> for human-subpotency possibilities for devolving ‘meaningfulness-and-teleology’ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, with increasing ontological-performance ‘<including-virtue-as-ontology> as of human transcendence; even though such a conception as ‘axioms of logic’ could be perceived rather as a meta-conception or more like a technical practicality akin to say the scaffolding of a building! In other words as the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, logic and by extension mathematics imply elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity, 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 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 sublimating-validation/desublimating-invalidated 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 sublimating-validation/desublimating-invalidated 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-invalidated of mathematics as of a ‘very existentially nominal
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as to the mere adequacy of formalised mathematics’ explains on the other hand why the mere introduction of mathematics, statistics and data in domains requiring ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation’ is not construed as sublimating-validation in such domains where such mathematics, statistics and data are rather ‘distracting-from and not-contributing-to’ the inherent domain’s epistemic-conceptions phenomenal/manifest–subpotencies--<in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> given ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation’). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodingers, Bohrs had to elicit the transcendental-enabling/sublimating/supererogatory–de-mentativity of the physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs with mathematics being accessory to the transcendental-enabling/sublimating/supererogatory–de-mentativity. They didn’t just start to develop ‘patterns of mathematical equations’ without the prior insight about the physics domain-of-study and what to strive for, and actually from that ‘physics reality precedence perspective’ got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians just go about constructing ‘mathematical patterns’ as of formalisation without striving to get insight and inspiration from existential-reality as transcendental-enabling/sublimating/supererogatory–de-mentativity; and we can appreciate in this regards how
the human mathematical disposition adjust from a classical reflex with regards to existential phenomena/manifestations that assume a non-classical character like statistical-constructs, quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶. The naivety of logicism lies exactly in this respect of construing formalisation as most of what is supposed to be achieved, and failing to grasp that when it comes to social reality its own transcendental-enabling/sublimating/supererogatory-de-mentativity has to be ‘creatively construed’, and this in many ways explains the frustrated conclusion that will often then arise from such a naïve formalisation perspective that the philosophical exercise is not necessarily transcendental-enabling/sublimating/supererogatory-de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension reference-of-thought-as-of—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-(implicit-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-teleology⁹⁹. 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-teleology⁹⁹ 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 naïvety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’; usually in our case, in a non-transcendental <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that is unconsciously implied as of our positivism—procrypticism registry-worldview/dimension. Insightfully, such a ‘suprastructural logic’ undermines metaphysical notions like good, essence and truth as being naively construed as of a given registry-worldview’s/dimension’s <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of meaningfulness-and-teleology, and in lieu emphasises Being construed as ontology’s-directedness-as-Being which best reflects and captures meaningfulness-and-teleology as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and—
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality

instigated

ontological-contiguity—as-of-the-human-institutionalisation-process

as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism

causality—as-to-projective-totalitative-implications,—for-explicating-ontological-contiguity

Being as of its implied

notional—deprocrypticism’s conflatedness

provides elucidation to such question as: what is the

meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a

non-positivistic society? And invariably the answers will be a vague

causality—as-to-projective-totalitative-implications.—for-explicating-ontological-contiguity

as of each registry-worldview/dimension, and it is rather the emanan insight of the-

Good/understanding/knowledge-reification

pointing to the—ontological-primemovers-totalitative-framework

conceptualisation as of Being-development/ontological-framework-expansion—as-to-depth-of-

ontologising-development-as-infrastructure-of—meaningfulness-and-teleology

that carries the

prospective transcendence-and-sublimity/sublimation/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—as-of-the-human-institutionalisation-process

as base-institutionalisation, universalisation and positivism respectively, and prospectively
deprocrypticism. Being construed as of ontology’s-directedness-as-Being thus enables the

superseding of

<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 ). Further, the fact is that it is rather axiomatic-constructs whether explicit or
apriorising-psychologism and by derivation illogical’ to be insisting on articulating notions of relevance to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs like space-time or quanta in terms of ‘traditional classical mechanics axiomatic-construct’ as of their respectively corresponding relative ontological-contiguity and relative notion-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-veridicality/existential-reality’. Such mutual unintelligibility, with regards to reference-of-thought, speaks of differing ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ of the differing references-of-thought, with the traditional philosophical and knowledge anti-psychologism stance fundamentally grounded on a mix-up about the nature of ‘axioms wrongly construed as elements of logic’ as implied with statements like ‘axioms of logic’ rather than the fact that axiomatic-constructs are ‘ontological wholes of correspondence’ as of supposed correspondence with <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality and thus carry transcendental-enabling/sublimating/supererogatory–de-mentativity implications as of human limited-mentation-capacity-deepening, whereas logic and logical analysis is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and at best yields formalisations grounded on the implied ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ but doesn’t reify meaningfulness-and-teleology as knowledge which can only arise as of the ‘maximalising-recomposuring-for-relative-ontological-completeness’ — unenframed-conceptualisation affirmation/projection/assertion/dueness-validating-
construed as of ontology’s-directedness-as-Being’ is that Being is the conflatedness as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation selectivity inherent in existence that rather skews presence states towards the ‘ontological statistical-exception’ of intemporal-<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 */<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity as of */maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation existentially supersedes 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 soundness-or-ontological-good-faith/authenticity exculpate ourselves to then pretend ours is the registry-worldview/dimension reference-of-thought that is non-transcendable as of our soundness-or-ontological-good-faith/authenticity exculpate ourselves to then pretend ours is the registry-worldview/dimension reference-of-thought that is non-transcendable as of our

<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, when the insight of prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity implications as of deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought avails, and so as the conflatedness upholding prospective coherence/contiguity of ontology’s-directedness-as-Being. This further explains why there is need for corresponding Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology with respect to human technical development, and as with prior technologies future technologies will necessarily imply renewed human self-consciousness which is not by itself a given and needs to be ‘thought through and effectively conceptualised’ with respect to the future implications of human development, nuclear weapons knowledge, electronic communication, artificial intelligence, etc. as ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 ’ is subject to epistemic-decadence as of beyond-the-consciousness-awareness-teleology in-existential-extrication-as-of-existential-unthought. Such ‘ontological statistical-exception’ of intemporality as longness as of ontology’s-directedness-as-Being permeates all existential processes including life itself. This explains why dimensionality-of-sublimating—supererogatory de-
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{/transvalutive-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\textsuperscript{\textlangle amplituding/formative\rangle wooden-language{(imbued—temporal–mere-form/virtualities/dereification\textsuperscript{\textlangle akrasiatic-drag/denatured/preconverging-or-dementing\textrangle narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology\textrangle as of uninstitutionalised-threshold} failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Ultimately, phenomenology is all about grasping the conflatedness\textsuperscript{\textlangle shallow-supererogation\textrangle of ontology’s-directedness-as-Being. Furthermore, just as a transcendental-enabling/sublimating/supererogatory—de-mentativity biological science in relative ontological-contiguity\textsuperscript{\textlangle shallow-supererogation\textrangle 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\textsuperscript{\textlangle shallow-supererogation\textrangle–of-mentally-aestheticised–preconverging/dementing–qualia-schema> on the basis of a naïve conceptual patterning implied as of the common term ‘heredity’; this author likewise is very much critical and averse to such conceptual patterning mental-reflexes imbued in traditional non-
transcendental philosophical and knowledge analysis all too ready to construe and articulate meaningfulness-and-teleology in sophistic/pedantic conceptual patterning terms overlooking transcendental-enabling/sublimating/supererogatory-de-mentativity implications, and failing to fathom that conceptual patterning is no substitute for transcendental-enabling/sublimating/supererogatory-de-mentativity work required for all knowledge notwithstanding setbacks and failures that may be involved, given the reality that human meaningfulness-and-teleology ontological-performance -<including-virtue-as-ontology> arises as an exercise of human limited-mentation-capacity-deepening as of relatively profound and complete axiomatic-constructs/reference-of-thought in ontological-contiguity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or <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 can equally be demonstrated in graphical terms as a problem ‘not along the curve created-by-human-limited-mentation-capacity’ in relative notional-discontiguity/epistemic-discontiguity -<shallow-supererogation-of-mentally-
aestheticised–preconverging/dementing –qualia-schema> of axiomatic-construct but rather a problem arising as of the need for ‘a change of the curve to-be-created-by-deepening-human-limited-mentation-capacity’ in relative ontological-contiguity of axiomatic-construct for grander human meaningfulness-and-teleology ontological-performance—including-virtue-as-ontology>, as of the very same 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
disposition—as-to-psyche-induced-psychologism-of-existential-stake>. That is, as of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, the limited-
mentation-capacity ‘meaningfulness-and-teleology’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’>} involving 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-of-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} preformulating/preframing/premeaningfulness-
<metaphoricity\^\text{\textsuperscript{56}}\text{-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}\textsuperscript{102}

preformulating/preframing/premeaningfulness-
<metaphoricity\^\text{\textsuperscript{56}}\text{-disposition—as-to-psyche-induced-psychologism-of-existential-stake}>’ as of social-stake-contention-or-confliction, –the preclusive-consciousness of \textsuperscript{103}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}\textsuperscript{102}

preformulating/preframing/premeaningfulness-
<metaphoricity\^\text{\textsuperscript{56}}\text{-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}\textsuperscript{102}

preformulating/preframing/premeaningfulness-
<metaphoricity\^\text{\textsuperscript{56}}\text{-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\^\text{\textsuperscript{56}}\text{-disposition—as-to-psyche-induced-psychologism-of-existential-stake}>’ as of social-stake-contention-or-confliction. This repeteness in the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} with
such successive ‘Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) and Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold') 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/paradigmimg—of-meaningfulness’ associated with the successive consciousnesses, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-

induced-psychologism-of-existential-stake’. This overall deneuterising\(^{12}\) conception of transcendental
centered-<amplituding/formative–
epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\(^{9}\)
ontological-performance’-<including-virtue-as-ontology> is reflected notionally as of
notional–deprocrypticism, underlying that the successive registry-worldview's/dimension's
institutionalisations are always about preempting ‘their successive types of disjoinedness-as-of-
reference-of-thought’ up to its theoretical preempting with conceptual
notional–deprocrypticism as preempting—disjoinedness-as-of- reference-of-thought and so as
of successive human limited-mentation-capacity prospective relative-ontological-
completeness’-of- reference-of-thought as of ‘reference-of-thought—devolving-teleological-
de-mentating/structuring/paradigming–of-meaningfulness’ of the successive
institutionalisations. Basically human existential-extrication-as-of-existential-unthought is
operantly construed as ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> as of
the notional–conflatedness\(^{12}\) of notional–deprocrypticism underlying the idiosyncratic, intricate,
compounded and pervasive mimetic dynamism of human conflatedness\(^{7}\) and human
constitutedness\(^{13}\), defining any given registry-worldview’s/dimension’s meaningfulness-and-
teleology\(^{9}\) as of its underlying relative-ontological-incompleteness\(^{7}\) and relative-ontological-
completeness\(^{7}\) ‘reference-of-thought beyond its <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising; with such ‘reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
maximally/most-profoundly/most-completely construed as of metaphysics-of-absence-
(implicated-epistemic-veracity-of– nonpresencing-<perspective–ontological-
normalcy/postconvergence>) insight over presence institutionalisation ‘reference-of-thought as
implying ‘meaningfulness-and-teleology’ is as of a transcendental level of appreciation
beyond an <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\temporal-dispositions thus divulging the
conflatedness\ of existence/existential-possibilities as of prospective institutionalisation
reference-of-thought. Such an existential-extrication-as-of-existential-unthought
phenomenological construal obviously goes ‘beyond our ordinary intradimensional
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag framework of phenomenological
contemplation’ in drawing out the full transcendental implications 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>) from a prospective notional–deprocrypticism perspective as
the full depth 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> ontological-performance\-
<including-virtue-as-ontology>; as it is akin to how we can imagine ‘budding science’ in prior
non-positivism registry-worldviews/dimensions say in the ancient and medieval worlds but
grasping that you really get to systemic scientism rather in a positivism/rational-empiricism
registry-worldview/dimension as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights construed as positivism/rational-empiricism ‘reference-of-
thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’,
reflected as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism. Such a phenomenological
construal as of human <amplituding/formative–epistemicity>totalising~conflated–
meaningfulness-and-teleology/55-as-of-notional–deprocrypticism-reflected-
historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> ontological-performance”-
<including-virtue-as-ontology> thus goes beyond a grounded conceptualisation and rather
involves a psychoanalytic-unshackling construal as it reflects an epistemic-
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> in the sense that the ‘normal intradimensional
mental-reflex’ of representing the uninstitutionalised-threshold 02 of the prior transcended
registry-worldview/dimension as 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
aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’> is overridden to attain full ontological elucidation by the <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> involving the
uninstitutionalised-threshold 02 reflection as preconverging-or-dementing”-and-decentered-
prior-institutionalisation’s– categorical-imperatives/axioms/registry-teleology in lieu of the
nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-
preconverging-or-dementing -narratives) or a-registry-worldview’s-or-dimension’s-ignoring-
of-its-prior-relative-ontological-incompleteness -of- reference-of-thought-as-an-ontologically-
flawed-neuterisation -or-bracketing-or-epoché of <amplituding/formative–
epistemicity> totalising–conflated– meaningfulness-and-teleology -as-of-
notional–deprocrypticism-reflected- historiality/ontological-eventfulness >/ontological-
aesthetic-tracing/<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 for
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation have always led at
the uninstitutionalised-threshold to human limited-mentation-capacity induced beyond-the-
consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>
denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology 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}
thus failing prospective intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation, inherently the issue of human limited-mentation-capacity 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>, is a paramount and permanent one such that the construct of
notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-
meaningfulness-and-teleology-as-of-'nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>⟩ and institutionalised-being-and-craft. For instance, the
successive registry-worldviews/dimensions institutionalisations conceptualisation of
meaningfulness-and-teleology have arisen as secondnatured constructs that have substituted
for their uninstitutionalised-threshold free-for-all <amplituding/formative> wooden-
language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology-as-of-'nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>⟩ framework, such that many a subject matter domain like
the heavens, forces of nature, material nature, social laws, etc. are now effectively construed
socially as of institutional and formal deferential-formalisation-transference as abstract
intemporal/ontological-driven conceptualisation as of respectively formal religion, formal
science, legal system, etc. voiding free-for-all construals as of temporal social-aggregation-
enabling teleological dispositions as of respectively animistic dispositions, alchemic and
essesnces-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-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor, anthropologists are very much aware
that the social diffusion of new transcendental-enabling/sublimating/supererogatory–de-
mentativity practices into a given society are more likely to be adopted as of the society’s
institutional and formal percolation-channelling-<in-deferential-formalisation-transference>
framework than as of an dimensionality-of-sublimating—
<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> ‘direct convincing’ at individuals-level underlying deferring to
in institutional and formal \textit{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 \textit{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-syncertising/circularity/interiorising/akrasiatic-drag of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness-of-reference-of-thought conflatedness which will be unintelligible to the prior value construct, such that it is only a sense of intemporal consummation that drives transcendental dispositions as it is paradoxical to expect that what is in need for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity acts as transcended, as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is inevitably and so across all registry-worldviews/dimensions a state of paradoxical conflictedness as more profoundly involving a crossgenerational \textit{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 \textit{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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ of ‘meaningfulness-and-teleology’ with regards to perceived social-stake-contention-or-confliction; and it is this element that enables all human societies to have a minimal opening/overture/receptivity to each other, including at the very extreme between an industrial age society and a hunter-gatherer society. Without such a de-mentative/structural/paradigmatic ‘self-referencing and syncretising-effecting construed as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag human nature’, both internal social transformation however lethargic and cultural diffusion will be basically impossible, and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag induced transformation arises because human perceived social-stake-contention-or-confliction drifts within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities. In this regard, the rapid transformation implications of cultural diffusion arise because it makes relatively immediately available to individuals and social groups a comprehensive set of options however limited the nature and speed of their adoption. This syncretising-effecting mechanism ultimately explains why crossgenerational transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occurs notwithstanding a seemingly self-referencing centered–epistemic-totalisation-facticity of ‘meaningfulness-and-teleology’ within a given social-setup in the immediate-and-short-term. transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective
relative-ontological-completeness\textsuperscript{17} of reference-of-thought occurs because de-
mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of
intemporal-as-ontological nature as of longness-of-register-of\textsuperscript{17} meaningfulness-and-teleology\textsuperscript{19} given their supposedly coherent ontological-commitment\textsuperscript{17} as of more profound ontological-
primemovers-totalitative-framework\textsuperscript{22} 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\textsuperscript{2}, as re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking\textsuperscript{17} \textquoteleft-projective-insights\textquoteright/epistemic-projection-in-conflatedness\textsuperscript{17} \textquoteleft-of-
notional-deprocrypticism-prospective-sublimation)\textsuperscript{17}, 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\textsuperscript{15} nature or poor
universal projection. However, such a conception of supposedly coherent ontological-
commitment\textsuperscript{17} is not actively contemplated socially but occurs latently and passively with any
given registry-worldview\textquoteright s/dimension\textquoteright s institutionalisation meaningfulness-and-teleology\textsuperscript{17} as
its inherent social-dispositions and mental-dispositions are rather as of beyond-the-
consciousness-awareness-teleology\textsuperscript{15} 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\textsuperscript{19} social-dispositions and mental-dispositions of suboptimal
ontological implications for social-functioning-and-accordance—as-of-social-stake-contention-
or-confliction, every social-setup as a conventional-construct can only be held together in the
long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s reference-of-thought– categorical-imperatives/axioms/registry-teleology with regards to meeting a basic level of individuals and social existential-possibilities expectations. It may thus seem from within just one human generation perspective that the underlying human metaphoricity for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather marginal especially when not associated with any external cultural diffusion. However, human metaphoricity as of cultural transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the relative universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} about such metaphoricity instigative reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation direct, indirect and/or devolving implications. The fact that individuals in a social-setup are already involved internally however restricted in its very own reinvention/circumventing/adaptation in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities and is thus of a minimal opening/overture/receptivity to internal and external metaphoricity, also critically speaks to the fact that any social-setup is only able to hold together because of supposedly coherent ontological-commitment that is subject to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness validatory ontological-primemovers-totalitative-framework. As of its circularity, the lack or poorer cause-and-effect determinism of any such supposedly coherent ontological-commitment threshold of a social-setup meaningfulness-and-teleology allows for the possibility for prospective metaphoricity to
reconstrue-and-redefine the social-setup ‘meaningfulness-and-teleology’. Such prospective metaphoricity possibility cannot be preempted because even the social-setup conventioning in its functional operation of ‘meaningfulness-and-teleology’ needs this supposedly coherent ontological-commitment in other to affirm itself over any spontaneously arising disruptive ‘meaningfulness-and-teleology’ that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity in one way or the other when such spontaneously arising disruptive ‘meaningfulness-and-teleology’ is not of poorer but rather of a superseding ontological-primemovers-totalitative-framework

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity as of the social-setup given supposedly coherent ontological-commitment. We can consider in this regard that an animistic non-positivistic or medieval non-positivistic social-setup will certainly imply a supposedly coherent ontological-commitment respectively as of superstitious spiritualism ‘meaningfulness-and-teleology’ or scholasticism pedantic dogmatism ‘meaningfulness-and-teleology’, as of the given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension as of superstitious spiritualism or scholasticism pedantic dogmatism. It is exactly this ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ that equally makes available the possibility for prospective metaphoricity to demonstrably undermine the implied supposedly coherent ontological-commitment of such prior social-setups registry-worldview/dimension ‘meaningfulness-and-teleology’, and so as of the prospectively induced ontological-primemovers-totalitative-framework superseding ‘meaningfulness-and-teleology’ as from existence-potency~sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-
of-amplituding/formative–epistemicity-totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness epistemic/notional–projective-perspective of relative-ontological-completeness -of-reference-of-thought by way of ontological-primemovers-totalitative-framework such as with prospective positivism/rational-empiricism ‘meaningfulness-and-teleology’. However, given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphoricity and by that token elicit sophistic/pedantic inclinations to such prospective metaphoricity ‘meaningfulness-and-teleology’. Further any such prospective metaphoricity ultimately takes hold rather as of within the social deferential-formalisation-transference framework wherein it is driven by a sense of positive-opportunism as of particular and general social interest. That said, a social-setup is ever always ‘existentially invested’ to a given registry-worldview/dimension and the fact of greater existential-contextualising-contiguity knowledge-reification from prospective metaphoricity which may involve undermining such ‘existentially invested’ registry-worldview/dimension in its amplituding/formative-wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-ofmeaningfulness-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/akrasiatic-drag to dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming–notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-

Ultimately, prospective metaphoricity\(^6\) in a reflection of the individual-as-receptable-of-temporal-to-intemporal-individuations realistically implies that it is rather fundamentally a
question of grasping the mechanism that tips the balance towards human intemporality/longness and subsequent prospective institutionalisation which is ontologically sufficient for prospective ontological-effectiveness, rather than a naïve engagement as if the human is all-essentially intemporal-as-of-an-absolute-ontological-commitment-disposition. More critically, such a conception of prospective metaphoricity cognisant of the decisiveness of deferential-formalisation-transference for institutionalisation and thus subsequent social percolation-channelling-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 de-mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval establishment pedantic disposition as of the implications of ideas undermining medieval dogma as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-discontiguity<shallow-supererogation>-of-mentally-aestheticised–preconverging/dementing–qualia-schema> with their prospectively implied metaphoricity<qualia-schema>; 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<reference-of-thought warranting their unaffirmation/deprojection/de-assertion/dueness-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


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notions/articulations/virtue’, and transcendentally-complemented by ‘human ontological-faith-
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/of-epistemic-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
<amplituding/formative–epistemicity>totalising–thrownness-in-existence
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and onto, that
together effectively make human transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity and the ontological-contiguity—of-the-human-institutionalisation-process
possible given that it immanently enables the possibility of successive human prospective
relative-ontological-completeness/of reference-of-thought as of the successive registry-
worldviews/dimensions institutionalisations. In other words, it is human ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-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 totalising-formative−epistemicity totalising−self-referencing-syncretising/circularity/interiorising/akrasiatic-drag misconstrual as of constitutedness.

performance\textsuperscript{1} -\textsuperscript{<including-virtue-as-ontology>} is equally vouched by transcendentally-complementing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality at its given uninstitutionalised-threshold\textsuperscript{1}, as its own reference-of-thought--categorical-imperatives/axioms/registry-teleology\textsuperscript{9} can also be denaturing as of beyond-the-consciousness-awareness-teleology\textsuperscript{6} -\textsuperscript{<in-existential-extrication-as-of-existential-unthought>\textsuperscript{1}} as of their \textsuperscript{amplituding/formative} wooden-language–\textsuperscript{imbu...form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing}–narratives–of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}. The overall implication here as implied by historiality/ontological-eventfulness/ontological-aesthetic-tracing-\textsuperscript{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’} is that only a contextual ontologically contiguous transitioning construal of meaningfulness-and-teleology\textsuperscript{1} as reflected as of the conflatedness of notional-deprocrypticism can reveal-the-ontological-veridicality of such inherent systemic beyond-the-consciousness-awareness-teleology\textsuperscript{6} -\textsuperscript{<in-existential-extrication-as-of-existential-unthought>\textsuperscript{1}} perversion-and-derived- perversion-of- reference-of-thought-\textsuperscript{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} associated with every institutionalisation in prior relative-ontological-incompleteness–of-reference-of-thought since it ultimately depends on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to transcendentally-complement its reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} at its uninstitutionalised-threshold\textsuperscript{1} for upholding intemporality-as-of-ontology that reflects the ‘inherent centered–epistemic-totalisation-as-existence’. Hence the notional–deprocrypticism registry-worldview/dimension institutionalisation as notionally construed as in full fulfilment of transcendentally-
institutionalisation; as the former is in reality denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology beyond-the-consciousness-awareness-teleology in existential-extrication-as-of-existential-unthought while the latter is upholding reference-of-thought–categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Actually such an ordinary mental-reflex of a ‘neuter framework of reference-of-thought putting the 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
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\(^{(2)}\)-\(<\text{in-existential-extrication-as-of-existential-unthought}>\) ‘emphasising exclusively that it is the construal of human temporality \(-\text{to-intemporal}^{\text{3}}\) limited-mentation-capacity transversal-and-cumulative-implications’ that accounts for ontologically-veridical human character-and-social-formation-dynamics as of both uninstitutionalised-threshold\(^{(2)}\) representation and prospective-institutionalisation representation. Such a storied-construct/ontologically-valid-narration is ultimately articulated rather as of the implications of the failing to uphold Being as of the temporal-to-intemporal transversality-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\(^{(1,2)}\) of human limited-mentation-capacity in temporal constitutedness\(^{12}\) mental-reflexes at presence \(^{53}\) reference-of-thought, and so reflected by the implied intemporal conflatedness\(^{12}\) of phenomenological transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of notional-deprocrypticism. We can appreciate the metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-\(<\text{perspective-ontological-normalcy/postconvergence}>\)) insight about such a deneuterising\(^{6}\) storied-construct/ontologically-valid-narration from the fact that a non-positivism/medievalism or animistic social-setup is ‘not committed in a \(<\text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiotic-drag}>\)’ to positivistic/rational-empiricism \(^{55}\) meaningness-and-teleology with regards to occurrences and incidents best explained and dealt with by such positivistic meaningness as of the latter’s prospective relative-ontological-completeness\(^{87}\)-of-reference-of-thought. As such non-positivism/medievalism or animistic social-setup ‘will not be self-effacing as of its ontologically-flawed \(<\text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-}$$

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eventfulness</sup> of conflatedness as of notional-deprocrypticism. It is most critical because at any registry-worldview/dimension, human self-consciousness is a mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a-meaningfulness-and-teleology-that-is-intemporal while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold and-its-assorted-and-conjugated-temporal-meaningfulness-and-teleology such that transcendence-and-sublimity/sublimation/meaningfulness-and-teleology—that-is-transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is always perceived as unnatural when mental-reflex as it overlooks human uninstitutionalised-threshold points to the reality that the implied prior institutionalisation ‘projected reflex of entailing-meaningfulness-and-teleology’ while a social psychological reference is actually not ontologically-verbatim as of human practical reality given lack of social-universal-transparency-{transparency-of-totalising-entailing-as-to-entailing-meaningfulness-and-teleology}—postconverging/dialectical-thinking—apriorising-psychologism for meaningfulness-and-teleology while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social-universal-transparency—(transparency-of-totalising-entailing-as-to-entailing-meaningfulness-and-teleology). Such that with regards to social-stake-contention-or-confliction possibilities the social psychological reference as of wrongly implied prior institutionalisation ‘projected reflex of entailing-meaningfulness-and-teleology’
ontological-completeness

the notional-deprocrypticism registry-worldview/dimension institutionalisation as of its implied notional-deprocrypticism. Overall, the fact is that given that what is most relevant to the individual is the practicality as of their ‘rationalising threads of part-conviction-as-to-profound-supererogation—or—part—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ perception-and-relation to ‘meaningfulness-and-teleology’ over just abstract universal propositions, when it comes to social-stake-contention-or-confliction social-functioning-and-accordance constraints such temporal part-conviction-as-to-profound-supererogation—or—part—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation mental-dispositions tend to be ultimately translated decisively onto issues of public repercussions like corruption, mismanagement, nepotism, etc. It is very much naïve to imagine that as of such uninstitutionalised-threshold as of Being/ontological-framework-expansion underdevelopment, individuals in positions of social-stake-contention-or-confliction with respect to upholding/failing probity will simply adhere, at the exclusion of engrained-habits-and-mental-dispositions, to mere propositions of probity rather than in the face of weak-institutional-constraints-and-penalties to perceive such universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology –<in-existential-extrication-as-of-existential-unthought> is the effective and credible deneuterising enabling articulation that grasps such an ontologically flawed mental-reflex that recurrently permeates consciously and unconsciously human phenomenological mentation, as it ‘credibly’ grasps-and-accounts-for, without resorting to any neuterising, the full and complete possibilities of human mental-dispositions as of the exclusive dynamics of human limited-mentation-capacity across all registry-worldviews/dimensions involving the conjugation of the intemporal/longness-of-register-of—meaningfulness-and-teleology individuation and temporal/shortness-of-register-of—meaningfulness-and-teleology individuations of postlogism.
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of ‘reference-of-thought–devolving ontological-performance’ –
<including-virtue-as-ontology>. Ultimately, the notion of beyond-the-consciousness-
awareness-teleology –<in-existential-extrication-as-of-existential-unthought> given its
psychoanalytic-unshackling as of prospective deprocrypticism transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, points to a self-consciousness that should
rather come to terms with the reality of human limited-mentation-capacity dynamics as of
temporal-to-intemporal mental-dispositions resolved beyond just the notion of ‘reference-of-
thought–categorical-imperatives/axioms/registry-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-
tonologising-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 temporality mental-dispositions as of beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation’s uninstitutionalised-threshold in temporal/shortness-of-register-of– meaningfulness-and-teleology terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the ‘knowledge inventing’ and its organic preservation. Thus the ontological-contiguity—of-the-human-institutionalisation-process arises exactly to ensure deferential-formalisation-transference secondnaturizing of knowledge as of organic-knowledge comprehensiveness. The following is enlightening in this regard. (For what it takes to get a medieval as non-positivistic mindset/ reference-of-thought into a positivistic mindset/ reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism’ is in a state of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism / perversion-of- reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (as accusation of witchcraft) is not to be construed naively as an adequate
basis for a new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting—conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking—apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments potentially arising from such a non-positivism/medievalism worldview as of the ‘local community dynamism of individual interests involved’ that endemises and enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring transforming of the non-positivism/medievalism mindset/reference-of-thought into a positivistic mindset/reference-of-thought that is ontologically-speaking to be construed as the de-mentative/structural/paradigmatic resolution of the vices-and-impediments arising from a non-positivism/medievalism worldview with respect to such notions-and-accusations-of-sorcery. The same applies with respect to our positivism–procrypticism worldview and futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional–deprocrypticism worldview. We can appreciate such metaphysics-of-absence-(implicitized-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-existentia—induced intemporal-testedness behind the ‘inventing of the base-institutionalisation culturally
value reference inherently undermines the pertinence of any other supposed knowledge value reference, like a mystical knowledge construal, of the very same physics <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, such that their inherent contrast disambiguates what is of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology from what is of Being underdevelopment. But then this ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ is just one aspect of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as its mere effecting possibilities of knowledge however effective do not exist in a vacuum but rather within the ‘detached, contemplative and blurry human social-construct of knowledge’ which is the complementary background for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology; as we can appreciate that despite the positivistic inclinations of the Copernicuses, the Galileos and the Newtons, the scientific advances that ultimately took hold arose because those budding scientists had a sense that the very ‘detached, contemplative and blurry human social-construct of knowledge’ background had to be superseded as of its scholasticism and mysticism underlying knowledge background for a positivism/rational-empiricism knowledge background to take hold as transcendental-enabling/sublimating/supererogatory–de-mentativity not only to science but transcendental-enabling/sublimating/supererogatory–de-mentativity as well to the open society equally required for the sound functioning of science. It is this dynamic relationship as of ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and ‘detached, contemplative and blurry human social-construct of knowledge’ that is behind Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
positivistic scientific and knowledge fields, the knowledge agents weren’t naïve to imply that the ‘normal social temporal-to-intemporal mental-dispositions as of’

undermining of the intemporal-projection of their specific knowledge/science, as they contribute in overall Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. The point here is that at uninstitutionalised-threshold the idea of ‘equal opinionatedness’ doesn’t apply by the mere fact that knowledge of intrinsic-reality itself doesn’t arise by

but
rather ontological-pertinence, and the point in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{\textcopyright } 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 \textsuperscript{'}-with-regards-to-
prospective-apriorising-implications>\textsuperscript{\textcopyright }, 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-prime-movers-totalitative-framework'-overriding-social-
equality-for-the-sake-of-individual-and-social-emancipation-as-of-efficient-ontological-
performance'-\langle\text{including-virtue-as-ontology}\rangle'-implications. The implication of this dilemma is
the reality that society is always subpar to a knowledge social determination as well as subpar
to a sovereignty social determination. This dilemma is unavoidable by the very implications of
a society: every social-setup as a conventional-construct can only be held together in the long-
term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of
minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said
institutionalisation-level’s \textsuperscript{'}reference-of-thought–categorical-imperatives/axioms/registry-
teleology\textsuperscript{’},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-teleology\textsuperscript{’} with regards to meeting a basic level of individuals and social existential-
possibilities expectations; such that the notions of knowledge and sovereignty can only be
‘socially effective’ within this articulated framework as enabled by ‘social universal-
transparency\textsuperscript{\textcopyright }-(transparency-of-totalising-entailing, as-to-entailing,<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness \textsuperscript{\textcopyright }). This articulation can be
elucidated more explicitly in cases of cultural diffusion between societies of differing institutionalisation level as such cultural diffusion isn’t by a simplistic institutionalisation knowledge-level transference, but involves a mutual sense of sovereign selectivity and recognition among the societies, however the drive for cultural diffusion; thus allowing for ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness’-of-’reference-of-thought accommodation. This is equally the knowledge and sovereignty dynamics that prevails within any given society. Thus, knowledge can effectively and efficiently be pushed forward but rather through an exercise of increasing ‘social
knowledge as a grounded construct but as well an understanding of how such knowledge is instigated in society as part and parcel of the knowledge construed as organic-knowledge; given that the social-construct-as-society is not necessarily of immediate receptivity and is of a suboptimal disposition to such transcendental-enabling/sublimating/supererogatory-de-mentativity implications that are not priorly as of grounded constructs of knowledge. This will explain why the mere articulation of positivism/rational-empiricism “meaningfulness-and-teleology” constructs of knowledge wasn’t enough in undermining medieval mental-dispositions, and the persistent initiatives of the Copernicuses, Galileos, Rousseaux, Diderots, etc., were not vague actions but informed by an intuition about the nature of human society and how it develops given the inherently untransformable human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatedness—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-
reference-of-thought and introducing the prospective ontological-contiguity/reference-of-thought as of the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’. Consider in this
regard, that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as
of prospective ontological-contiguity is more than just a reification gesturing of its very own
axiomatic-construct affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuring-instrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> but extends to encompass a de-assertion/preconverging-or-
dementing–apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-as-to-
preconverging-or-dementing—apriorising-psychologism> of ‘traditional classical mechanics
axiomatic-construct’, at the threshold where it supersedes ‘traditional classical mechanics
axiomatic-construct’, as being of notional-discontiguity/epistemic-discontiguity/of-mentally-aestheticised–preconverging/dementing–qualia-schema> when
analysed as of ‘traditional classical mechanics axiomatic-construct’, and so with regards to ‘the
The ontological veridicality here is that such ‘double-gesture reification’ as the prospective
axiomatic affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuring-instrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—
apriorising-psychologism> together with the prior axiomatic de-assertion/preconverging-or-dementing—apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing—apriorising-psychologism>’ implied as of the nonpresencing-perspective-ontological-normalcy/postconvergence> induced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is not to be construed as an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity of the superseded presencing—absolutising-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 deprecrypticism—or-preempting—disjointedness-as-of reference-of-thought implies a transcending reification gesturing that not only affirms notional–deprecrypticism prospective registry-worldview/dimension but in that affirmation/projection/assertion/dueness-validating—
logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking-apriorising-psychologism as of its ontological-completeness-of-reference-of-thought de-asserts/dements our positivism–procrypticism registry-worldview/dimension, this will elicit an existential and emotional involvement that will rather convert into a circular neuterisation of notional–deprocrypticism by a mental-complex avoiding such emotional discomfort and sense of existential ego undermining as is the case with all destructuring-threshold-(uninstitutionalised-threshold/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–firstnaturedness—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 positivistic/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
ontologically-flawed predisposition in circularly striving to reassert the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event’-as-prospective-ontology-origination’ is fundamentally due to the de-mentative/structural/paradigmatic lifetime ‘mental and existential investment’ in the former, such that by and large it is mostly a crossgenerational transcendence-and-sublimity/sublimation/supererogatory-de-mentativity that fully brings about the adaptation of the induced ‘transcendental-reasoning-of-event’-as-prospective-ontology-origination’ as the ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a temporal/shortness-of-register-of-meaningfulness-and-teleology ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology
<in-existential-extrication-as-of-existential-unthought> 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
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-
attitude/mental-disposition/care–and–episteme'; and so, whether such a framework is a
reference-of-thought as of overall construal-as-existence/existential-possibilities, or within a
reference-of-thought like a social projection <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\textsuperscript{9}-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{7} as when we publicly
pretend to act otherwise by subscribing to the interpretation within such a social-setup. As
construed within a given reference-of-thought, say in our positivism/rational-empiricism
reference-of-thought we can further have the conception of the physics or biology or law or
literature or even just entrepreneur or accountant or technician specific attitude/mental-
disposition/care–and–episteme, and further at the individual level as of changing
attitude/mental-disposition/care–and–episteme with living-as-of-human-personality-
developing. attitude/mental-disposition/care–and–episteme as so-construed is critical
fundamentally because the notionally inherent human capacity for aetiologisation/ontological-
escalation is directly associated with ‘attitude/mental-disposition/care–and–episteme as
dispensing-with-immediacy-for-relative-ontological-completeness -by-
reification/contemplative-distension (as of human self-surpassing—existentialism-form-
factor,-in-overcoming–‘notionally–collateralising-beholdening-protohumanity’-to–’attain-
sublimating-humanity’-as-to-existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness\textsuperscript{12} to supersede human temporality\textsuperscript{9}/shortness\textsuperscript{12}<amplituding/formative> wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—\textsuperscript{12} 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\textsuperscript{9}/contemplative-distension\textsuperscript{5} 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\textsuperscript{9}/contemplative-distension\textsuperscript{5} 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\textsuperscript{9}/contemplative-distension\textsuperscript{5} 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\textsuperscript{9}/contemplative-distension\textsuperscript{5} 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-

reification\textsuperscript{8}/contemplative-distension\textsuperscript{9} as of a child’s living-as-of-human-personality-developing, the child’s poorly developed attitude/mental-disposition/care–and–episteme will poorly face optimum living of adult life or where such was the case about all human children then the human species will be no more culturally unique than any other animal. Again, as of human social-projection-institutional-orientations we know that subject-matter, trades and bureaucratic expertise come with a requisite implied attitude/mental-disposition/care–and–episteme in detachment from <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– ’meaningfulness-and-teleology -as-of-’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as we know that, everything being equal legitimately, it is the professional electrician as of its assumed-and-unflinching professionally-institutionalised-as-dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension\textsuperscript{8} attitude/mental-disposition/care–and–episteme\textsuperscript{5} whose workmanship is guaranteed to produce the best and safe outcome for electrical installations; and so dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{8}-by-reification\textsuperscript{8} /contemplative-distension\textsuperscript{8} as of <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– ’meaningfulness-and-teleology\textsuperscript{8}-as-of-’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} dispositions thus expanding human needs and desires possibilities. Likewise, the dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension\textsuperscript{8} ‘assumed-and-unflinching transversality–of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{101} of a relative-ontologically-veridical attitude/mental-disposition/care–and–episteme\textsuperscript{5} as of its prospective relative-ontological-completeness\textsuperscript{9}-of- reference-of-thought over a relative-ontologically-flawed attitude/mental-disposition/care–and–episteme\textsuperscript{5} is implied for prospective reference-of-
meaningfulness-and-teleology\textsuperscript{99} attitude/mental-disposition/care–and–episteme\textsuperscript{100} cannot be contemplated as of secondnatured institutionalisation living-as-of-human-personality-
developing and social-projection-institutional-orientations attitude/mental-disposition/care–
and–episteme in ‘existential-extrication-as-of-existential-unthought’ which de-
mentatively/structurally/paradigmatically ‘do not project beyond’ reference-of-thought as of
prospective relative-ontological-completeness\textsuperscript{101}–of–reference-of-thought’ to grasp prospective
existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as–
of–amplituding/formative–epistemicity–totalising–renewing–realisation/re-perception/re-
thought–in–supererogatory–epistemic-conflatedness\textsuperscript{102} relative-ontological-completeness\textsuperscript{103} of
apriorising/axiomatising/referencing. Thus with regards to Being-development/ontological-
meaningfulness-and-teleology\textsuperscript{99}, overall it is the underlying intemporality\textsuperscript{104}–or-longness-of-
register–of–meaningfulness-and-teleology\textsuperscript{99} attitude/mental-disposition/care–and–episteme of
successive institutionalisations as associated with the intemporal-as-conviction-as-to-profound-
supererogation\textsuperscript{105} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{106},
for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-
teleology\textsuperscript{99}, rather than temporal threshold–of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation—preconverging/dementing\textsuperscript{107}–apriorising-psychologism denaturing\textsuperscript{108}
of the same reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{106}, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99},
that are responsible for the underlying ontological-normalcy/postconvergence epistemic
perspective in nonextricatory-existential-preempting–of–existential-unthought behind the
ontological-contiguity\textsuperscript{109}–of–the–human–institutionalisation-process\textsuperscript{110}; and so construed as of an
abstract notion of perpetual/eternising preservation of Being, and so beyond
temporality /shortness existential-extrication-as-of-existential-unthought lack of the projecting 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 \[5\] meaningfulness-and-teleology\[99\] ‘with little sense of coherence as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\[7\] meaningfulness-and-teleology\[99\]’, and thus the latter cannot unlike the former be the framework for aetiologisation/ontological-escalation as of \[10\] universal implications, and particularly so as of the ‘naivety of eliciting mutual temporality’/shortness as intemporality /longness or eliciting of \(<amplituding/formative>\) wooden-language-(imbued—averaging-of-thought-\(<as-to-leveling/ressentiment/closed-construct-of–\) meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications\(>\)’. This notion of fulfilling a given prospective institutionalisation’s requisite attitude/mental-disposition/care–and–episteme underlies the very idea of intellectual-and-moral-inequivalence/non-correspondence as well as dialogical inequivalence/non-correspondence; as where one party does fulfils the attitude/mental-disposition/care–and–episteme of a given institutionalisation’s \(5\) reference-of-thought as of prospective relative-ontological-completeness\(5\)-of-axiomatic-construct-or-\(5\) reference-of-thought and thus its corresponding \(5\) meaningfulness-and-teleology\(5\), and the other doesn’t as of prior relative-ontological-incompleteness\(8\). 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\(5\), 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\(5\), 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\(^7\) 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\(^9\) while averting its denaturing\(^5\) by wrongly implying notional-contiguity/epistemic-contiguity\(\)\(\) in profound-supererogation of mentally-aestheticised–postconverging/dialectical-thinking -qualia-schema> with scholasticism. But rather implying notional-discontiguity/epistemic-discontiguity\(\)\(\) in shallow-supererogation of mentally-aestheticised–preconverging/dementing –qualia-schema> given the latter’s flawed de-mentating/structuring/paradigming as of prior relative-ontological-incompleteness 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/de-mentativity above the mortals that are humans, and that the exercise of knowledge construction is rather an interhuman transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing \(\) exercise in search for the validation of the ‘superior party that is intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework\(\)\(\), and so beyond institutional-being-and-craft and social-aggregation-enabling wooden-language\(\)\(\) imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\(\)\(\) as-of–nondescript/ignorable–void-with-regards-to-prospective-apriorising-implications\). Where
these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology\textsuperscript{99} 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\textsuperscript{99} prior relative-ontological-incompleteness\textsuperscript{83} 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 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-totalitativa-framework being the critically fundamental determining arbiter of what will prospectively pass for knowledge rather than the naivety of logical-congruence of dialogical-equivalence at any such uninstitutionalised-threshold; as fundamentally the issues faced by the Descartes, Galileos, Diderots, etc. as of ‘budding-positivism/rational-empiricism attitude/mental-disposition/care–and–episteme’ are de-mentatively/structurally/paradigmatically fundamentally inevitable as of their articulation within a non-positivism/medievalism scholasticism context. This is the case since at a registry-worldview’s/dimension’s uninstitutionalised-threshold, such a framework of logical-congruence of dialogical-equivalence is de-mentatively/structurally/paradigmatically superseded, in the sense that every institutionalisation say for instance scholasticism scholarship has its ‘genuine intellectual engagement framework’ as of its underlying attitude/mental-disposition/care–and–episteme reference-of-thought supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, but then at its uninstitutionalised-threshold (as implied from prospective positivism/rational-empiricism attitude/mental-disposition/care–and–episteme reference-of-thought supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ) scholasticism and positivism are rather in transversality-of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’; as so reflected in their mutually beyond-the-consciousness-awareness-teleology<-in-existential-extrication-as-of-existential-unthought>. This is equally reflected with regards to the prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity implying knowledge proponents, as the very notion of implying a prospective transcendental conceptualisation as of organic-knowledge is one that undervalues the ‘presencing—absolutising-identitive-constitutedness’ attitude/mental-disposition/care—and—episteme’ as of its social-stake-contention-or-confliction while the very notion of perceiving highly the ‘meaningfulness-and-teleology’ within a prior institutionalisation framework is one that is necessarily apprehensive and 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 ‘meaningfulness-and-teleology’ 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 notional—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
existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faith rather advancing such an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contentions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or impertinent as of concurrent ontological-prime movers-totalitative-framework, rather as of its commitment to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation that in many ways could just as well validate <amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications> and untransvaluated–temporal-intemporality attitude/mental-disposition/care— and—episteme and their social contentions. As in effect, such ontological-bad-faith/inauthenticity scepticism fails to act as a ‘knowledge-growth-mechanism with regards to the perpetuation of knowledge coherence and pertinence’ as is the case with genuine intellectual scepticism, but is rather geared towards a dogmatic mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation that usurps the very notion of scepticism in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation, and so as of the naïve implication that proceduralism is the substitute for existence/intrinsic-reality/ontological-veridicality as transcendental-enabling/sublimating/supererogatory—de-mentativity. This poor scepticism attitude/mental-disposition/care—and—episteme usurping the pre-established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-
effectiveness’, has existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) implications as of the forestalling of prospective ‘concurrent ontological-primemovers-totalitative-framework’ upholding of the primacy of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, and so over mere ‘interhuman negotiating or agreeableness’; as this subsequently undermines intemporal knowledge deferential-formalisation-transference behind the secondnaturung for prospective institutionalisation. Rather the attitude/mental-disposition/care–and–episteme of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-completeness of human meaningfulness-and-teleolgy, given human limited-mentation-capacity-deepening. Such a genuine intellectual scepticism construes of knowledge by its given <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality in terms–as-of-axiomatic-construct of the competing contending construals elicited relative credibility and relative scepticism as of prospective relative-ontological-completeness, 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’<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity’ and non-comprehensiveness, that rather allow for selectivity, incompleteness and perfidy passing for genuine intellectual scepticism. Effectively while genuine intellectual transformation involves dispensing-with-immediacy–for-relative-ontological-completeness–by-reification /contemplative-distension
a perfidious ontological-bad-faith/inauthenticity\(^3\) scepticism involves eliciting a sense of immediacy and temporality /shortness as of \(<\text{amplituding/formative}>\) wooden-language-

(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—

meaningfulness-and-teleology\(^2\) as-of-‘nondescript/ignorable—void ’—with-regards-to-

prospective-apriorising-implications>) and untransvaluated—temporal-intemporality\(^{51}\) social-chainism as ‘developed thought’, thus deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness\(^7\)-by-reification /contemplative-distension\(^{26}\) intemporal detachment/backstep for transcendence-and-sublimity/sublimation/supererogatory—de-
mamentativity. In this latter respect, and for the possibility of prospective social transcendence-

and-sublimity/sublimation/supererogatory—de-mamentativity and emancipation, social practices at any given period as ‘becoming constructs’ are not inherently ontologically sacrosanct by the fact that these are the outcome of preceding prospective relative-ontological-completeness\(^1\) as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness\(^7\)-by-reification /contemplative-distension\(^{26}\), and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-institutionalisation social practices as of prospective relative-ontological-completeness\(^7\). ontological-bad-faith/inauthenticity\(^3\) ad-hoc pretences extolling social practices as of \(^7\) presencing—absolutising-identitive-constitutedness\(^3\) but of a poor conception outside the prospective relative-ontological-completeness\(^7\) behind such social practices ‘inventing’ as-of-prior-institutionalisation and so-implied as of Being-development/ontological-framework-expansion—<as-to-depth-of-ontologising-development-as-

infrastructure-of—\(^{55}\) meaningfulness-and-teleology\(^9\), are but denaturing\(^1\) and down the line equally undermines prospective relative-ontological-completeness\(^7\) for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity\(^3\) ad-hoc pretences extolling social practices as of \(^7\) presencing—absolutising-identitive-constitutedness\(^3\) are of the same notional-contiguity/epistemic-contiguity\(^6\)—<profound-supererogation—of—
mentally-aestheticised-postconverging/dialectical-thinking

–qualia-schema> kind that bathe in

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

leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology”–as-of–

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

untransvaluated–temporal-intemporality social-chainism that implied as much about extolling

social practices “presencing—absolutising-identitive-constitutedness of existential-

extrication-as-ofexistential-unthought reasoning-from-results/afterthought attitude/mental-

disposition/care–and–episteme of recurrent-utter-uninstitutionalisation, base-

institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and
today’s positivism–procrypticism, with little prospect/opening for prospective transcendence-

and-sublimity/sublimation/supererogatory de-mentativity. Essentially and constructively, all

intellectualism as of their intemporal job description as emancipative is to relay in

uninhibited/decomplexified terms–as-of-axiomatic-construct the blunt reality of the social as

this is the very attitude/mental-disposition/care–and–episteme that empowers prospective

social emancipation however socially inconvenient it may sound; and so beyond habituated

<amplituding-formative–epistemicity>totalising–self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag”. The fact that many that are institutionally

anchored may speak otherwise or naively against such a stance doesn’t diminish in any way the

‘natural appropriateness’ of such a job description as of human

intemporal/ontological/social/species/universal/transcendental/maximalising-

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

mentating/structuring/paradigming, but rather speaks of a poverty of institutionalisation that

creeps into institutional anchors as of their reasoning-from-results/afterthought constructions

subject to temporal/shortness-of-register-of—meaningfulness-and-teleology denaturing of

reference-of-thought—categorical-imperatives/axioms/registry-teleology”–for-

The implication here is that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is rather about a ‘seeding promise of human-subpotency ontological-performance’-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence—as-of-its-coherence/contiguity’, but that reasoning-through/messianic-reasoning adduced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity prospectively comes out short with the prospective reasoning-from-results/afterthought outcome, and so because of human limited-mentation-capacity at any moment. Thus the successive reasoning-from-results/afterthought outcomes as the logocentric constructs of the successive registry-worldviews/dimensions arrive at their successive ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’,-for-apriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as of successive prospective relative-ontological-completeness-of-reference-of-thought, but fail to grasp/capture all the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

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 trepiditious nature as to ‘a crude predisposition to avoid the forest’); - for the warped-consciousness of an animistic base-institutionalisation society imply existential-contextualising-contiguity—second-level-reification perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative neuterising as of its tendentious—circumscribing-as—epistemic-totality—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—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 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 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-totality’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology speaks of more and more profound convergence-as-of-accumulation of human-subpotency grasp of the full-potency of existence coherence/contiguity. It should be noted as well that the afore is focused on the abstract reference-of-thought/epistemic-totalisation level of différance/internal-dialectics/difference-deferral, as it is actually reflecting ‘the backdrop construed as human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence’ for the effectively devolving différance/internal-dialectics/difference-deferral teleological process of meaningfulness; given that the abstract reference-of-thought/epistemic-totalisation level so-established rather enframes teleologically-devolving-as-drifting meaningfulness with regards to ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’ construed from notional–deprocrypticism deneuterising, to fully reflect the ontological-veridicality of mental-states as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking–apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing–apriorising-psychologism> stranding dialectics. For instance, reflecting in an early hunter-gatherer society the ‘candid existential expressiveness’ of how one is suffering from bad omen on the backdrop of its ‘recurrent-utter-uninstitutionalisation totalising/circumscribing/delineating referenceminof-thought–devolving—différance/internal-dialectics/difference-deferral’ construed as disambiguation its uninstitutionalised-threshold meaningfulness-and-teleology. Thus this will disambiguate, specifically ‘with regards to the ill-health referenceminof-thought–totalising–devolved–purview-as-domain-of-
relative mentally-closed limited-mentation-capacity as of 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-existential-extrication-as-of-existential-unthought>’ induced neuterising into the underlying limited-mentation-capacity manifestation disambiguation basis for their ontologically-veridical construal’, and so-construed from a notional–deprocrypticism ontological-normalcy/postconvergence epistemic/notional–projective-perspective. Thus for the protensive-consciousness as apriorising/axiomatising/referencing—re-originariness/re-origination as of referentialism–circumscribing-as-‘epistemic-totality’—or-delineating-as-‘epistemic-totality’ ‘existential–epistemic-totalisation-scheme-of—‘meaningfulness-and-teleology’ implied say as of post-structuralism factoring in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery’; as of notional–deprocrypticism is as of deneuterising —referentialism. This analysis conveys the reality of human crossgenerational institutional-cumulation/institutional-recomposure—{as-to—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
construal/conceptualisation of intrinsic-reality/ontological-veridicality, the ‘superseding party’ is not any involved humans as knowledge agents but inherent existential-reality itself, with any such humans as knowledge agents only ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’, with such delegation inherently revoked as of their failed ‘kowtowing to existential-reality’. To the extent that human knowledge agents ‘achieve sufficient-and-recurrent credibility as of their knowledge methods and approaches’ with respect to social universal-transparency→\langle transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \rangle, an apparent episteme as of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology' with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising~purview-of-construal’ arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective relative-ontological-completeness -of- reference-of-thought point to more profound reference-of-thought for construing/conceptualising existential-reality putting such a prior episteme in question, this induces a state of mutual ontological-bad-faith/inauthenticity between the prospective episteme and the prior episteme as of the lack of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology' with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising~purview-of-construal’ with respect to social universal-transparency→\langle transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \rangle; and so more than just as of beyond-the-consciousness-awareness-teleology -\langle in-existential-extrication-as-of-existential-unthought\rangle, but further because 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, there is ‘a drift from the ideal of knowledge agents only as ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’ towards a teleologically-degraded exercise of institutional-being-and-craft muddlement. It should be noted that such a notional construct of episteme interpreted herein is implied as of ‘dynamic social <amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ across the entire social spectrum as of notional~episteme dynamically covering both informal institutional settings and formal institutional settings. In the bigger scheme of things, such transcendental epistemic-breaks/epistemic-resetting in transition associated with the ontological-contiguity—of-the-human-institutionalisation-process as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaturedness—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 –<in-existential-extrication-as-of-existential-unthought> undermines the prospective possibility of prospective enlightening human knowledge; and so, as increasingly the prior epistemic disposition is one that overlooks prospective inherent transcendental-enabling/sublimating/supererogatory–de-mentativity of meaningfulness-and-teleology ontological-performance –<including-virtue-as-ontology> turning rather towards social-aggregation-enabling implications as meaningfulness-and-teleology ontological-performance –<including-virtue-as-ontology>, undermining the very notion of the intellectual exercise as about developing/institutionalising the social and not kowtowing-to-it construed as charlatanism! Further in all such transcendental contexts despite the fact that the-new is derived from the-old as for instance the Descartes, the Galileos, the Leibnizes and the Newtons as budding-positivists are the outcrop of Scholasticism itself, the-new epistemic-break/epistemic-resetting is justified in that even the-old is predicated on upholding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of ontology’s-directedness-as-Being going by the human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming. Insightfully, that exercise is actually reflected as of temporal-to-intemporal individuations wherein the individual is rather a receptacle of temporal-to-intemporal individuations with variance of mental-dispositions among individuals an issue of variance as of skewness towards temporality/shortness or intemporality; such that even the
thus failing to uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. Thus the ontological effectiveness of such intemporal-projection as longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} lies rather in undermining the existential possibility of the successive uninstitutionalised-threshold\textsuperscript{157}/uninsitutionalisations as of bringing about prospective relative-ontological-completeness\textsuperscript{158}-of–reference-of-thought driven by ontological-faith-notion-or-ontoligical-fideism thus inducing social\textsuperscript{100} universal-transparency\textsuperscript{101}-(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{98}) which renders untenable temporality\textsuperscript{98}/shortness as of the given uninstitutionalised-threshold instigated from the prior institutionalisation’s\textsuperscript{2}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} denaturing; as implied with base-institutionalisation prospective relative-ontological-completeness\textsuperscript{155}-of–reference-of-thought over recurrent-utter-uninstitutionalisation, universalisation prospective relative-ontological-completeness\textsuperscript{155}-of–reference-of-thought over base-institutionalisation–ununiversalisation, positivism prospective relative-ontological-completeness\textsuperscript{155}-of–reference-of-thought over \textsuperscript{158}universalisation–non-positivism/medievalism, and prospectively notional–deprocrypticism prospective relative-ontological-completeness\textsuperscript{155}-of–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\textsuperscript{155}-of–reference-of-thought social\textsuperscript{100} universal-transparency\textsuperscript{101}-(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{98}) that makes it untenable for non-positivism/medieval temporal mental-dispositions to elicit non-positivism/medieval implied temporality\textsuperscript{8}. Likewise, prospectively it is a notional–deprocrypticism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness\textsuperscript{155}-of–reference-of-thought social\textsuperscript{100} universal-transparency\textsuperscript{101}-(transparency-of-totalising-
completeness) for institutional and formal deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference>. That is at the uninstitutionalised-threshold such intemporal-as-ontological meaningfulness-and-teleology is pragmatically expounded socially not in terms of its inherent dimensionality-of-sublimating —<amplituding/formative>supererogatory-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—in-relative-ontological-completeness) temporal-to-intemporal solipsistic mental-dispositions as of a given secondnatured institutionalisation. Out of such a conflatedness structuring/paradigmatic secondnatured construct, intemporal-as-ontological meaningfulness-and-teleology is not necessarily perceived as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology. In other words, the ideal articulation of base-institutionalisation meaningfulness-and-teleology in recurrent-utter-uninstitutionalisation, 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 though ontologically flawed as of constitutedness to engage a registry-worldview/dimension at its uninstitutionalised-threshold rather by an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation mental-disposition on the basis of its prior relative-ontological-incompleteness-reference-of-thought or its same metaphysical framework of contention rather than adopting at its uninstitutionalised-threshold a more complex but ontologically-veridical maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition on the basis of the prospective relative-ontological-completeness-reference-of-thought or superseding metaphysical framework of contention as of conflatedness. That is, engaging a non-positivism registry-worldview/dimension meaningfulness-and-teleology with respect to say notions-and-accusations-of-sorcery on its same terms in case of an accusation of sorcery to imply the other is the sorcerer, etc. will sound more credible as of its wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-'nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>} in a non-positivism social-setup than say projecting to prospective positivism registry-worldview/dimension meaningfulness-and-teleology and implying that notions-and-accusations-of-sorcery are not real speaking of both the defect of such accusation and the defective superstitious wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-'nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>} in the non-positivism social-setup. Ultimately, such a profound phenomenological <amplituding/formative> totalising-conflicated-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> construal faced with the inherent dogmatic and psychological biases of human<br>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>) in many ways necessarily has to project out of<br>‘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<br>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\(^2\) 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 \(<\text{amplituding/formative–epistemicity}\text{totalising–thrownness-in-existence}>\) (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\(^7\)-<including-virtue-as-ontology>) in order to be able to produce ‘veridical ontology’ on a same parity as nature constrains on the natural sciences. Effectively, such transcendental insight points out that existence/existential-possibilities is inherently a radical ontology beyond our \(<\text{amplituding/formative–epistemicity}\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}>\) 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 \(<\text{amplituding/formative–epistemicity}\text{totalising–thrownness-in-existence}>\) (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\(^7\)-<including-virtue-as-ontology>) implies the need for a sound perpetuating construct of universal projection as intemporality\(^5\)-or-longness-of-register-of–meaningfulness-and-teleology\(^9\) as the opportunity for prospective transcendental-enabling/sublimating/supererogatory–de-mentativity. Such a construct is a ‘response construal’ that inherently enables transformative universal implications as beyond presence issues and complexes as it sublimates presence out of its
failure. This is unlike the all too frequent construct of ‘reactionary construal’ caught up in presence as it is presence-serving and so whether as of positive or negative reaction; as even as a positive act a reactionary construal is hardly of entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness thus hardly as of aetiologisation/ontological-escalation. A hero as of a positive ‘reactionary construal’ may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social ‘response construal’ mechanism of universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/supererogatory–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\textsuperscript{71}<-includin̷g-virtue-as-ontology>) as spirit failed to \textsuperscript{109}universalise and so Heidegger couldn’t carry the effective implications of his work to its true \textsuperscript{109}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 \textsuperscript{109}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 \textsuperscript{79}meaningfulness-and-teleology\textsuperscript{99} in them-and-us basis and whether this isn’t a recipe for potential disaster as all them-and-us rationale are just variances of the same insanity! We can imagine that a true understanding and \textsuperscript{109}universal application of Derrida’s spirit insight as a ‘response construal’ could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism ‘reactionary construal’ which simply provides amplituding/formative–epistemicity\textsuperscript{33}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag comfort to protagonists by its lack-of or pseudo \textsuperscript{109}universal projection. Basically, a phenomenological extended metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>) as of notional–deprocrypticism perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-percepting/re-thinking beyond our apparently constricted metaphysics-of-presence-(implicated-'nondescript/ignorable–void ’-as-to- presencing—
absolutising-identitive-constitutedness) framework which in reality is just presence 'hyperbolic dazing effect' utterly distinct from the radical ontology possibilities of existence/existential-possibilities. transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as implied here is with regards to "reference-of-thought/epistemic-totalisation level 'reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ in epistemic-conflatedness as of underlying relative-ontological-incompleteness and relative-ontological-completeness/reference-of-thought. Such a conceptualisation of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity it inspired would have strove to arrive at, but according to this author wrongly understood transcendence-and-sublimity/sublimation/supererogatory-de-mentativity rather as of ‘phenomenal-abstractiveveness’ as the basis/grounding to then construe/conceptualise ‘meaningfulness-and-teleology’ failing to factor in that ‘existential phenomenal-abstractiveveness conflates-in-effecting-wholeness-as-of-profundness-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-abstractiveveness 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-
instantiations and contextualisations in forming knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; thus explaining by this ‘explicated-focusing and implicated-coherencing/contiguity existential dynamics for producing knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’, the constitutedness\textsuperscript{14} of the Kantian understanding of concepts and intuitions as being mutually dependent for \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} articulation. In other words, constitutedness 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{2} as of ontological-primemovers-totalitative-framework\textsuperscript{7} for-explicating-ontological-contiguity\textsuperscript{6} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) or ‘consciousness’s ontological-performance\textsuperscript{7}<-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} construal of existence as of becoming-in-existence-rather-as-subsumed-in-existence is critical in that all notions that naively imply an intercession between human becoming and existence construed as existence-in-existence, such as the transcendental ego perspective, end up in constitutedness\textsuperscript{11} as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing constitutedness\textsuperscript{11}. Rather existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-

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prospective-supererogation^1<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^9 is as of existence’s implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-
of-instantiative-context with no ‘meaningfulness-and-teleology^9 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^9 outside or preceding it. Thus conflatedness^11 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^7 as of ontological-prime movers-totalitative-framework^5
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-

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constitutedness\textsuperscript{13}, since it doesn’t allows for superseding existence/existential-possibilities, now ‘contradictorily-and-naively supersedes-and-is-determinative-of existence itself’ rather than taking its cue from the conflatedness\textsuperscript{12} of existence/existential-possibilities given the imbricatedness/threadedness/recomposing 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\textsuperscript{12} 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\textsuperscript{6} and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous constitutedness\textsuperscript{13}, and this issue is recurrent-beyond- ‘historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing-\textless perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism\textgreater , 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\textsuperscript{2} due to inherent human temporality\textsuperscript{9}/shortness and intemporality\textsuperscript{5}/longness across all registry-worldviews/dimensions, and speaks of a human existential-extrication-as-of-existential-unthought disposition reflected as ‘historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing-\textless perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism\textgreater as of the notional–conflatedness\textsuperscript{12} of notional–deprocrypticism behind the reality of a conceptualisation of human nature rather more completely as of institutionalisation and uninstitutionalised-threshold\textsuperscript{10} mental-dispositions. As highlighted before: consciousness is the point-of-focus \textless amplituding/formative–epistemicity\textgreater totalising–conflated–meaningfulness-and-teleology\textsuperscript{10}–as-of-notional–deprocrypticism-reflected-‘historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing-\textless perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism\textgreater ontological-performance-\textless including-virtue-as-ontology\textgreater , so-derived as it
solipsistically constructs-and-reconstructs underlying ‘coherence/contiguity-of-superseding–
oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-
as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled
by underlying supposedly coherent ontological-commitment” as of ontological-primemovers-
totalitative-framework” “<amplituding/formative–epistemicity>causality~as-to-projective-
totalitative–implications,-for-explicating-ontological-contiguity” and not any notion of vague
innateness besides existentially inherent human-subpotency potential to manifest as human) and
developing “meaningfulness-and-teleology” as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the
conflatedness of existential-instantiations successions as it construes of existence/existential-
possibilities as living-being. Such ‘focusing construed as consciousness’ explains why
axiomatic-constructs are explicit and implicit/intuited as of a living-being
<amplituding/formative–epistemicity>totalising–conflated–“meaningfulness-and-teleology” in
coherence/contiguity-of-superseding–oneness-of-ontology. The above conception
fundamentally underscore the development and how all human knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue arises existentially as of consciousness, and is singularly reflected as
of language development which is the ‘signifying mirroring’ of human “meaningfulness-and-
teleology”. The implication here is that “meaningfulness-and-teleology” as of ‘existential self-
referencing’ and ‘existential syncretising-effecting’ construed as <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
 corresponds to language as of its ‘underlying <amplituding/formative–
epistemicity>totalising/circumscribing/delineating signifying-construct’ and its
‘metaphoricity’; in reflecting how human social-stake-contention-or-confliction induces
human transcendence-as-of-full-transcendental-potent-an underlying knowledge-
metaphoricity is rather an ‘adjunctive incorporation’ to the ‘underlying totalising/circumscribing/delineating signifying-construct of language’. 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-drag reality of human meaningfulness-and-teleology, as language is always a blending of the ‘underlying totalising/circumscribing/delineating signifying-construct of language’ with the conflatedness adjunction of its metaphoricity. It is interesting to grasp here that a signifying-construct as signification of ‘the self-referencing of meaningfulness-and-teleology’ is always totalising/circumscribing/delineating and is effectively signifying a reference-of-thought as of ‘reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness’. Such centered meaningfulness-and-teleology construed as reference-of-thought, and its signification as implied by an ‘underlying totalising/circumscribing/delineating signifying-construct of language’ necessarily has to do with the fact that meaningfulness-and-
teleology is as of a ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for intelligibility to arise, thus is construed as reference-of-thought as of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<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 adhocly 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 of 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/crossgenerationally 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
positivism/rational-empiricism reappropriation of the ancient mathesis \textsuperscript{5} as its very own ‘underlying \textsubscript{amplituding/formative–epistemicity} totalising/circumscribing/delineating signifying-construct of language’ ‘behind the instigative-drive for construing all human knowledge’ by such enlightenment thinkers like Galileo and ubiquitously with Descartes that rolled-over into later thinkers like Leibniz, Newton, and ultimately subverted medievalism and scholasticism leading to our present positivism/rational-empiricism dominant \textsubscript{amplituding/formative–epistemicity} totalising/circumscribing/delineating construct of meaningfulness-and-teleology \textsuperscript{9}. 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 \textsuperscript{90} 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 \textsubscript{amplituding/formative–epistemicity} totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity-significations to that prior ‘underlying \textsubscript{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 construed 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


'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 metaphoricity where ‘both the child and members of the overall social-construct existentially adjust to each other as of spurious meaningful utterances like mutual babbling and baby-talk’ while implicitly converging towards the child’s adoption/integration at various stages of its existential development of the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as it is reflected by the dynamics of social-construct existential situations/instances, stakes, institutions and processes. But then as might be phenomenologically appreciated the notion of language as of its existential import is thus utterly dynamic as an overall signification construct that is never ‘absolutely present’ but rather ‘immensely existentially present’ with an ‘absolute language signification construct imagery rather implied as of projection/anticipation but not phenomenologically real’ explaining the concrete variation of individuals linguistic performance, as the phenomenality of language is rather held together by ‘the given social-setup underlying supposedly coherent ontological-commitment for its evolving-and-devolving construct of meaningfulness-and-teleology’! Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the <amplituding/formative–epistemicity>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\(^2\) 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\(^5\) is thus rather construed as of its overall conflatedness \(<\text{amplituding/formative–epistemicity}>\text{causality~as-to-projective–totalitative–implications,–for-explicating–ontological-contiguity}\>\(^6\) of full consciousness development as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^9\) underlying human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence\(^8\), beyond just mere figurativeness but as of figurative projected implications of individuals and the collective-social meaningfulness-and-teleology\(^9\) as of their peculiarity/differentiation to the entire textual/hermeneutic/reprojective/supererogating/zeroing rhetorical-stylistic-semantic delivery, and as such metaphoricity\(^7\) induces \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating signification in producing, as of accreting-substitutive-subsumption-as-futural-différance-freeplay}, ‘underlying
totalising/circumscribing/delineating signifying-construct of language’ and together with its associated adjunctive-metaphoricity\textsuperscript{-}-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\textsuperscript{2} 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\textsuperscript{2} as of syncretising-effecting as ultimately converging towards a \textsuperscript{1}deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{2}reference-of-thought and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay\textsuperscript{2} construed as différance in conflatedness’\textsuperscript{1} associated with human existential grasp of knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différance-freeplay as underlying human limited-mentation-capacity induced différance highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence \textsuperscript{1}historiality/ontological-eventfulness\textsuperscript{3}/ontological-aesthetic-tracing-\textsuperscript{<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
apriorising/axiomatising/referencing’ of various temporal-to-intemporal perspectival existential amalgamation that de-mentatively/structurally/paradigmatically reflect the dynamics of human ontologically-veridical construals and misconstruals towards transcendence-and-sublimity/sublimation/supererogatory-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-différance-freeplay involving specifically disambiguation as of human limited-mentation-capacity dynamics as of deneuterising—referentialism and thus beyond ‘neuterising’ reflecting the difference-in-nature/difference-in-apriorising-or-axiomatising of the uninstitutionalised-threshold and the prospective institutionalisation; as the ‘effecting implications of knowledge’ are more than just about its conceptualised intemporality-as-ontology but involves grasping this together with the implications of temporality, and so because of the circular existential implications of human limited-mentation-capacity. Hence language can be more pertinently construed ontologically as of the social dynamics of existential meaningfulness-and-teleology signification than just as of just an outcome privileged institutional end-purpose perspective/framing/reference/horizon that is in many ways ad-hoc and phenomenologically uninsightful as of the many existential implications behind comprehending language. Thus human privileged social and institutional end-purpose perspective/framing/reference/horizon tend to be in constitutedness. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay is the existentially veridical and effective basis for reflecting historiality/ontological-eventfulness /ontological-aesthetic-tracing-<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
disposition, and so beyond just reflecting such `presencing—absolutising-identitive-constitutedness`, privilege undermining as of transcendental outcomes implied by `historiality/ontological-eventfulness`/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism>`.

While the ‘Derridean quasi-transcendental-freeplay différance’ by its rather quasi-transcendental-freeplay orientation doesn’t quite get to such a phenomenological depth of conflatedness, it does effectively elicit such an underlying conception of phenomenological profoundness. As such a ‘Derridean quasi-transcendental-freeplay différance’ is what is meant to be understood as a relatively more pertinent ontologically depth for such a more evolved and ‘experimental’ articulation of différance in the strive to maximally undermine <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag implied in the Glas experimental project which goal is well beyond the two texts but more fundamentally a demonstration of ‘sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence’ as multifaceted. Ultimately, ‘Derridean quasi-transcendental-freeplay différance’ unsuspectingly points out that meaningfulness-and-teleology imply by default a given perspective/framing/reference/horizon, such that as of a <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaningfulness-and-teleology facet it is then already compromising nonpresencing–or–withdrawal–or–metaphysics-of-absence-(implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>–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', and so as disambiguating 'presencing—absolutising-identitive-constitutedness' from 'nonpresencing-<perspective–ontological-normalcy/postconvergence>' by their respective supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', such that unsuspectingly the 'Derridean quasi-transcendental-freeplay différance' not doing that rather represents the 'presencing—absolutising-identitive-constitutedness' as the common perspective/framing/reference/horizon for both, thus falsely pointing to 'difference-in-kind/difference-in-aposteriorising-or-logicising' between 'presencing—absolutising-identitive-constitutedness' and 'nonpresencing-<perspective–ontological-normalcy/postconvergence>' (rather than difference-in-nature/difference-in-apriorising-or-axiomatising'), and so contradictorily as if both are of the presencing supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'. With the reality that 'nonpresencing-<perspective–ontological-normalcy/postconvergence>' is wrongly-and-unsuspectingly given as of common 'presencing—absolutising-identitive-constitutedness', thus inducing a relative ontologically-flawed quasi-transcendental freeplay as 'nonpresencing-<perspective–ontological-normalcy/postconvergence>' is rather in notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> when analysed as of 'presencing—absolutising-identitive-constitutedness'. Consider in this regard 'the very same physics <amplituding/formative—epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' with the articulation as of prior relative-ontological-incompleteness being 'traditional classical mechanics axiomatic-
construct’ and the articulation as of prospective relative-ontological-completeness—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—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of ‘traditional classical mechanics axiomatic-construct’ construed as presencing—
absolutising-identitive-constitutedness makes the theory-of-relativity-together-with-quantum-
mechanics—axiomatic-constructs construed as nonpresencing—
ontological-normalcy/postconvergence to wrongly be of notional-contiguity/epistemic-contiguity—
<profound-supererogation—of-mentally-aestheticised—postconverging/epistemic-break> to wrongly be of notional-contiguity/epistemic-contiguity—
<shallow-supererogation—of-mentally-aestheticised-preconverging/mentally-aestheticised—qualia-schema> between the two as of their distinct supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/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
intrinsic-reality/ontological-veridicality/existential-reality’ transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs interpretation as of nonpresencing-<perspective–ontological-normalcy/postconvergence>. In any case thus such a ‘Derridean quasi-transcendental-freeplay différance’ doesn’t have any serious ontological consequences with respect to presencing—absolutising-identitive-constitutedness since it is reflected with the Glas experimental project, but it fails to recognise the possibility of a futural différance where meaningfulness-and-teleology is construed as of the prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/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
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity metaphoricity thus perfectly satisfies the ‘foreboding concern for ontological-veracity’ critically pursued by the Derridean freeplay différance, as it is existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming'> that phenomenological validates transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and so implying human limited-mentation-capacity-deepening; and thus, this point that enables the Derridean freeplay différance as of tendential-deliberation-of-decidability to achieving transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is the full conflatedness reflecting existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming'> in its nonpresencing—<perspective—ontological-normalcy/postconvergence>, and so beyond just a Derridean freeplay différance which is then in constitutedness as not factoring in the process of a tendential-deliberation-of-decidability towards attaining transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Insightfully, we can grasp that the Derridean freeplay différance becomes as of constitutedness because ‘reasoning itself has become defective’ as presupposing-by-the-Derridean-freeplay to supersede existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming'>. So because at the point of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity reasoning is still presupposing thought-determination instead of given up to the possibility of existence’s divulgation construed as ontological-faith-notion/ontological-fideism, and so erroneously
become the transcendental-signifier of existence despite the reality of human limited-mentation-capacity which priority at that point should be the need for validation from existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation"—<as-to-perspective-ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming'> and not make any determination priorly, even as of freplay. Furthermore, it is wrong to construe/equate as imagination such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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—conflicatedness 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
de-mentation—stranding-or-attributive-dialectics) which at once draws out the renewed implications of what qualifies as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing—apriorising-psychologism> 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-recomposing-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—reference-of-thought. Such a construal as a shift in axiomatic-construct is more-or-less within the same positivism/rational-empiricism registry-worldview, though it might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-singularisation developments in physics since then, even though its ‘meaningfulness-and-teleology’ remains intelligible, more or less, to the positive science essentially by the modern conception of observational and experimental validation. However, the idea of requisite shift in attitude/mental-disposition/care–and–episteme from that simplistic ‘modern conception’
cannot be contested. Such an attitude/mental-disposition/care–and–episteme implied shift as articulated above, construed as of an overall registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather ‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such attitude/mental-disposition/care–and–episteme transitioning have tended to take place rather cross-generationally as of human beyond-the-consciousness-awareness-teleology\textsuperscript{2}<-in-existential-extrication-as-of-existential-unthought>. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme\textsuperscript{5} 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\textsuperscript{-<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\textsuperscript{14} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{-<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 20\textsuperscript{th} 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 18\textsuperscript{th} and 19\textsuperscript{th} centuries the dual-
language/split-mentality of universal human rights and ending slavery in the new world and the slave trade on the one hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note, the dual-language/split-mentality associated with the evasiveness of emancipatory social and political dispositions as of relevant settings and contexts. In fact, this author will surmise that in many ways we already carry inklings of postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme as of the dual-language/split-mentality at appropriate contexts and settings extolling our liberality with progressive stakes while in other secluded settings and contexts espouse a damning language regarding such progressive stakes. The idea of requisite attitude/mental-disposition/care–and–episteme renewal as implied for notional ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced transcendence-and-sublimity/sublimation/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 ‘mental and existential investment’ into meaningfulness-and-teleology as grounded on a given ‘registry-worldview’s/dimension’s reference-of-thought >amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag established existential–epistemic-totalisation-of–meaningfulness-and-teleology as well as the ‘psychological comfort’ habituated at the given neuterising. But then every registry-worldview/dimension has its own specific hurdle to clamber-over and that of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deproscripticism is exactly the capacity to construe meaningfulness-and-teleology as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t allow for meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> arising as of human prior relative-ontological-incompleteness-of-reference-of-thought. The fact is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality conflatedness implication with respect to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression–as-of–<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in-suprerogatory–epistemic-conflatedness is such that in reality we are always tacitly aware of the evasiveness of absolute certainty but often rather inclined as of practicality to hang on to a delusion of the results of prior nonpresencing–<perspective–ontological-normaley/postconvergence> as if of absolute certainty, so-construed as reasoning-from-results/afterthought. But then veridical absolute certainty is ever a promise always held in
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 \(^6\) nonpresencing-<perspective–ontological-normalcy/postconvergence> even at its uninstitutionalised-threshold \(^2\) despite its notional-discontiguity/epistemic-discontiguity \(^7\) <-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing \(^2\)-qualia-schema> with the prospective registry-worldview/dimension institutionalisation. Thus, induces its specific \(^2\) neuterising as it fails to construe of \(^5\) meaningfulness-and-teleology \[^5\] projectively as of prospective existence-potency–sublimating–nascence–dislosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in–supererogatory–epistemic-conflatedness \(^3\) relative-ontological-completeness \(^7\) of apriorising/axiomatising/referencing. The implied \(^3\) maximalising-recomposuring-for-relative-ontological-completeness \[^5\]—unenframed-conceptualisation notion also underscores the postmodern conception of \(^4\) human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation \[^2\] with regards to any <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, as fundamentally driven as to existence-potency–sublimating–nascence–dislosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in–supererogatory–epistemic-conflatedness \[^3\] as so validatable by their ontological-primemovers-totalitative-framework \[^2\]. Hence it is ‘more real in its \(^4\) human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation \[^2\] understood as a double-gesture reification \[^6\] for prospective relative-ontological-completeness \[^7\]–of-axiomatic-construct-or-reference-of-thought’ by its \(^5\) maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation as to existence-potency–sublimating–
nascence, disclosed from prospective epistemic digression as of supererogatory epistemic conflatedness than any other prior non-constructed meaningfulness-and-teleology simply because of the profoundness of its phenomenological depth of projection/anticipation in the quest for ontological-primemovers-totalitative-framework validation, which ordinary wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications) doesn’t even bother contemplating about by its incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation reflex of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity as of existence’s presencing—absolutising-identitive-constitutedness. This social knowledge human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation insight translate the reality that ‘conventioning and tradition grounded critiques’ of postmodernism fundamentally misconstrue that they are departing, as of their reference-of-thought, from a less real position to evaluate a more real position; more like the irony of trying to evaluate the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs from a posture of ‘traditional classical mechanics axiomatic-construct’. Here is what fundamentally underlies the naïve misunderstanding of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation. 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—
construing of the full-potency of existence, which remains-whatever-it-is-ultimately. The postmodern insight here is rather that what is relevant to humankind is human-subpotency development towards the abstract full-potency of existence-whatever-it-is-ultimately. So the notion of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation has nothing to do with the inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with ‘enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’ of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of ‘conceptualising meaningfulness-and-teleology’ that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective meaningfulness-and-teleology’ as we cannot argue that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs is less objective than classical-mechanics—axiomatic-constructs since it involved the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation that led to human limited-mentation-capacity-deepening. Quite the contrary, it is that exercise in inducing prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought that brings about greater objectivity, as reflected in the ontological-contiguity—of-the-human-institutionalisation-process behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, wherein mental-dispositions operate by default without a double-gesturing, on the ‘wrong assumption that they already have the most ontologically-developed perspective/framing/reference/horizon for grasping prospective meaningfulness-and-teleology’; and failing to project/anticipate prospectively the
implications of their very own shallow limited-mentation-capacity implications from a deeper prospectively-construed perspective/framing/reference/horizon. Such a ‘modern take’ is susceptible to construe of the presence as of metaphysics-of-presence-⟨implicit:ˈnondescript/ignorable–void’-as-to-ˈpresencing—absolutising-identitive-constitutedness ⟩/illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical meaningfulness-and-teleology. This paradox for human knowledge, as implied with the postmodern double-gesture reification, highlights that the human de-mentating/structuring/paradigming for construing knowledge is similar to H.G. Well’s country of the blind narrative, with the more critical issue being about ‘human blindness which needs to be resolved first before proceeding to see’, as what is to be seen as of the world is already given-whatever-it-is, and our true issue-as-of-knowledge is to develop the necessary human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-singularisation limited-mentation-capacity-deepening to see it. This fundamentally underlies the idea of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument/ˈreference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as underlying a given registry-worldview/ˈmeaningfulness-and-teleology conceptualisation and ontological-performance/ˈincluding-virtue-as-ontology>. In registry-worldview/dimension terms, the naivety of ‘failing to recognise that human limited-mentation-capacity deepens by human-subject-emancipatory-relativism-driven-recomposing-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—of-the-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 affirmary 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
disposition/care–and–episteme ’ which prospectively represents the modern as preconverging-or-dementing –apriorising-psychologism while the postmodern is postconverging-or-dialectical-thinking—or–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-mentionation-or-dialectical–de-mentionation—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/intelligibility/setup/measuring/instrument attitude/mental-disposition/care–and–episteme ’ is not contradictory but rather complementing their positions as it rather reinterprets their observations/remarks/‘constatations’ as of human limited-mentation-capacity prospective relative-ontological-completeness –of–reference-of-thought <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity ; wherein for instance, for the recurrent-utter-uninstitutionalisation reference-of-thought ill-health is as of an existential-contextualising-contiguity–lowest-level-reification perceptivity–as-of-bad-omen while for the positivism
reference-of-thought ill-health is as of a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation. Basically, the ‘hitherto ontologically-flawed postmodern deprocrypticism—or—preempting—disjointedness-as-of-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\(\langle\)transparency-of-totalising-entailing,—as-to-entailing—\(</amplituding/formative—epistemicity>\rangle\) avails as of overall underlying human ontological-commitment as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-suprerogation\(\langle\)for relative-ontological-completeness\(</\rangle\), as herein implied originarily/as-of-event with the ‘prospective/new postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’; is mostly about dismissing the prior relative-ontological-incompleteness—of—reference-of-thought as when a critique of notional-discontiguity/epistemic-discontiguity—<shallow-suprerogation—of-mentally-aestheticised—preconverging/dementing —qualia-schema> exposes the reality of a dialogical and intellectual inequivalence given their anti-intellectual stances against postmodern-thought preferring to ‘circumvent genuine intellectual engagement’ for extra-intellectual activities of institutional-being-and-craft meant to preserve vested narrow interests beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>. Just as it was perceived as a fool’s errand by the Descartes, Galileos, Diderots, etc., to
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 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-
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’ 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
deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme' as of its own truly postmodern organic-knowledge. The fact is that organic-knowledge is fundamentally driven as of attitude/mental-disposition/care—and—episteme, wherein for instance Newtonian Physics as of positivism/rational-empiricism attitude/mental-disposition/care—and—episteme organic-knowledge makes little sense and is of little potential if construed as of a medieval or animistic social-setup alchemic or mystical attitude/mental-disposition/care—and—episteme. In this regard, attitude/mental-disposition/care—and—episteme is fundamentally the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument notional~conflatedness as implied by its ‘assumed-and-unflinching transversality~of-affirmative-and-unafirmative—disambiguated—'motif-and—
performance<sup>71</sup>-<including-virtue-as-ontology>. Where beyond-the-consciousness-awareness-teleology<sup>71</sup>-<in-existential-extrication-as-of-existential-unthought>, the new/prospective attitude/mental-disposition/care–and–episteme given its prospective relative-ontological-completeness<sup>99</sup>-of- reference-of-thought is wrongly construed as deriving posteriorly from the prior relative-ontological-incompleteness<sup>99</sup>-of- reference-of-thought, this induces constitutedness<sup>99</sup> ‘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<sup>12</sup> as of deneuterising<sup>16</sup> 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/transvalutative-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—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ should equally enable the avoidance of the erroneously implication of ‘a metaphysical/ideological advocacy’ as postmodern-thought as to human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation is so with regards to the inherent ontological sublimating human possibility in existence/intrinsic-reality/ontological-veridicality as to human-subpotency implied human potential, and so as emphasised and reflected with regards to the need for human limited-mentation-capacity-deepening. We can garner insight about how we tend to misconstrue any attitude/mental-disposition/care—and—episteme that is different from our own ‘present attitude/mental-disposition/care—and—episteme’, whether it is a ‘prior/old/superseded attitude/mental-disposition/care—and—episteme’ or a ‘prospective/new/superseding attitude/mental-disposition/care—and—episteme’. For instance, in the previous articulation of the existential-contextualising-contiguity—lowest-level-reification perceptivity-as-of-bad-omen with ‘recurrent-utter-uninstitutionalisation attitude/mental-disposition/care—and—episteme’ given its ‘non-rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-or-accidented-or-random-mental-disposition’, the reality is that our mental-devising-representation still remains in our ‘present positivism—procripticism attitude/mental-disposition/care—and—episteme’ as of its ‘perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation’, and only ‘adhocly-and-scantily identifies’ the ‘recurrent-utter-uninstitutionalisation attitude/mental-disposition/care—and—episteme’ as it is wholly immersed-and-engrossed in its ‘positivism/rational-empiricism
attitude/mental-disposition/care–and–episteme for the construal of “meaningfulness-and-teleology”; which it ‘skewedly construes as the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ while tempering down any prior/old/superseded or prospective/new/superseding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied as of ‘the reality of human shallow-to-deeper limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications’ on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, in defining which reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme is ‘relevant as the attitude/mental-disposition/care–and–episteme’ of wholly immersed-and-engrossed “meaningfulness-and-teleology”. The point being made here is that our natural inclination is never meant to truly-and-comprehensively reflect any prior/old/superseded or prospective/new/superseding attitude/mental-disposition/care–and–episteme by itself but rather in any such exercise always apriorises the ‘present attitude/mental-disposition/care–and–episteme’ and then reflect the other attitude/mental-disposition/care–and–episteme referred to posteriorly, and hence the latter is adhocly-and-scantily identified. We can grasp this insight about this natural inclination to uphold-as-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the ‘present attitude/mental-disposition/care–and–episteme’ from the fact that ‘originary contacts’ between two cultures of prospective relative-ontological-completeness-and-incompleteness-of-reference-of-thought doesn’t mean a wholly immersed-and-engrossed “meaningfulness-and-teleology” between the cultures, since their natural inclination is to both apriorise ‘their own present attitude/mental-disposition/care–and–episteme’ and respectively posteriorise the
other culture attitude/mental-disposition/care–and–episteme as of their respectively apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument present attitude/mental-disposition/care–and–episteme; and so, as the framework of any subsequent cultural diffusion metaphoricity. Thus to fully grasp what is implied here ontologically by attitude/mental-disposition/care–and–episteme, beyond the natural inclination, is to understand that attitude/mental-disposition/care–and–episteme as ‘assumed-and-unflinching transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ implies a mental-projection exercise ‘reflecting-and-contemplating a wholly immersed-and-engrossed meaningfulness-and-teleology’ as of their given neuterising-as-of-prior-relative-ontologicl-incompleteness-of reference-of-thought if a ‘prior/old/superseded attitude/mental-disposition/care–and–episteme’ or deneuterising -as-of-prospective-relative-ontological-completeness-of reference-of-thought if a ‘prospective/new/superseding attitude/mental-disposition/care–and–episteme’, whilst the ‘present attitude/mental-disposition/care–and–episteme’ is then rather adhocly-and-scantily identified now as either deneuterising if it in relation to the prior/old/superseded or neuterising if it is in relation to the prospective/new/superseding. In other words, when it comes to registry-worldview/dimension implications, ontologically-veridical representation of attitude/mental-disposition/care–and–episteme means ‘to be or exist as of the given registry-worldview/dimension reference-of-thought’ rather than ‘to refer to 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 potenti-ation the very summum for the
‘conception of human-subpotency existential scope’ implied as of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infras-tructure-of—meaningfulness-and-teleology’. In reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process as of Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infras-structure-of—meaningfulness-and-teleology,
successive institutionalisations reflect ‘successive and changing conceptions of human-
subpotency existential scope’, and so from recurrent-utter-uninstitutionalisation as ‘the most
supernatural/mythical/idolised conception of human-subpotency existential scope’ to futural
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infras-structure-of—meaningfulness-and-teleology as of prospective
notional–deprocrypticism as the most ‘realistic/authentic/unexceptional-as-of-the-mediocrity-
principle conception of human-subpotency existential scope’. Insightfully, what is critical about
‘the conception of human-subpotency existential scope’ is the paradoxical fact that the more
waywardly supernatural/mythical/idolised it is, the least potent has been human-subpotency
mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-
to—human<amplituding/formative–epistemicity>totalising–purview-of-construal’, while the
more waywardly realistic/authentic/unexceptional-as-of-the-mediocrity-principle it is, the more
potent has been human-subpotency in its mastery of the the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to—human<amplituding/formative–
epistemicity>totalising–purview-of-construal’. Effectively, ‘postmodern deprocrypticism–or–
preempting—disjointedness-as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
results/afterthought effect of the positivism/rational-empiricism institutionalisation outcome as of its transcendence-and-sublimity/sublimation/supererogation-de-mentativity from non-positivism/medievalism, and as it construes of that outcome as the absolute possibility of human existential emancipation failing to factor in the positivism/rational-empiricism prior relative-ontological-incompleteness -of- reference-of-thought, such that the latter is construed as not having its own uninstitutionalised-threshold 11 which then implies its failure to apriorise the notion of a human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-threshold 02. 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 02, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold 02 pointing to its prior relative-ontological-incompleteness -of- reference-of-thought. Thus, the manifestations of temporality/shortness at its unrecognised ontologically-veridical uninstitutionalised-threshold 02 are construed as aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of–meaningfulness-and-teleology 99 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 02 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 ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ grounded on such rational-realism recognition of humankind temporal-to-intemporal nature at its uninstitutionalised-threshold is actually ‘effectively empowered’ to incisively tackle issues arising from human temporality/shortness as of its prospective de-mentative/structural/paradigmatic prospective relative-ontological-completeness of reference-of-thought; and so beyond just <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and ad-hoc palliative resolution of a ‘modern take attitude/mental-disposition/care—and—episteme’ very much inclined to aberrational/oddities conceptioning of such temporality/shortness manifestations thus leading to their endemisation/enculturation from ‘ontologically-flawed and inevitability analyses’ conception. Thus a ‘modern take attitude/mental-disposition/care—and—episteme’ is de-mentatively/structurally/paradigmatically disempowered to address issues of its temporality/shortness as of the vices-and-impediments at its uninstitutionalised-threshold. So because its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is ‘existentially invested’ in modern social-stake-contention-or-confliction framework of
teleology <-in-existential-extrication-as-of-existential-unthought-> attitude/mental-disposition/care–and–episteme’ which is inclined to pass on to ‘a certain Messiah’ the possibility of our Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology with the paradox of assuming the pretence of understanding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology on that basis on the naivety that such passing on is teleologically-elevating and exonerating of our mortal-as-temporal manifestations so-construed as a ridiculous untransvaluated–temporal-intemporality notion. This equally points to what is the central ethos of aetiologisation/ontological-escalation implied as of ‘notional–deprocrypticism attitude/mental-disposition/care–and–episteme’ as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought’, as much more than just with regards to a resolutory conception of acts and miscuings in temporality /shortness as of themselves circumstantially, but rather as of the relevance to myriad human social situations is much more critically an issue of universal import, escalated as of humankind’s temporal ontological-contiguity as beyond-the-consciousness-awareness-teleology <-in-existential-extrication-as-of-existential-unthought-> attitude/mental-disposition/care–and–episteme with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity –in-reification /dereification cognisant-and-integrative of such acts and miscuings in temporality, thus endemising and enculturating the reference-of-thought vices-and-impediments. Thus such Being underdevelopment, construed as of dynamic social-chainism of human temporality /shortness endemisation and enculturation as of the universal implications of such endemising and enculturating dementating/structuring/paradigming in ontological-contiguity, warrants corresponding

notional-discontiguity/epistemic-discontiguity
<shallow-supererogation

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 -of- reference-of-thought as the underlying basis of its own specific-level induced vices-and-impediments , 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 -of- reference-of-thought of the notional-discontiguity/epistemic-discontiguity
<shallow-supererogation

discontiguity/epistemic-discontiguity<shallow-supererogation of-mentally-
aestheticised~preconverging/dementing –qualia-schema> is this insight that fundamentally the
appropriate prospective relative-ontological-completeness -of- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme
precedes-and-is-the-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-to its requisite
meaningfulness-and-teleology as prospective aetiologisation/ontological-escalation. This
reflects the salient and underlying idea about Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-
and-teleology that a given reference-of-thought meaningfulness-and-teleology cannot be
apriorised as of a prior/old prior relative-ontological-incompleteness -of- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme to that given reference-of-thought. Insightfully, we can thus
grasp that the non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-
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 is
inherently not structured to be transcendentally-enabling and operative of positivism/rational-
empiricism aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-
teleology which precedingly needs its very own positivism attitude/mental-disposition/care–
and–episteme’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-thought–categorical-imperatives/axioms/registry-teleology,.-for-
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-
teleology”; as the former is in a circular state of reasoning-from-results/afterthought of non-
aposteriorising/logicising/deriving/intelligising/measuring “meaningfulness-and-teleology”, and thus strives to articulate “meaningfulness-and-teleology” while oblivious to its 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”

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–


<amplituding/formative–epistemicity>causality—as-to-projective-totalitative-implications,–for-explicating-ontological-contiguity’. It is this naivety that underlines the Heideggerian techne concern as we fail to appreciate that the technical and organisational possibilities preceding and associated with a registry-worldview/dimension prospective institutionalisation transitioning of “meaningfulness-and-teleology” need to be rethought as of the prospective institutionalisation attitude/mental-disposition/care–and–episteme
We can appreciate in this regard that budding-positivism/rational-empiricism and its associated liberalty 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

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

It is to be noted here that the precedence of attitude/mental-disposition/care–and–episteme

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

while seemingly counterintuitive, simply speaks of the implications of the notion of prospective relative-ontological-completeness–of–reference-of-thought/prior relative-ontological-
incompleteness\textsuperscript{2} of axiomatic-construct as of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human <amplituding/formative–epistemicity> totalising–purview-of-construal’, in that our appropriate-or-inappropriate-at-various-successive-levels conception as of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human <amplituding/formative–epistemicity> totalising–purview-of-construal’ has nothing to do with inherent existential reality but with us adjusting our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} in order to reflect ontologically-veridical signification as of existence. And intuitively from our positivistic angle we can effectively recognise this about all the prior registry-worldviews/dimensions 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-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} reasoning-from-results/afterthought, but it is hard from our positivistic angle to then appreciate that prospectively we are equally in such a beheld positivism–procrypticism attitude/mental-disposition/care–and–episteme\textsuperscript{5} ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for our positivism–procrypticism aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99}, which when shown to be of prior relative-ontological-
and-teleology\textsuperscript{3} as of a protracted-consciousness associated with grasping Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{5}. This brings home the fact that however the human intemporal/ontological/social/species\textsuperscript{10}/universal/transcendental\textsuperscript{7}/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{14}—unenframed-conceptualisation dementating/structuring/paradigming implied as of a protracted-consciousness, and specifically the prospective protensive-consciousness of deprocrypticism—or—preempting—disjointedness-as-of\textsuperscript{18} reference-of-thought Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{9} is practically inevitably constrained-and-potentially-jeopardised as of the framework of the \texttt{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag cloistered-consciousness of any of the successive registry-worldviews/dimensions in their respective reasoning-from-results/afterthought logocentric constitutedness\textsuperscript{1} as the ‘reasoning existentialising—enframing/imprintedness-(as-to--\texttt{\textlangle as-to--\texttt{\textlangle historicality-tracing—in-presencing—hyperrealisation/hyperreal-transposition\texttt{\textrangle}} as of the registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is underdeveloped for contemplating-and-construing of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{1} as of the prospective institutionalisation. A registry-worldview/dimension as of its \texttt{<amplituding/formative>} wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) is de-mentatively/structurally/paradigmatically bound to existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective at its
deferential-formalisation-transference we give pre-eminence to say a professional or technician for resolving a technical problem, and as non-technicians we don’t get involve in wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology”—as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} exercise to resolve the technical problem. This outlook is actually ‘seeded’ within dimensionality-of-sublimating—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality 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-mentativness is ‘appropriate prospective institutionalisation secondnaturc 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 totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ was undertaken by Newton and Leibniz, extending the metaphoricity further even when we contemplate that in many ways these metaphoricity relaying scientists were still imbued with non-positivism/medievalism mystical and alchemic ideas. This ‘out of thin air’ metaphoricity possibility arises because the ‘full-potency of existence in relation to human-subpotency-as-human-knowledge grasp of that full-potency of existence’ is ever one of ‘nonpresencing-perspective–ontological-normalcy/postconvergence’; as the very notion of ‘human-subpotency-as-human-knowledge grasp of the full-potency of existence’ given human limited-mentation-capacity implies that such a grasp only opens up a ‘limited framework of the full-potency of existence’ for new human existential and knowledge possibilities as of new/prospective habits-and-tradition. But then this ‘limited framework of the full-potency of existence’ as of new habits-and-tradition construed as ‘reason-from-results/afterthought framework, ‘doesn’t induce a commitment upon the absolute transcendental possibility in the full-potency of existence’. Such that by dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming–notionally–collateralising-beholdening-protohumanity—to–attain-sublimating-humanity’-as-to-existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of–amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in–supererogatory–epistemic-conflatedness to supersede human temporality/shortness wooden-language-(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) with
respect to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—, the further insight of ‘out of thin air’ metaphoricity as of human limited-mentation-capacity-deepening comes with the possibility of its ontological-prime movers-totalitative-framework validation by existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of:<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supero ratory-epistemic-conflicatedness. In this regard, the ontologically-veridical ‘postmodern deprocrypticism-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/ignorable—void’-with-regards-to-prospective-apriorising-implications>) reasoning-from-results/afterthought logocentric constitutedness is rather as of ‘reasoning-through or Derridian messianic reasoning’ over our positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of—reference-of-thought, and so as of a postmodern affirmatory stance of dialogical inequivalence that goes beyond idling in the ‘modern take rigmarole language’, just as we can appreciate how budding-positivism obviate non-positivism/medievalism pedantic dogmatism language to affirm meaningfulness-and-teleology weeding out ornate pedantic detours, to articulate blunt reality as of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought prospective relative-ontological-completeness—of—reference-of-thought. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/supero ratory—de-mentativity implied meaningfulness-and-teleology, we can appreciate that the foremost goal of budding-positivists ‘was not to elicit the direct approval’ of the non-positivism/medievalism established
arrangement, as in many ways they adopted a ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ with respect to establishment social stakes, but rather sought to induce the requisite metaphoricity of budding-positivism for the destruction-deconstruction of non-positivism/medievalism for prospective positivism, as their conception of achievement motive were tied down to prospective positivism institutionalisation as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. Likewise, the prospective ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ is well beyond the notion of eliciting the approbation of the modern take established arrangement in terms—as-of-axiomatic-construct, but rather is of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’, in inducing budding-postmodern metaphoricity for the destruction-deconstruction of the modern take for prospective postmodern-notional—deprocrypticism institutionalisation as of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. In both cases, the prospective institutionalisation attitude/mental-disposition/care–and–episteme is ontologically validated as of its prospective relative-ontological-completeness–of—reference-of-thought, divulging the <amplituding/formative–epistemicity>totalising~self-referencing–syncretising/circularity/interiorising/akrasiatic-drag vagueness and futility of the pretences and judgments of the destructuring-threshold–(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance—including-virtue-as-ontology>. We can equally appreciate here that such a conception of transcendence-and-sublimity/sublimation/supercratory-de-mentativity is rather as of organic-knowledge and not mechanical knowledge, in the sense that what is critical is the induced
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity for prospective institutionalisation as of prospective ontological-primemovers-totalitative-framework and not simply a mechanical knowledge conception possibly tolerated as of a stale a posteriori adjunctiveness as with the Copernican heliocentric idea initially, needing a latter apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity reinvigoration as of the overall renewal of ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. It should be noted that such metaphoricity rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification organic-knowledge nature of such prospective institutionalisation transcendental meaningfulness-and-teleology, which in its prospective relative-ontological-completeness-of-reference-of-thought is ‘a dimensionality-of-sublimating — <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/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 overwhelming-relative-effectiveness’. Thus such metaphoricity as of its reasoning-through/messianic-reasoning is more aptly and consciously articulated at a dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming—‘notionally–collateralising-beholdening-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence-potency—sublimating-nascence—disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,-in–supererogatory–epistemic-conflatedness to supersede human temporality/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-
depth/profoundness of human posterity; projecting well beyond the narrow and decadent obsessions of shallow as of extricatory/temporal de-mentating/structuring/paradigming of social-stake-contention-or-confliction, as it actively strives as of its prospective reference-of-
thought— categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring— meaningfulness-and-teleology to supersede such existentialising—enframing/imprintedness—(as-to— historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) and their associated institutional-
anchoring and mandarinism and pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation temporally induced denaturing of meaningfulness-and-
teleology, and so as of human intemporal/ontological/social/species/universal/transcendental—maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigming. Reasoning-through/messianic-reasoning metaphoricity brings about the prospectively renewed reasoning-from-results/afterthought instigating the secondnaturing of prospective institutionalisation, and so as of implied reference-of-thought/axiomatic-constructs reflection of the pre-eminence of the full-potency of existence as of prospective ontological-primemovers-totalitative-framework over human-subpotency with the latter adjusting to existence as-of-de-mentation—supererogatory—ontological-de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) enabling its prospective relative-ontological-completeness. dimensionality-of-sublimating. amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> articulation of reasoning-through/messianic-reasoning cannot be construed as amenable to the contending disposition of prior deferential-formalisation-transference secondnatured institutionalisation, thus the irrelevance/impertinence of any such implied contending as of prior reasoning-from-results/afterthought, as any such contention can only re-arise as of the reasoning-through/messianic-reasoning renewing of secondnatured prospective ‘reason-from-results’/afterthought. Thus the direct implication of reasoning-through/messianic-reasoning is that it can only call upon ‘a kindred sense of things’, as of dimensionality-of-sublimating—amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> contemplation that can surpass/overcome temporal nihilistic amplituding/formative>wooden-language—imbued—averaging-of-thought—meaningfulness-and-teleology—as-of-nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications> as of a protracted-consciousness cognisant of the prospective ontological-performance—including-virtue-as-ontology> and human
emancipation implications of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. It should be noted here that the notion of wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications>) as of its nihilism rather speaks to social apathy towards veridical prospective ontological possibilities of emancipation as of aetiologisation/ontological-escalation implications going by the very implications of knowledge-reification as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in ‘untransvaluated–temporal-intemporality non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification can be contemplated paradoxically as being as of the relative-ontological-incompleteness perspective as may be reflected by mere conceptual-patterning in presencing—absolutising-identitive-constitutedness without contemplating that the underlying knowledge-reification process/gesturing implications is definitely as of the relative-ontological-completeness perspective since a untransvaluated–temporal-intemporality non-ontological interpretation will rather imply knowledge dereification and endemising/enculturating of temporal-dispositions as of vices-and-impediments for the simple reason that the latter ‘cannot be ignored and then by magic become virtue’ as the overall for knowledge-reification is to understand human destructuring-threshold—(uninstitutionalised-threshold/presublimating–desublimating-decisionality)—of-ontological-performance—<including-virtue-as-ontology> and then bring about prospective constructiveness-of-ontological-performance—<including-virtue-as-ontology> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—<imbued-and—‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency—
realisation/re-perception/re-thought, in supererogatory epistemic-confoundedness 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. 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 of a supererogatory epistemic-confoundedness 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 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[6] and so as of prospective projection as implied with the ontological-contiguity—of-the-human-institutionalisation-process[6], 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[6]. 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—
dementativeness/epistemic-growth-or-conflatedness/transvalutive-
rationalis/ranepistemic/anamnestic-residuality/spirit-drivenness—equalisation> as to
difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-
epistemic-determinism<amplituding/formative—epistemicity>causality—as-to-projective-
totalitative—implications,—for-explicating-ontological-contiguity successiveness of registry-
worldviews/dimensions, with the result that Kantian implied transcendental idealism is
veridically ‘phenomenal-abtractiveness within the very same intelligible rational-
empiricism/positivism registry-worldview/dimension reference-of-thought’ (as the true reality
of transcendence-and-sublimity/sublimation/supererogatory—dementativity is rather one of
demention—(supererogatory—ontological—demeantion-or-dialectical—dementation—
stranding-or-attributive-dialectics) involving ‘human mental-disposition successive
apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-
worldviews/dimensions reference-of-thought, inducing human limited-mentation-capacity-
deepening as of the very ontologically same existence/existential-reality’ so-reflected as the
’difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-
epistemic-determinism’ of successive registry-worldviews/dimensions as of their successive
reference-of-thought imbued apriorising/axiomatising/referencing—psychologism’ construed
‘as the successive reproducibility—mathesis/motif/thrownness-disposition,–as-reproducibility-
of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument for
aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology in existence’, and so-construed as the successive registry-worldviews/dimensions
consciousness-enabled phenomenal-abtractiveness), and this basic deficient and vacuous
assumption fundamentally disorientated Nietzschean and Heideggerian thought wherein a more complete appraisal of Nietzschean transvaluation should rather be as of ‘relative-ontological-incompleteness’/relative-ontological-completeness -


<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> implications beyond just ‘transformation from Roman/Master/Hierarchising/Aristocratic value-construct to Judeo-Christian-Islamic monotheisms/Slave/Dehierarchising/Commoner value-construct as of the very same universalising-idealisation’ speaking rather more of revaluation than transvaluation. It is this underlying misconception that induces subsequent philosophical misinterpretations of notions like <amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>), ressentiment and leveling failing to appreciate that these are ontologically-driven as of underlying relative-ontological-completeness knowledge-reification basis of such conceptualisations arising as to the need for prospective emancipatory inspiration of prospective originariness-parrhesia,—as–spontaneity-of-aestheticisation inducing human limited-mentation-capacity-deepening. Thus <amplituding/formative> wooden-language-
is herein rather construed 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〉 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⟩  


supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility—setup/measuring—instrument—for—conceptualisation’ in attending to the ‘prior requisite human experiential framework to be challenged—disproved—invalidated’ highlighting the facet of the existentially-withdrawn—⟨as—

<amplituding/formative-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness> transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> as limiting or of prospective human-subpotency aporeticism’ and so-captured by the notion of prospective dimensionality-of-sublimating—


Transvaluation as to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of—

<amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness implies the ontological-veracity of all values is derived from their ‘relative-ontological-incompleteness’/relative-ontological-completeness-


<amplituding/formative-supererogatory-de-mentativeness/epistemic-growth-or-
just as critical as human dimensionality-of-sublimating —<amplituding/formative>supenerogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> capacity for the ontological-contiguity —of-the-human-institutionalisation-process to be able to materially/substantively arise, notwithstanding the contradiction that secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is ‘bound to be reflected as teleologically-degraded’ prospectively as a destructuring-threshold—(uninstitutionalised-threshold/presublimating—desublimating-decisionality)—of-ontological-performance —<including-virtue-as-ontology> as of mere ‘mechanical practice’ that fails prospective anamnesis as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications—<as-to-existence—potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—as-of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—supenerogatory—epistemic-conflatedness—as-to-the-ontological-normalcy/postconvergence-projective-perspective,—to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence > from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In this regards, we can appreciate that when base-institutionalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument arises, the value structure of recurrent-utter-uninstitutionalisation collapses, and likewise across all the prospective registry-worldviews/dimensions, with the implication that our naïve conception of value as of mere-and-vague impression-driven/good-naturedness/wishfulness is not what is de-mentatively/structurally/paradigmatically deterministic but rather the-
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\(^6\) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\) anamnesis as of difference-conflatedness\(^11\)-as-to-totalitative-reification\(^16\)-in-singularisation\(^17\)-as-veridical-epistemic-determinism\(^21\) underlying the human construction-of-the-Self and on the other hand ‘the effective ontological-impertinence/dereification\(^2\) 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\(^9\)-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\(^1\)-of—meaningfulness-and-teleology\(^9\) 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\(^7\) 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\textsuperscript{7} 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 \textit{\textless amplituding/formative–epistemicity\textgreater 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 \textit{\textless amplituding/formative–epistemicity\textgreater causality~as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity}

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epistemicity>causality~as-to-projective-totalitative~implications,—for-explicating-ontological-contiguity\textsuperscript{10}, 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\textsuperscript{13} 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\textsuperscript{15} to induce the transformation of the social-setup value-construction; such that at various critical times the more salient ‘priorly implied-and-justified inequity’ for social–value-construction had thus been basically intellectual-pertinence-as-of-ontological-veracity such that all other ‘priorly implied-and-justified inequity’ for social–value-construction have tended critically to ultimately be grounded on intellectual-pertinence-as-of-ontological-veracity whether of genuine or surreptitious justification. The more salient issue then for the knowledge-reification\textsuperscript{17} 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>notional–preempting—disjointedness-as-of-reference-of-thought appropriate foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional–deprocrypticism; and so as the disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’ of our rational-empiricism/positivism occlusivity 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>) 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 deprocrypticism—<as—preempting—disjointedness-as-of-reference-of-thought can be analysed-and-construed as imbedded with occlusive collateral aspects of rather nondescript/ignorable–void falsely implying ‘the appropriate exhaustiveness of our rational-empiricism/positivism stances’ thus speaking rather of ideology than ontological-veracity as aptly reflected upon by postmodern-thought. Such occlusive-collateral aspects take the form of economic dysfunction and inequities as occlusively-collateral to economic ideologism, social dysfunction and discriminations as occlusively-collateral to domineering and 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-akrasiac-drag complex which implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments (as so-reflecting the grandest deeds of ontological-performance-<including-virtue-as-ontology>/morality/ethics, etc. of any given registry-worldview’s/dimension’s with regards to its ‘destructuring-threshold-(uninstitutionalised-threshold/presublimating-desublimating-decisionality)-of-ontological-performance’ <-<including-virtue-as-ontology> dynamics of notional~firstnatures—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—de-mentativeness/epistemic-growth-or-conflatedness//transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications of
dispensing-with-immediacy-for-relative-ontological-completeness’-by-
reification”/contemplative-distension’’ (as of human self-surpassing—existentialism-form-
factor,-in-overcoming—’notionally–collateralising-beholdening-protohumanity’-to—’attain-
sublimating-humanity’-as-to—existence-potency–sublimating–nascence—disclosed-from-
prospective-epistemic-digression-as-of—<amplituding/formative–
epistemicity/>totalising–renewing–realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness’’ to supersede human temporality’’/shortness
<amplituding/formative> wooden-language—<imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology’’—as-of-
‘nondescript/ignorable—void’’—with-regards-to-prospective-aperiodising-implications>) as of
successive human construction-of-the-Self as from based animality to trepidatious—self-
consciousness, warped—self-consciousness, preclusive—self-consciousness, occlusive—self-
consciousness and prospectively protensive—self-consciousness. Thus human limited-
mentation-capacity implies that ‘more than just a thought-of ontological notion’ as of
transvaluation, social—value-construction is rather accomplished phronetically/in-practicality as
of the specific social-setup of universal-transparency’’—(transparency-of-totalising-entailing,—as-
to-entailing—<amplituding/formative–epistemicity/>totalising–in-relative-ontological-
completeness’’ of supposedly coherent ontological-commitment’’ with respect to social-stake-
contention-or-confliction; and is bound rather to be highly infused with ‘priorly implied-and-
justified inequity’ narrative(s) where such universal-transparency’’—(transparency-of-
totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity/>totalising–in-relative-
ontological-completeness’’ is muted and where such universal-transparency’’—
(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative–
projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence \> required prospective rational-empiricism/positivism registry-worldview/dimension construction-of-the-Self in deflating the non-positivistic social-setup value-construction dilemmas as impression-driven/good-naturedness/wishfulness \> wooden-language-(imbued—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 of the prior non-positivistic registry-worldview/dimension so-associated with notions-and-accusations-of-sorcery. Likewise implied social–value-construction dilemmas in our positivism–procrypticism are ontologically deflated 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 with the
Good/understanding/knowledge-reification\> ontological-primemovers-totalitative-framework\> as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications<-as-to-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 \> 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 \> required prospective depcrypticism–or–preempting—
disjointedness-as-of-\’reference-of-thought registry-worldview/dimension construction-of-the-
Self (as of notional–deprocrypticism protensive–self-consciousness over our \’procrypticism–
or–disjointedness-as-of-\’reference-of-thought occlusive–self-consciousness social–value-
construction induced dilemmas). Basically, as highlighted above such a transvaluation
knowledge-reification of social–value-construction reflects the prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of any relative-ontological-incompleteness
registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-
accordance as of its ontologically-flawed implied supposedly coherent ontological-
commitment; pointing to the ontological-veracity of a ‘direct bilateral relationship of
appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective
relative-ontological-completeness ‘meaningfulness-and-teleology’. This ontological reality
basis of social–value-construction, it is often claimed, needs to account for the reality of human
sovereignty and free-will as to the ‘autonomy and independence of human disposedness’. But
then such a conception of human sovereignty and free-will seems to imply an ‘existence-in-
existence constitutedness’ ontologically-flawed de-mentating/structuring/paradigming’ as to
imply human sovereignty and free-will supersede-and-override existence—as-the-absolute-a-
priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation <-as-to-perspective-ontological-normalcy/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’> so-reflected as of
<amplituding/formative–epistemicity>totalisingly–preceding-and-redefining-existential-
contextualising-contiguity. We can effectively appreciate that such human sovereignty and
free-will implied ‘autonomy and independence of human disposedness’ say with regards to a
mystical cause of disease in a non-positivistic society doesn’t stop existence as reflecting
bacteria theory or any other biological reason from being the cause of disease and such a
reference-of-thought–devolving-level manifestation of the primacy of existence equally
extends to reference-of-thought-level wherein overall existence ‘as transcendental-enabling’
for a rational-empiricism/positivism registry-worldview/dimension as of its
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument ‘is more
effective’ with respect to human grasp of existential reality manifestations than a non-
positivism registry-worldview/dimension, just as a prior universalisation registry-
worldview/dimension ‘is more effective’ as of its supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument in grasping
existential reality manifestations than a preceding ununiversalisation registry-
worldview/dimension. This however doesn’t implies the elimination of human sovereignty and
free-will but rather effective speaks of human-subpotency within existence-
<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
<imbued–and ‘hermeneutically/reprojectively/supererogatingly/zeroingly–edu-
apriorising/re–axiomatising/re–referencing–conceptualisation>, wherein within the absolute a
priori framework that is existence, humankind can construe of existence becoming/emancion
manifestations allowing for human knowledge-reification and empowerment from the
knowledge-reification within existence, with this in itself inducing a human reflexivity as of a
human reflexive influence within existence (wherein for instance, a positivistic disease theory
of bacteria and biological causation de-mentatively/structurally/paradigmatically induces a
whole set of human existential disposedness of emancipatory and curative implications in
existence as of human sovereignty and free-will, but also in the very first place the fundamental
human existential disposedness at reference-of-thought-level to rational-empiricism/positivism is de-mentatively/structurally/paradigmatically conducive/preparatory for the possibility of such a positivistic disease theory of bacteria and biological causation to be construed by such humans). This then speaks to the fact that ‘human sovereignty and free-will is deflated going by the ontological-veracity of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence as of ‘the specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>’; and so, as it applies to human knowledge-reification and empowerment from such knowledge-reification within existence as this defines human ontological-performance <including-virtue-as-ontology> reflected as of constructiveness-of-ontological-performance and destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance <including-virtue-as-ontology>. In this regards, the broader and more profound conception of human sovereignty and free-will as reflected by human <amplituding/formative–epistemicity>totalising–thrownness-in-existence is rather grounded in the reality that all humans come into existence as of an overall framework of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology within which the notion of human sovereignty and free-will then arises in the very first place; such that in many ways human sovereignty and free-will is collectively predicated to the social-setup social-functioning-and-accordance as of its implied supposedly coherent ontological-commitment. Thus, on this basis, the reality of human ontological-performance <including-
virtue-as-ontology> (reflected as of constructiveness-of-ontological-performance<including-virtue-as-ontology> and destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating–decisionality}–of-ontological-performance<including-virtue-as-ontology>) towards the effective articulation of human sovereignty and free-will is actually one that involves, with respect to human limited-mentation-capacity: ‘the deferential-formalisation-transference overall and underlying social-setup conception of knowledge-reification and empowerment from such knowledge-reification as enabling the framework of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’ and then ‘the individual dimensionality-of-sublimating’—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality> mental-disposition and expression’ within the former (and it is the latter that often comes to the mind when speaking of human sovereignty and free-will as ‘autonomy and independence of human disposedness’, while naively ignoring/overlooking the underlying ‘superseding existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<as-to-perspective-ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming> reflected in <amplituding/formative–epistemicity>totalisingly–preceding-and-redefining-existential-contextualising-contiguity implications upon human sovereignty and free-will’). Interestingly, such a broader conception of the manifestation of human sovereignty and free-will will recognise that the overall human deferential-formalisation-transference actually has a historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-
performance\(^1\)-<including-virtue-as-ontology> of social–value-construction so-construed as destructuring-threshold-(uninstitutionalised-threshold \(\langle\)presublimating–desublimating-
decisionality\(\rangle\)-of-ontological-performance \(\langle\)-<including-virtue-as-ontology>, can only achieve social-functioning-and-accordance by a claim to be as of supposedly coherent ontological-commitment\(^9\), 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-<conjunctively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process\(^6\), as it then exposes human \(^3\)meaningfulness-and-teleology\(^9\) as of human limited-mentation-capacity-deepening \(^1\) to the prospective constraint to be as supposedly coherent ontological-commitment\(^9\) thus inducing the possibility for prospective transcendance-and-sublimity/sublimation/supererogatory–de-mentativity when its any given \(^3\)meaningfulness-
and-teleology\(^9\) is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening\(^2\). 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\(^2\) dimensionality-of-sublimating\(^2\)—<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\(^7\)-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 of presublimating–desublimating–decisionality of ontological-performance as of prior relative-ontological-incompleteness implied preconverging/dementing ––qualia-schema and constructiveness-of-ontological-performance of inclusion-virtue-as-ontology as of prior relative-ontological-incompleteness implied postconverging/dialectical-thinking ––qualia-schema as elucidation of ontological-primemovers-totalitative-framework. Ultimately, the naïve articulation of human sovereignty and free-will as of strict ‘autonomy and independence of human disposedness’ rather speaks of a poor ontological sense-of-things, and as such ontological-veracity ensues the notion of human sovereignty and free-will is rather subsumed as of human-subpotency knowledge-reification and derived empowerment reflexivity in existence; and as apparent in the sciences, we can’t imply that we have a choice of gravity on earth as 6 m/s² rather than the existence-potency–sublimating–nascence–disclosed–from–prospective–epistemic–digression–as–of–amplituding–formative–epistemicity–totalising–renewing–realisation/re-perception/re-thought–in–supererogatory–epistemic–conflicatedness manifestation of 9.8 m/s² and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere disparateness-of-conceptualisation–unforegrounding–disentailment,–failing-to-reflect–immanent-ontological-contiguity. The conception of human sovereignty and free-will so-implied as of ‘the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’–imbued-and–hermeneutically/reprojectively/supererogatingly/zeroingly-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-overall
existence) with the devising of experimentations (as providing the prolongation for human interpretation capacity with respect to such epiphenomenal manifestations, as in reality even the natural sciences are fundamentally interpretative as ‘specifically aphoristic/cogent/pointed extensions of the underlying human philosophical interpretative disposition for knowledge-reification ’). It is important to grasp here that mere experimentations, as often practised in many domains, that do not arise because of the veridical need to effectively accentuate epiphenomenal manifestations as of unordinary human-framework-of-experiential-existence but rather ‘on the vagueness and naivety that experimentations by themselves demonstrate profoundness’ are ontologically-impertinent (in the sense that the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’ is the more critical basis for a profound knowledge-reification interpretation than any such ad-hoc and simplistic experimentation vagueness and naivety); and in many ways this explains experimental delusions in many domains associated with poor reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as to the misunderstanding that experimentation should focus on the very critical epiphenomenal manifestations that are not amenable to the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’. However, as of underlying human-subpotency sovereignty and free-will, what is definitely central to knowledge-reification is that it is grounded on human empowering reflexivity from prospective knowledge as of ‘ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications—<as-to-existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness—as-to-the-ontological-normalcy/postconvergence-projective-perspective,—to-which-latter-human-subpotency-projectively-conflates-to-in-order
knowledge-reification\footnote{^1} 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\footnote{^2}<-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\(^\langle\)–(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\(\rangle\)\(^\rangle\) causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\(^66\) in reflecting holographically–\(<\)conjugatively-and-transfusively\(\rangle\) the ontological-contiguity —of-the-human-institutionalisation-process\(^67\); going by the phronesis/practicality as of our positivism–procrypticism 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’ as to the ‘relative-ontological-completeness’ -

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–procrypticism and will equally vary with prospective depocrypticism–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 confating 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’-

(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness)/formative–supererogating-/projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence> as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ that effectively and empirically underline sublimating 4 historiality/ontological-eventfulness⁷⁴/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-contiguity²⁸ implications of relative-ontological-incompleteness to relative-ontological-completeness⁷⁷. But then such pretence of ‘presencing—absolutising-identitive-constitutedness¹ veracity of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is both theoretically and empirically non-veridical, speaking more of the reality of power-grabbing/appropriating/usurpatory/arrogating implications than truly rational argumentations as of knowledge-reification implications. Such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentations are often intimately associated with providing the ‘meaningfulness-and-teleology’ infrastructure for the powerful and vested-interests, and their insinuations of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as ‘outside existential-contextualising-contiguity implications of relative-ontological-incompleteness to
relative-ontological-completeness’ is in effect not truly about the irrelevance of existential-reality implications of relative-ontological-incompleteness and relative-ontological-completeness but rather more critically ‘is in effect about defaulting to specifically unavowedly/surreptitiously implied convenient/advantageous interpretations about existential-contextualising-contiguity which are not to be subjected to a fulsome analysis for ontological-veracity as of implications of relative-ontological-incompleteness and relative-ontological-completeness and so on the basis of merely projecting the term ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ and thereof implying logical-dueness and articulating logic on the so-narrowed and uncontested framework’. The reason why such a ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ supposedly pertinent argumentation about human sovereignty and free-will cannot hold is that all meaningfulness-and-teleology (as implied with the logical operation of any such projected ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’) operate on priorly established apriorising/axiomatising/referencing and inherently all apriorising/axiomatising/referencing purport to be as of existential-contextualising-contiguity thus subject to analysis as of ‘relative-ontological-incompleteness'/relative-ontological-completeness-
existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity-
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation about human sovereignty and free-will are rather ‘internally inconsistent’ and more aptly reflect manifestations of power-grabbing/appropriating/usurpatory/arrogating implications when analysed as of relative-ontological-completeness. Consider in this regards for instance as of the ‘presencing—absolutising-identitive-constitutedness’ notion of ‘human social-vestedness/normativity-
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying slavery, such an implied ‘human social-vestedness/normativity-
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is inherently making a claim on existential-reality which rather more aptly reflect a manifestation of power-grabbing/appropriating/usurpatory/arrogating implications as of its apriorising/axiomatising/referencing that one human being has the right to own another human being (as actually not even the logical-dueness of such a ‘human social-vestedness/normativity-
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation can arise from the perspective of relative-ontological-completeness as what is then implied from the relative-ontological-completeness. perspective is the supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing—apriorising-psychologism> of any such implied slavery ‘human social-vestedness/normativity-
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-
discrete-social–value-construction’). The proof that this is priorly ‘a power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing and not of veridical logical-dueness’ lies in the fact that for instance the Haitian slave revolters wouldn’t countenance the logical-dueness of any such implied logic of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying their enslavement but merely as of their relative-ontological-completeness perspective of apriorising/axiomatising/referencing undertake in revolt the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing—apriorising-psychologism> of any such implied slavery ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’. This points to the reality that ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation do not truly escape the ontological prism as of existence being the absolute a priori, and rather speak of epistemic situations in epistemic-abnormalcy/preconvergence with the possibility for true causality implications to be drawn in relative-ontological-completeness as of ontological-prime movers-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-conflicatedness/formative—supererogating—projective/reproductive—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence)—as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ may seem to arise; but as with say the American civil war and the Haitian slave revolt, the reality that such implied ‘human social-vestedness/normativity—discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ is rather of flawed apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications is met not with logical-dueness and logical-engagement in wrongly validating any such apriorising/axiomatising/referencing but is rather meted with relative-ontological-completeness perspective supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-dementing—apriorising-psychologism>. In fact, besides the more starkly demonstrable case with respect to say slavery this equally applies with less starkly obvious situations having to do with human social differentiation as well as any other situations requiring prospective knowledge-reification as
the possibility for all human progress arises effectively as a result of the transcending of all such human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint power-grabbing/appropriating/usurpatory/arrogating implications construed as ‘human social-vestedness/normativity–<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as well as their socially attendant situations in need for prospective knowledge-reification; and so not as of a falsely implied logical-dueness and logical engagement that wrongly validate the relative-ontological-incompleteness apriorising/axiomatising/referencing of ‘human social-vestedness/normativity–<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as being of existential-reality in relative-ontological-completeness, but rather as of the relative-ontological-completeness perspective supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring–<as-to-preconverging-or-dementing–apriorising-psychologism> of such implied ‘human social-vestedness/normativity–<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. In fact, such an interpretation about the ontological-veracity of ‘human social-vestedness/normativity–<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is not only relevantly undermined with respect to say highlighting the supposed weaker party perspective in such a framework of power-grabbing/appropriating/usurpatory/arrogating implications of
apriorising/axiomatising/referencing but is equally undermined/subverted when conveniently so by the stronger party for instance in the case of the various allied powers of the second-world war overlooking Nazi scientists direct or indirect participation in war crimes on the rationale of strengthening themselves to ensure future security, and one can imagine the same with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus pointing fundamentally to the ascendancy of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening possibilities of relative-ontological-completeness analysis over the absolutising of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. Thus any such pretence that ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is absolute as of presencing—absolutising-identitive-constitutedness and not subject to 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 with regards to an animal of limited-mentation-capacity requiring its prospective limited-mentation-capacity-deepening (and thus paradoxically in want of its very own ‘prospective—<amplituding—formative—epistemicity>growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced originariness-parrhesia,—as—spontaneity-of-aestheticisation’ as to cohere with ecstatic-
existence-as-transcendental-signifier—becoming-spontaneity-implications—as-to-existence-
potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of—
<amplituding/totalising—renewing-realisation/re-perception/re-
thought—in-supercorogatory—epistemic-conflatedness—as-to-the-ontological-
normalcy/postconvergence-projective-perspective—to-which-latter-human-subpotency-
projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-
abnormalcy/preconvergence—) is effectively bound not to be able to address the very
central/critical implications to prospective knowledge-reification of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional—firstnatedness—temporal-to-intemoral-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence—’—existentialism-form-factor (with the
latter involving ‘direct bilateral relationship of appropriate construction-of-the-Self for
appropriate cognisance-and-integration of prospective relative-ontological-completeness
meaningfulness-and-teleology as implied prospectively in ‘construing of both the right
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-
prospective-deprocripticism-dissemination and thus the knowledge for that right mindset-as-
of-prospective-deprocripticism-dissemination’). Even with the modern day polity and law,
the reality of human sovereignty and free-will implied in human rights takes precedence over
any ‘human social-vestedness/normativity—<discretely-implied-functionalism> implied
contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’
practicalities and is the basis for continual social and governmental reforms; and as so-implied
by the ‘de-mentative/structural/paradigmatic implications of relative-ontological-
completeness in superseding/overcoming/transcending human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-
ontological-incompleteness’ and this is the very legitimation for any intellectualism
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/supererogatingly/zeroingly-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–firstnaturesness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalecy/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<-
(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-
normalecy/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/supereorogatory–de-mentativity is just of a
direct intemporal-as-ontological nature rather than truly involving both dimensionality-of-
<including-virtue-as-ontology> of any specific registry-worldview’s/dimension’s existential desublimation manifestation underlined by <amplituding/formative> wooden-language-
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—’nondescript/ignorable—void’—with-regards-to-
prospective-apriorising-implications>) or <amplituding/formative> wooden-language-
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—’nondescript/ignorable—void’—with-regards-to-
prospective-apriorising-implications>). This more effectively speaks to the fact that ‘dimensionality-of-sublimating’—<amplituding/formative> supereorogatory—
dementativeness/epistemic-growth-or-conflatedness
<in-existential-extrication-as-of-existential-unthought>) and so rather as of the ‘secondnatured-institutionalisation—existence-potency—sublimating—nascence—disclosed-from-
prospective-epistemic-digression—as-of—<amplituding/formative—
epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-
dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisings/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’ beyond
which its implied dispensing-with-immediacy—for-relative-ontological-completeness—by-
reification /contemplative-distension (as of human self-surpassing—existentialism-form-
factor,-in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-
sublimating-humanity’—as—to—existence-potency—sublimating—nascence—disclosed-from-
prospective-epistemic-digression—as—of—<amplituding/formative—
epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in—
supererogatory—epistemic-conflatedness to supersede human temporality /shortness
<amplituding/formative> wooden-language—(imbued—averaging-of-thought—as—to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as—of—
‘nondescript/ignoreable—void’—with—regards—to—prospective-apriorising-implications>) is
construed as relatively vague-and-irrelevant as human temporality /shortness now re-
constitues in constitutedness 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-
rationalisings/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’ in such a
way that is obviating and becomes homeless as to the conflatedness of dimensionality-of-
sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-

drivenness–equalisation> construal of human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, speaking of ‘relative-ontological-
incompleteness’ /relative-ontological-completeness

(sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism” (and not
‘absolute-ontological-completeness implications’), fundamentally validates ‘conflatedness’-of-
construal as potentiating the superseding of the de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing implications of human temporal-dispositions for the
prospective conception of knowledge-reification as so-reflected in the
transepistemicity/conflating-nature of notional–deprocrypticism or
<amplituding/formative–notional–preempting—disjointedness-as-of-reference-of-thought in
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity of
the-human-institutionalisation-process as from recurrent-utter-uninstitutionalisation, base-
institutionalisation, universalisation, positivism/rational-empiricism and prospectively
deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought. It is this
epistemic-conflatedness veracity (construed as transepistemicity) over epistemic
constitutedness (construed as presencing—absolutising-identitive-constitutedness), of
human knowledge that underlies knowledge-notionalisation as to ‘notional conceptualisations’
like conception / misconception, intellectualism / sophistry, leveling / deleveling, human-
subpotency / existence-potency–sublimating–nascence—disclosed-from-prospective-epistemic-
digression–as-of<amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought,—in-supererogatory–epistemic-conflatedness, transversality–of-

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as of relatively shallow frame of elicited positive opportunism of low intrinsic attribution and high extrinsic attribution susceptibility, in dimensionality of desublimating lack of — amplifying/formative supererogatory de-mentativeness/epistemic growth or conflatedness / transvaluative rationalising/transepistemicity/anamnestic residuality/spirit-drivenness—equalisation as prospective notional—deprocrypticism involves ‘superseding existential extrication as of existential unthought as of human-subpotency epistemic perspective with the integration of the necessary, abstract and non-eliciting of opportunism dispensing with immediacy—relative ontological completeness — by reification / contemplative distension into its secondnatured institutionalisation’ thus providing the de-mentative/structural/paradigmatic interlocking of notional—deprocrypticism meaningfulness and teleology with the ontological-contiguity — of the human-institutionalisation process ‘re-inventing’/‘re-creating’ dimensionality of sublimating — amplifying/formative supererogatory de-mentativeness/epistemic growth or conflatedness / transvaluative rationalising transepistemicity/anamnestic residuality/spirit-drivenness—equalisation; as otherwise such supposedly prospective notional—deprocrypticism institutionalisation will in reality be just a complexification of our positivism/rational-empiricism institutionalisation were it to manifest a secondnatured incapacity for the ‘re-inventive’/‘re-creative’ preservation/sustaining/upkeep of deprocrypticism—or—preempting—disjointedness as of reference of thought. The fact is the elucidation/resolving 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 has ever always been about the interplay of ‘immediacy of temporal dispositions in existential extrication as of existential unthought as of human-subpotency epistemic perspective’ and ‘dispensing with immediacy—
totalising-renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflicatedness to supersede human temporality /shortness wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void-with-regards-to-prospective-apriorising-implications>) 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/dementing—qualia-schema at its destructuring-threshold/(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance—including-virtue-as-ontology>; and this explains why the very essence of such metaphoricity of meaningfulness-and-teleology is rather of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Furthermore, the reality of all prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for prospective registry-worldview/dimension institutionalisation is that it can difficultly be expected that dimensionality-of-sublimating—
development–as-to-personality-development or institutional-development–as-to-social-
function-development or Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-teleology in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process successive registry-worldviews/dimensions). Such a threshold
construal of human ontological-performance-<including-virtue-as-ontology> as to
constructiveness-of-ontological-performance -<including-virtue-as-ontology> and
destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-
decisionality)—of-ontological-performance -<including-virtue-as-ontology> (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’), underlies the (ontological-
normalcy/postconvergence as to amplituding/formative–epistemicity>causality–as-to-
projective-totalitative–implications,-for-explicating-ontological-contiguity) perspective of
analysis herein of such ontological-performance-<including-virtue-as-ontology> (construed as of
notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) reflected rather as of ‘individuations
basis-of-analysis-as-can-be-reflected-with-individuations-as-being-the-occurrent-manifest-
outcomes-of-the-individual-as-a-subpotency’ (as all human individuations can theoretically be
manifested by all individuals at varying occasions even as specific individuals are more or less
prone to the recurrence of specific individuations as to specific conceptual and contextual
frames of contemplation) thus enabling ‘precision of conceptualisation and knowledge-
reification’ implications’, and not individual basis-of-analysis-which-will-fail-to-construe-of-
the-potent-variability-implications-of-the-individual-as-a-subpotency-subject-to-
transformation-and-not-absolutely-deterministic-and-immuable-as-individuation-
representations. Furthermore (even as prior secondnatured-institutionalisation—existence-
potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-
thought—supererogatory—epistemic—conflicatedness—epistemically-induced/constrained—
reproducibility—motif-of—meaningfulness—and—teleology implies the prior 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 is massively already secondnatured in
generalised human behaviour as of the prior living-development—as—to—personality—development
or institutional-development—as—to—social—function—development or Being—
development/ontological—framework—expansion—as—to—depth—of—ontologising—development-as—
infrastucture—of—meaningfulness—and—teleology), such ‘varying magnitudes/scales—as—to—
successively—profound—rede-mentating/restructuring/reparadigming—frames—as—from—living—
institutionalising,—and—Being—ontologising—infrastucture—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’ speak to the ‘more and more—
profound dispensing—with—immediacy—for—relative—ontological—completeness’ by—
reification\textsuperscript{1}/contemplative-distension\textsuperscript{2} 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{3} for prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought human self-surpassing—existentialism-form-factor,-in-overcoming–notionally–collateralising-
beholdening-protohumanity’-to–‘attain-sublimating-humanity’-as-to-existence-
potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{3} as to prospective notional–deprocrypticism living-development–as-to-personality-development, institutional-
development–as-to-social-function-development and Being-development/ontological-
meaningfulness-and-teleology\textsuperscript{3}; as effectively such dispensing-with-immediacy-for-relative-
ontological-completeness\textsuperscript{3}-by-reification\textsuperscript{4}/contemplative-distension\textsuperscript{5} is susceptible to sophistic/pedantic dispositions \textsuperscript{3}presencing—absolutising-identitive-constitutedness eliciting
of human temporality\textsuperscript{5}/shortness 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>). This insight speaks of a more profound notion of human psychology as to a
veridical ontology-driven ‘postconverging-or-dialectical-thinking –psychology or psychology-
of-mentation-dynamics or natural–psychological-dynamics’, reflecting the fact that the underlying conceptualisation involving the notions of construction-of-the-Self as to human
constructiveness-of-ontological-performance\textsuperscript{3}-<including-virtue-as-ontology> and shiftiness-
of-the-Self\textsuperscript{2} as to human destructuring-threshold-{uninstitutionalised-

In recapping, this ‘conundrum of discrepancy/sundering in ontologisation/ontological-veracity/aestheticisation-towards-ontology along human registry-worldview’s/dimension’s institutionalisation formation’ (with respect to living-development–as-to-personality-development or institutional-development–as-to-social-function-development or Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology), is underlied by ‘human formative discrepancy/sundering of the relatively-shallow-frame-of-elicited-positive-opportunism -of-
low-intrins-attrbнтion-and-high-extrins-attrbнтion-susceptibility,—in-dimensionality-of-
—<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-confulatedness^2/transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation> from dimensionality-of-sublimating^2—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
confulatedness^2/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation>; and is elucidated as from the ‘formative de-
mamenting/structuring/paradigmging of ontologically-flawed presencing—absolutising-
identitive-constitutedness that fails re-originariness/re-origination as to human limited-
mentation-capacity-deepening so-elucidated as of difference-confulatedness^2-as-to-totalitative-
reification—in-singularisation—as-veridical-epistemic-determinism^2

<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity^6 construal of causality as ontological-primemovers-
totalitative-framework^7, as can be so reflected in the ‘historiality/ontological-
eventfulness^7/ontological-aesthetic-tracing—<perspective–ontological-
normalcy/postconvergence–reflected—epistemicity–relativism’ of the contrasting
postconverging/dialectical-thinking^8–qualia-schema and preconverging/dementing^8–qualia-
schema’ of any specific registry-worldview/dimension as to its ‘relative-ontological-
incompleteness^9/relative-ontological-completeness^9-
(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^10 (beyond-the-
consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>);
and effectively, <amplituding/formative> wooden-language-{imbued—averaging-of-thought-
as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications> is
operantly construed as the constrained postconverging/dialectical-thinking—qualia-schema and
preconverging/dementing—qualia-schema, as from the perspective of relative-ontological-
completeness over relative-ontological-incompleteness (as to reference-of-thought—and—
reference-of-thought—devolving—meaningfulness-and-teleology). In the bigger picture (of
living-development—as-to-personality-development, institutional-development—as-to-social-
function-development and Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development—as-inrastructure-of—meaningfulness-and-teleology), the
overcoming of <amplituding/formative> wooden-language-{imbued—averaging-of-thought-
as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications> (as to
human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaredness—temporal-
to-intemporal-dispositions—<so—construed—as—from-perspective—ontological-
normalcy/postconvergence)—existentialism-form-factor ‘relative-ontological-
incompleteness/relative-ontological-completeness—
{sublimating—referencing/registering/decisioning—as-self-becoming/self-
conflatedness }/formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence>) as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism”) has been the
determinant for the possibility for the successive registry-worldviews/dimensions
institutionalisations to even arise in the very first place and equally speaks to the prospective
human potential possibilities, as the “historiality/ontological-eventfulness”/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism’> records of successive human civilisations shows that nothing is inherently given (particularly so as the cultural diffusion possibilities are already limited as to the already globalised world warranting our very own prospective reinvention/recreation) but for effective human effectuation. Humanity is thus intimately tied to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor ‘relative-ontological-incompleteness’/relative-ontological-completeness—

(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ of dimensionality-of-sublimating—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluated-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to the fact that the ultimate attainment of humanity as from Hegelian proto-humanity has ever always been as of originariness-parrhesia,—as–spontaneity-of-aestheticisation as reflected by the fact that our mere reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation is rather ‘a positive-opportunism’ exploitation that poorly projects humanity prospectively as to an existential-extrication-as-of existential-unthought and notionally-collateralising posturing that is unwary of its relative-ontological-incompleteness to then aspire for prospective relative-ontological-completeness ’ and all the prospective humanity that
can arise is ever always as of originariness-parrhesia,—as—spontaneity-of-aestheticisation that
goes after that relative-ontological-completeness^{2}, 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^{3}—<amplituding/formative> supererogatory—de-
mentativeness/epistemic-growth-or-conflicatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> that de-
mentatively/structurally/paradigmatically re-enables the possibility for humanity to arise (as of
human self-surpassing—existentialism-form-factor,—in-overcoming—'notionally—collateralising-
beholdening-protohumanity'-to—'attain-sublimating-humanity’—as—to—existence-
potency—sublimating—nascence—disclosed-from-prospective—epistemic-digression-as-of—
<amplituding/formative—epistemicity>totalising—renewing—realisation/re—perception/re-
thought,—in—supererogatory—epistemic-conflicatedness^{3} to supersede human
temporality /shortness <amplituding/formative> wooden-language-(imbued—averaging-of-
thought—<as—to—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-
of—'nondescript/ignorable—void’—with-regards—to—prospective—apriorising—implications>)); as
the Foucauldian take truly reflects the fact that there is no given human nature but rather the
becoming possibility of human nature as of the ultimate construction-of-the-Self towards
attaining deprocrypticism/preempting—disjointedness—as—reference-of-thought, thus
overriding/overcoming the hitherto ever present ‘human relatively-shallow-frame-of-elicited-
positive-opportunism’—of-low-intrinsic-attribution-and-high-extrinsic-attribution-
susceptibility,—in-dimensionality-of-desublimating—lack-of —
<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflicatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
(addressed as of originariness-parrhesia,–as-spontaneity-of-aestheticisation) to teleologically-
degraded ontological-performance\textsuperscript{76} and more profoundly so specifically with enculturated/endemised postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} social and institutional manifestations, and with regards to many social-stake-contention-or-confliction circumstances of poor social and institutional accountability. Basically, the bigger point here is that however the socially transformative implications as of prior originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation and beyond the elicited positive-opportunism\textsuperscript{75} underlying deferential-formalisation-transference, there is much more involved in overall social and institutional meaningfulness-and-teleology\textsuperscript{99} as to the ‘dynamic social and institutional conjugation of notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance\textsuperscript{1} –<including-virtue-as-ontology> at destructuring-threshold{(uninstitutionalised-threshold \textsuperscript{102}/presublimating–desublimating-decisionality)}–of-ontological-performance\textsuperscript{1} –<including-virtue-as-ontology>’. This may be overlooked in critical ways as to the critical fact that prior 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\textsuperscript{99} idealising/transcending/sublimating doesn’t necessarily speak of an outright/absolute prospective inclination for human dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,—in-overcoming—’notionally–collateralising-beholdening-protohumanity’–to—’attain-sublimating-humanity’—as-to-existence–potency–sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of—
totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness to supersede human
temporality /shortness wooden-language-(imbued—averaging-of-
thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-
of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>) for
the possibility of renewed originariness-parrhesia,–as–spontaneity-of-aestheticisation to
induced prospective secondnatured-institutionalisation—existence-potency-sublimating-
nascence,-disclosed-from-prospective-epistemic-digression-as-of.<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness–epistemically-induced/constrained–reproducibility-
motif-of–meaningfulness-and-teleology idealising/transcending/sublimating; as a naïve and
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag registry-worldview/dimension reference-
of-thought including our positivism–procrypticism may falsely project of itself (beyond-the-
Thus prospective originariness/reifying/intellectualising—idealising/transcending/sublimating–
meaningfulness-and-its-institutionalisation must necessarily contend/vie with social and
institutional wonkiness-of-secondnaturung as to the social-and-institutional-dissipative-
integration of originariness/reifying/intellectualising—idealising/transcending/sublimating–
meaningfulness-and-its-institutionalisation. Critically such wonkiness-of-secondnaturung, as to
the social-and-institutional-dissipative-integration of originariness/reifying/intellectualising—
idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation, involves
‘blurry social and institutional expanse of accommodating, contradictory and modulatory
wooden-language-(imbued—temporal–mere-
form/virtualities/dereification–/akrasiatic-drag/denatured/preconverging-or-dementing–
830
that while of differing functional/dysfunctional implications however critically lends itself to paradoxical accommodations, contradictions and modulations of the prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. In many ways thus such social and institutional ‘cognisance-and-integration of the associated dysfunctional \(\text{amplitudining/formative}\) wooden-language-\(\text{imbued—temporal—mere-form/virtualities/dereification} /\text{akrasiatic-drag/denatured/preconverging-or-dementing}\)\-narratives—of-the-\(\text{categorical-imperatives/axioms/registry-teleology}^\prime\)’ (as to shiftiness-of-the-Self\(\text{meaningfulness-and-teleology}\)) by itself provides ‘preparatory/foundational causation’ for existential-extrication-as-of-existential-unthought temporal-dispositions underlying institutional and social failures and crises as to their destructuring-threshold-(uninstitutionalised-threshold \(\text{presublimating—desublimating-decisionality}~\text{of-ontological-performance} <\text{including-virtue-as-ontology}>\) (however the seeming remoteness from such direct social and institutional issues, crises and failures); as associated with various social and institutionalised frames of \(\text{amplitudining/formative}\) wooden-language-\(\text{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}^\prime\)-as-of-’nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications\rangle\), and as further surreptitiously enabled with sophistic/pedantic dispositions predisposed to articulate \(\text{meaningfulness-and-teleology}\) in terms eliciting human temporality \(\text{shortness but then of teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of—supererogatory—dementativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\) totalising-entailing social and institutional implications that default to vested postures and
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as enabling ‘corresponding possibilities of meaningfulness-and-teleology transcendence-and-sublimity/sublimation/supererogatory—de-mentativeness’ with regards to the successive registry-worldview’s/dimension’s reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology. The fact is ‘wonkiness-of-secondnaturizing 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-mentativeness; 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—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality, 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-confutedness (so underlied as of the parrhesiastic
its-coherence/contiguity), and this is effectively instigated/originated by the human capacity for
dispensing-with-immediacy-for-relative-ontological-completeness-by-
reification/contemplative-distension in its construction-of-the-Self with respect to
prospective human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. The underlying point here is that there is no
inherent meaningfulness-and-teleology but rather as of the specific human-subpotency as to
overall reifying-empowering-reflexivity-of-ecstatic-existence-as-panintelligence-
<imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly-educing–human-
subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation>, that is, as to ‘human-subpotency
potential to epistemically converge to the full-potency of existence’; and this underlying
structure of reflexivity is the very structure in reflecting holographically-conjugatively-and-
transfusively the ontological-contiguity—of-the-human-institutionalisation-process,
however, the surreptitious and opportunistic temporal interpretations to exploit its positive
consequences at one moment and to reject it the moment it prospectively challenges-us/puts-us-
to-question as of prospective implications of living-development-as-to-personality-
development, institutional-development-as-to-social-function-development and Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology. The implication here is that all human
knowledge is necessarily for-human-studies/for-human-constructs whether with regards to the
social or the natural sciences; as to the fact that all such knowledge is ever only referenced/registered/decisioned in the human consciousness (individual consciousness and collective consciousness respectively as to direct knowledge and indirect knowledge as of deferential-formalisation-transference implications) and functions to broaden-the-latitude-of-human-collective-consciousness with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in existence. The very possibility for prospective human knowledge generation thus calls for human dimensionality-of-sublimating —<amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> given 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, with such human dimensionality-of-sublimating —<amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> speaking of true humanity projection for prospective secondnaturing institutionalisation (that goes on to broaden-the-latitude-of-human-collective-consciousness), and so over the wrongfully elicited self-satisfaction of sophistic/pedantic presencing—absolutising-identitive-constitutedness in existential-extrication-as-of-existential-unthought failing to address the universal implications of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. This underlying human knowledge-notionalisation is what speaks of the distinction between the physician and quack-doctor, the technician/engineer and the scammer, the intellectual and the sophist, etc. Critically, the former as involved in prospective
originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation bluntly profess that ‘human temporality’/shortness <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology’-as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩’ is in want for secondnatured knowledge and institutionalisation, and so as to the former human limited-mentation-capacity-deepening (as to the specifically cultivated arts/skills and time investment, and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment’). In the bigger picture, this speaks to a human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with their knowledge deferential-formalisation-transference validation as of the supposedly coherent ontological-commitment; and implying a greatly expanded human collective consciousness as of differing for-human-studies/for-human-constructs of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. On the other hand, what is typical about quack-doctors, scammers, sophists, etc. with regards to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint is a predilection for eliciting the idea that ‘human temporality’/shortness <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology’-as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩’ is basically of competent judgment (notwithstanding the latter’s underlying banal framework as to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘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 ), dementatively/structurally/paradigmatically marks all human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as to ‘the uninstitutionalised-threshold attendant framework of lack of social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness)—or-understanding-of-ontological-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–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, as to the possibility for genuine human reification\[6\] 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
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness ) is bound to ‘make its own weather’ rather as from human-subpotency temporality\textsuperscript{99}/shortness; wherein ‘invested’ institutional and theoretical/conceptual postures take on an essence all of their own, and so independently and overlooking the precedence of existential-reality for the possibility for prospective sublimation and knowledge-reification\textsuperscript{100} 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\textsuperscript{102} rather invokes prospective dimensionality-of-sublimating—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{103}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> for re-originariness/re-origination (and as ever always such destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{103}/presublimating–desublimating-decisionality)–of-ontological-performance \textsuperscript{104} -><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\textsuperscript{106}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>\textsuperscript{108}) as speaking to its own exceptionalism in a naïve <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{109} posture instead of the true instigative exceptionalism of the underlying ontological-contiguity–of-the-human-institutionalisation-process\textsuperscript{110}). This temporal/shortness disposition to fail re-originariness/re-origination is of overall social recurrence as to human temporality\textsuperscript{99}/shortness
’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>) as of
‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming—frames—as-from-living,—institutionalising,—and-Being—
onologising/infrastructure-of—meaningfulness-and-teleology of prospective 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’; 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—
superrrogatory—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-onologising-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/alooiness 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-conflicion (as of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ) such that the generalised human subject re-originariness/re-origination sublimation imaginary possibilities are already truncated as from prospective ontological-normalcy/postconvergence epistemic/notional~projective-perspective of re-originariness/re-origination as implied with prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought. Today, many agile initiatives allowing more or less for the expression of the human subject imaginary and so specifically with start-up entrepreneurship increasingly highlight that in many ways traditional social-and-institutional-frameworks-of—referencing/registering/decisioning are suboptimal conceptualisations of human consciousness sublimation possibilities as to their
thoroughgoing beholdenness to ‘presencing—absolutising-identitive-constitutedness’ of—meaningfulness-and-teleology given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ bounded to prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In many ways because of poor appreciation of the ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness’ meaningfulness-and-teleology, the modern mindset has tended to construe of its lopsided material/equipment/accoutrement sublimation implications naively as implying the comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought>); and so as potently contended by Baudrillard simulacrum conception wherein gimmicky formulaic representations of overall aestheticisation—and—aestheticisation-towards-ontology increasingly substitute for more profound possibilities of human aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-and-teleology with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/conemplative-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-orginariness/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’ presencing—absolutising-identitive-constitutedness /constitutedness apriorising/axiomatising/referencing—conceptualisation perspective thus supposedly rendering irrelevant their analysis as of inherent ontological-veracity (as to supposedly coherent ontological-commitment^1^ 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 rather tending to a construal as of ‘inherent prior aestheticisation—and—aestheticisation-towards-ontology as of human social-vestedness/normativity—<discretely-implied-functionalism>^2^; such a traditional conception from the relative-ontological-completeness perspective is actually unfounded and rather speaks to prior relative-ontological-incompleteness^3^ manifestation of human presencing—absolutising-identitive-constitutedness /constitutedness (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^4^ of apriorising/axiomatising/referencing—conceptualisation (as to the successive relative-ontological-completeness registry-worldviews/dimensions adopted human reference-of-
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/totalising/<formative—
epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
presencing—absolutising-identitive-constitutedness in relative-ontological-
incompleteness (that is, in epistemic-abnormalcy/preconvergence as to existence-
potency—sublimating—nascence—disclosed-from-prospective—epistemic—digression—of-
<amplituding/totalising/<formative—epistemicity>totalising—renewing—realisation/re-perception/re-
thought,—in—supererogatory—epistemic-conflatedness ) will rather imply its corresponding
apriorising/axiomatising/referencing—conceptualisation of ‘human social-
vestedness/normativity—<discretely—implied—functionalism> implied contract/political-
arrangement—or—political-coercion/given—discrete—social—value-construction’ (and this is no
more correspondingly different from the relative-ontological-incompleteness /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⟩) human-subpotency reflexivity of existence as to say
the ‘health epiphenomenon of existence’ in reflecting holographically—⟨conjugatively—and-
transfusively⟩ the ontological-contiguity—of—the—human—institutionalisation-process with
‘various registry-worldviews/dimensions shallow <amplituding/totalising/<formative—
epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
presencing—absolutising-identitive-constitutedness /constitutedness
apriorising/axiomatising/referencing—conceptualisation of healthcare’ as to their successive
relative-ontological-incompleteness /relative-ontological-completeness —
manifestations 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-confoundedness to supersede human temporality to wooden-language-(imbued—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-confoundedness (in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process), of human-subpotency ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-
good-faith/authenticity—over—desublimating-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’,
notional-deprocrypticism 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—apriorising/axiomatising/referencing–psychologism, while excluding disparateness-of-conceptualisation—<unforegrounding-disentailment, failing-to-reflect–immanent-ontological-contiguity’). It can be appreciated that without perceived reciprocity out of ontological-good-faith/authenticity, as to disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity —over—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity, an ontologically natural and mutually consenting underlying framework of human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology—in-cumulation/recomposing is not sustainable but for where any such party is of ‘overall-survival constrained to the perceived ontological-bad-faith/inauthenticity of the other party’ as with respect to say contexts of engrained social subjugation, enslavement, etc.; and in the bigger scheme of things the possibility for sustaining any human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology—in-cumulation/recomposing lies with the ‘totalitative implications as to the pre-eminence of ontological-good-faith/authenticity in the dynamics of ontological-good-faith/authenticity by ontological-bad-faith/inauthenticity perception by all parties involved’ as so-perceived by the parties rather as of ‘prospectively projected relative-ontological-completeness’ dimensionality-of-sublimating —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality’. This human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency—sublimating—nascence—disclosed-from-prospective—
epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing–
realisation/re-perception/re-thought, in supererogatory–epistemic-confledness 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—sublimating-selectivity-of-ontological-
good-faith/authenticity—over–desublimating-deselectivity-of-ontological-bad-
faith/inauthenticity’ is the instigative driver of human social relationships for clanic
formations and breakups associated with early human migratory dynamics together with their
institutional formations and breakups/diversification as to human-subpotency potential for
social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices,
etc. This insight further points out that the central deterministic argument made as from ‘human
social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ conceptualisation
perspective (in ‘presencing—absolutising-identitive-constitutedness'/constitutedness of
apriorising/axiomatising/referencing–conceptualisation) as underlying justification for the
sustainability of human sublimating-over-desublimating social-and-institutional-constructs–of–
meaningfulness-and-teleology—in-cumulation/recomposuring is actually of shallow
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag in relative-ontological-incompleteness, as human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-
<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-
thought, in supererogatory–epistemic-confledness in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

Desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition aestheticisation—and—aestheticisation-towards-ontology decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation (as construed from the prospective notional—deprocrypticism ontological-normalcy/postconvergence epistemic/notional—projective-perspective) can be reflected with respect to the very supposedly most enlightening-giving notion of philosophy as to its decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation (as from the ontological-normalcy/postconvergence epistemic/notional—projective-perspective) from human philosophy, to varying philosophies as of African, Oriental, European, Arab, etc. as to desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment that ultimately denatures the historiciality/ontological-eventfulness—ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> purity of the very notion of philosophy. This patent elucidation of the decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation as to such a supposedly most abstract and enlightening-giving notion that is philosophy is a basic insight (as construed from the ontological-normalcy/postconvergence epistemic/notional—projective-perspective) of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment with respect to
the-human-institutionalisation-process (in truly reflecting the ‘full human-subpotency potentiation’ as to the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension). Its defining question is whether and how can the human reconstrue meaningfullness-and-teleology in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised meaningfullness-and-teleology construal? This limitativeness of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally an issue of human psychological entrapment ‘defining naiveties and complexes’ as to human shiftiness-of-the-Self as of its presencing—absolutising-identitive-constitutedness (construable abstractly as fundamentally subpar to human effectuation potential but for the fact that the psychological entrapment is a paradoxical circular constituent of the human as to its ‘notionally–collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’). Human presencing—absolutising-identitive-constitutedness as the very seeding disposition for historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is ever always characterised by its immediacy-reactive-criticality (over panoramic-sublimating-criticality) as to its constraining aestheticisation–and–aestheticisation-towards-ontology framework; such that the propensity for human meaningfullness-and-teleology to be instigated (as to human limited-mentation-capacity-deepening before any construable human panoramic-sublimating-criticality outcome of meaningfullness-and-teleology) 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-menting/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of– meaningfullness-and-teleology of prospective human-
discontiguity/epistemic-discontiguity<shallow-supererogation> of mentally-aestheticised-preconverging/dementing –qualia-schema> of registry-worldviews/dimensions
meaningfulness-and-teleology (so-construed from the ontological-normalcy/postconvergence epistemic/notional-projective-perspective) rather as of their
‘manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human
meaningfulness-and-teleology towards the ultimately reflecting holographically-
‘prospective taxingness-of-originariness’.

Historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications rather speaks of human limited-mentation-capacity ‘paradoxical prior epistemic reinfusion (as of prior notional-discontiguity/epistemic-discontiguity
<shallow-supererogation
-of-mentally-aestheticised-preconverging/dementing ~qualia-schema>) into the supposed construal of prospective ontological-veracity—as-to-inherent-ontological-contiguity
in the face of ‘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’ rather veridically construable in the prospective apriorising/axiomatising/referencing transepistemicity (as of prospective notional-contiguity/epistemic-contiguity
<profound-supererogation
-of-mentally-aestheticised—postconverging/dialectical-thinking ~qualia-schema>)’. Historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as such actually reflects the de-mentative/structural/paradigmatic limitation of the given human registry-worldview’s/dimension’s epistemic-gesturing for the construal of ontological-veracity—as-to-inherent-ontological-contiguity at its prospective uninstitutionalised-threshold; speaking of a state of notional-discontiguity/epistemic-discontiguity
<shallow-supererogation
-of-mentally-aestheticised—preconverging/dementing ~qualia-schema> in relative-ontological-incompleteness in relation to the now prospective notional-contiguity/epistemic-contiguity
<profound-supererogation
-of-mentally-aestheticised—postconverging/dialectical-thinking ~qualia-schema> of the relative-ontological-completeness, as from the ontological-normalcy/postconvergence epistemic/notional—projective-perspective. Effectively, historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as of its implied contrastive apriorising/axiomatising/referencing—psychologism of (relative-ontological-incompleteness
-of notional-discontiguity/epistemic-discontiguity
<shallow-supererogation
-of-mentally-
aestheticised–preconverging/dementing–qualia-schema>) and apriorising/axiomatising/referencing–psychologism of (relative-ontological-completeness in prospective notional-contiguity/epistemic-contiguity–qualia-schema>–apogetting)<profound-supererogation>–mentality-aestheticised–postconverging/dialectical-thinking–qualia-schema>, can be reflected historically with respect to say ‘an engrained traditional non-positivism/medievalism conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of planets shown with a telescope to be rather going around the sun in a nascent positivism/rational-empiricism attitude/mental-disposition/care–and–episteme implied by Galileo and further conceptually articulated by Descartes’ thinking proposition as to its mathesis universalis implications, such that it is as of a crossgenerational transformation/supererogatory–de-mentativeness that humankind develops the positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) to grasp the full de-mentative/structural/paradigmatic implications of positivism/rational-empiricism as from the initial non-positivism/medievalism historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology. Likewise, this insight can be extended in reflecting the historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘an engrained traditional non-universalising conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of the nascent universalising-idealisation attitude/mental-disposition/care–and–episteme implied by the Socratic philosophers as to its apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) induced crossgenerational transformation. In both instances it speaks to an underlying
apriorising/axiomatising/referencing–psychologism ‘wanting of human consciousness sublimation’ to effectively come to terms with ‘manifest existence-potency–sublimating-nascence–disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought–in-

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition enters into at its uninstitutionalised-threshold<sup>02</sup> in its epistemic construal of prospective base-
performance\(^1\)-<including-virtue-as-ontology> as to prospective relative-ontological-completeness \(^2\) existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-<amplituding-formative-epistemicity>-totalising-renewing-realisation/re-perception/re-thought, in supererogatory-epistemic-confoundedness\(^3\) \(^4\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is so-reflected with the mere reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation—and—aestheticisation-towards-ontology of any such registry-worldview’s/dimension’s underlying intellection induced \(^5\) meaningfulness-and-teleology\(^6\) infrastructure (whether positivism/rational-empiricism manifestation of \(^7\) procrypticism—or—disjointedness-as-of reference-of-thought, \(^8\) universalisation—non-positivism/medievalism, base-institutionalisation—ununiversalisation or recurrent-utter-uninstitutionalisation) and its corresponding hegemonising institutional and social narratives, as to their notionally-collateralising framework of \(^9\) meaningfulness-and-teleology\(^10\) increasingly construing their defining 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 (reflecting their uninstitutionalised-threshold \(^{11}\) ) rather as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable as to their given \(^12\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment (in notional-discontiguity/epistemic-discontiguity\(^13\)-<shallow-supererogation\(^14\)-of-mentally-aestheticised—preconverging/dementing—qualia-schema> of aestheticisation—and—aestheticisation-towards-ontology) induced lack of \(^15\) universal-transparency\(^16\)-⟨transparency-of-totalising-entailing, as-to-entailing—<amplituding/formative-epistemicity>-totalising—in-

<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness⟩/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>.

Dimensionality-of-sublimating —
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness ⟩/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> of all registry-worldviews/dimensions is effectively what renders (by its ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought) the possibility for the succession of prospective registry-worldviews/dimensions underlying the ontological-contiguity—of-the-human-institutionalisation-process; and it is this dimensionality-of-sublimating —
ontology’ as to the underlying ‘notionally–collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’), the requisite protensive–self-consciousness of prospective notional–deprocrypticism is one that as to its full grasp/understanding/universal-transparency\(^1\)–\(^4\)–(transparency-of-totalising-entailing, as-to-entailing–\(<\text{amplituding}/\text{formative}/\text{epistemicity}>\) totalising–in-relative-ontological-completeness\(^5\)) of the rede-mentating/restructuring/reparadigming possibilities of prospective human aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology\(^6\) should be amenable to a self-consciousness projection that should be able to engage with its corresponding level of taxingness-of-originariness (as to its own ‘humanity-sublimation homework’ at its given supposed growth/maturity at the backend in reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity\(^7\)–of-the-human-institutionalisation-process\(^8\) in adopting a re-originariness/re-origination consciousness sublimation over historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition that overcome ‘a notionally–collateralising inclination detour of aestheticisation–and–aestheticisation-towards-ontology’ implicated in the originariness-by-reproducibility-laddering effect (as so-implied with the notional–deprocrypticism prospective superseding of human relatively-shallow-frame-of-elicited-positive-opportunism\(^9\)–of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility, -in-dimensionality-of-desublimating-lack-of\(^10\)–\(<\text{amplituding}/\text{formative}>\) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^11\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\>). Thus (as it projects beyond human ‘social-stake-contention-or-confliction \(<\text{presencing–absolutising-identitive-constitutedness}\>\) psychological entrapment’ imbued notional-discontiguity/epistemic-discontiguity \(<\text{shallow-supererogation–of–mentally-aestheticised–preconverging/dementing}\>\)–qualia-schema of aestheticisation–and–aestheticisation-towards-ontology), prospective historicality/ontological-

human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint) in fundamental ontological-bad-faith/inauthenticity\(^3\) (beyond-the-consciousness-awareness-teleology\(-\langle in-existentia
extrication-as-of-existent-unthought\rangle\), so-reflected in its <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing’—narratives—of-the’
mentation-capacity-deepening underlying metaphoricity of-aestheticisation— as-of- 'dimensionality-of-sublimating'—<amplituding/formative–supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
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 is tied to human ontological-
performance —<including-virtue-as-ontology>; as to the possibility for ‘prospectively
recovering notional-contiguity/epistemic-contiguity —<profound-supererogation —of-mentally-
aestheticised–postconverging/dialectical-thinking —qualia-schema> of aestheticisation–and–
aestheticisation-towards-ontology as meaningfulness-and-teleology ’ faced with the
‘saturation of ontological-performance —<including-virtue-as-ontology>’ at the
uninstitutionalised-threshold of the relative-ontological-incompleteness (inducing its
notional-discontiguity/epistemic-discontiguity —<shallow-supererogation —of-mentally-
aestheticised–preconverging/dementing—qualia-schema> of aestheticisation–and–
aestheticisation-towards-ontology as meaningfulness-and-teleology ) with respect to
prospective relative-ontological-completeness existence-potency—sublimating—nascence—
disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative–
epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conf slatedness ; even as any specific human presencing—
absolutising-identitive-constitutedness (as of its social-stake-contention-or-confliction) is
‘susceptible to prospective desublimation/gimmickiness as to taxingness-of-originariness’, such
that in many ways our present mental state of positivism–procripticism 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-
ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’ obviate
human appreciation and cultivation of its prospective consciousness sublimation as of the
prospective ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing–perspective–
ontological-normalcy/postconvergence-reflected–‘epistemic-relativism’ of deprocrypticism.
metaphoricity–of-aestheticisation—as-of–‘dimensionality-of-sublimating’–
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equality>–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 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-
incrusting/plating/coating,–so-reflected-as-institutional-manifestations of human
‘meaningfulness-and-teleology’. In this regards and more fundamentally (and as it is reflected
in the aestheticisation—–aestheticisation-towards-ontology as ‘meaningfulness-and-
teleology’ of human living-development–as-to-personality-development, institutional-
development–as-to-social-function-development and Being-development/ontological-
‘meaningfulness-and-teleology’),

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—hindered-mental-aestheticising as from human-subpotency
epistemic/notional-projective-perspective of ontological-performance
(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—epistemic-relativism)—disinhibited-mental-aestheticising, as from ontological-normalcy/postconvergence
epistemic/notional-projective-perspective of ontological-performance
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).

Insightfully, ecstatic-existence (existence-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
beholden to human reference-of-thought—and—reference-of-thought—devolving—
meaningfulness-and-teleology with regards to human mental-aestheticisation—
architectonically-consigning—aestheticised-perceptibility-and-disposition as of human—
subpotency beholding-becoming—distortive-originariness/distortive-origination—as-to—
historicity-tracing—inhibited-mental-aestheticising. While it is human mental—aestheticisation—
architectonically-consigning—aestheticised-perceptibility-and-disposition that underlies
‘de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness of apriorising axiomatising/referencing for mental-aestheticisation of meaningfullness-and—
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—
‘<amplituding/formative–epistemicity>totalising–pseudoconflation/conflation’—of-human-
limited-mentation-capacity’—as-to-correspondingly-ensuing—desublimating-or-sublimating-
mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-
successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-
institutionalising,—and-Being-ontologising/infrastructure-of—'meaningfulness-and-teleology’
of prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—'notional–firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>‘—existentialism-form-factor’), explaining the dramatically
‘differing and extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-
specifically-aestheticised-incrusting/plating/coating,—so-reflected-as-institutional-manifestations
of human sublimating-over-desublimating social-and-institutional-constructs—of—'
meaningfulness-and-teleology’—in-cumulation/recomposuring’ out of the very same process
of ‘de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—
stranding-or-attributive-dialectics)
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness
apriorising/axiomatising/referencing for mental-aestheticisation of ‘meaningfulness-and-
teleology’; the ontological-pertinence (as of ontological-normalcy/postconvergence
epistemic/notional–projective-perspective) of human mental-aestheticisation—
architectonically-consigning—aestheticised-perceptibility-and-disposition rather abstractly lies
in notionally-skewing towards bechancing-becoming—originariness/origination—as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’—disinhibited-mental-
aestheticising (as from any priorly given ‘reproducibility—mathesis/motif/thrownness—
disposition,–as–reproducibility-of-aestheticisation reference-point of beholdening-becoming—
distortive-originariness/distortive-origination–as-to- `historicity-tracing–inhibited-mental-
aestheticising’) , such that prospective notional–deprocrypticism mental-aestheticisation as 
predicated upon its dimensionality-of-sublimating`—
<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness `/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> is rather skewed towards bechancing-becoming—
originariness/origination–as-to- historicity/ontological-eventfulness `/ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’>–disinhibited-mental-aestheticising (beyond reproducibility-of-aestheticisation) as 
of increasingly unbeholdening-becoming to reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation (spontaneity-of-aestheticisation). Actually, 
all prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation as beholdening-becoming—distortive-originariness/distortive-origination–as-
to- historicity-tracing–inhibited-mental-aestheticising with respect to their ontological-
performance `<including-virtue-as-ontology> are priorly of bechancing-becoming—
originariness/origination–as-to- historicity/ontological-eventfulness `/ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’>–disinhibited-mental-aestheticising with regards to initially spontaneous ecstatic-
existence epistemic-digression implications (as despite its implied taxingness-of-
aestheticisation such an abstract perspective of bechancing-becoming—
originariness/origination–as-to- historicity/ontological-eventfulness `/ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’>–disinhibited-mental-aestheticising is the full-depth of the potential to aesthetically 
reflect the implications of the full-potency of ecstatic-existence). The ` historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition of pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing←formative–epistemicity>totalising—in-relative-
ontological-completeness”) as of institutional-being-and-craft in our positivism–procrypticism
age is one ‘that in many ways implies an abandonment of even the reality of prior human
thoughtfulness that led to its present as its present is construed as of decisively absolutised
capacity of thought’, thus falsely rendering/construing of human capacity in its present ‘the
exceptional capacity of excogitation’ unwary of its own ontological-impertinence as to the need
to projectively integrate the de-mentating/structuring/paradigming ‘relative-ontological-
incompleteness’/relative-ontological-completeness’ -

(sublating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating—formative—formative—formative—formative—
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—supererogatory—epistemic-conflatedness（as it hardly recognises the epistemic pre-
eminence of existence—as-the-absolute-a-priori-of-conceptualisation—existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation—＜as-to-perspective-
ontological-normalcy/postconvergence-implied—prospective-aporeticism—
overcoming/unovercoming＞ and the consequential ‘relative-ontological—
incompleteness’/relative-ontological-completeness）—
（sublimating—referencing/registering/decisioning,—as-self-becoming/self-
confatedness/＜formative—supererogating—＜projective/reprojective—aestheticising—re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological—
normalcy/postconvergence＞） as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’）, as its
advancing of authority here is rather more seminal than the requisite confident knowledge-
reification and elucidation of true thought for justifying its deferential-formalisation-
transference beyond its mere institutional pre-eminence, and ‘an alien exercise of supposed
intellectualism’ that fails to truly engage with critiques as it is surreptitiously involved in extra-
intellectualism rather than reify and argue/prove/disprove speaking of a political development
that can only undermine true human knowledge-reification potential as all such posturing end up assuming a corresponding social-vestedness/normativity-\{discretely-implied-functionalism\} role incapable of the requisite mental adventure for human consciousness sublimation as it is hardly bothered by the state-of-affairs of intellectual impotency it projects in the face of the conceptual and practical challenges of the social it construes as imponderable/inscrutable/avoidable/inevitable/inescapable/unpreventable/unchangeable/unmountable/unovercomable (explaining in many ways such an pedantising/muddling/formulaic-hollowing-out—\{in-subontologisation/subpotentiation-\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\{amplituding/formative–epistemicity\}totalising~in-relative-ontological-completeness \} supposed conception of the end of history that fails to account for the fact that the ‘end of any human minds’ is not the end of the ecstatic-existence possibilities of human consciousness sublimation as to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-\{amplituding/formative–epistemicity\}totalising~renewing–realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness as so-effectively pointed out by Baudrillard), and as eventually the tool of the sophist is wielded as to a supposedly intellectual approach that increasingly overlooks true knowledge-reification work rather turning to the surreptitious eliciting of the \{amplituding/formative–epistemicity\}totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of human temporality/shortness \{amplituding/formative\}wooden-language—\{imbued—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 it hardly portrays the requisite dimensionality-of-sublimating—\{amplituding/formative\}supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
beholding–protohumanity’–to–‘attain–sublimating–humanity’–as–to–existence–
<amplituding/formative–epistemicity> totalising–renewing–realisation/re–perception/re–
of–‘nondescript/ignorable–void’–with–regards–to–prospective–apriorising–implications>), as so
driver–equalisation>; and so as this profound disambiguative elucidation of dimensionality
in reflecting holographically–<conjugatively–and–transfusively> the ontological–contiguity —
of–the–human–institutionalisation–process up to the prospective consciousness of
notional–deprocrypticism (as to our human–subpotency as to overall reifying–and–empowering–
apriorising/re–axiomatising/re–referencing–conceptualisation>) is thus bound to induce a more
profound consciousness implied as of the notional–deprocrypticism protensive–self–
consciousness for overcoming dimensionality–of–desublimating–lack–of —
ecstatic-existence is of limited ontological-performance such that inherently the human should be able to anticipate the need for its limited-mentation-capacity-deepening as of re-motif-and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting so-explaining dimensionality-of-sublimating —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>, as if the human had absolute-mentation-capacity as falsely implied by —presencing—absolutising-identitive-constitutedness inclinations the very first humans will not apriorise/axiomatise/reference meaningfulness-and-teleology as of recurrent-utter-uninstitutionalisation but will directly attain prospective — deprocrypticism–or–preempting— disjointedness-as-of— reference-of-thought. In this regards, dimensionality-of-sublimating —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> and dimensionality-of-desublimating-lack-of —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> are intimately related respectively to ontological-good-faith/authenticity (enabling the possibility of human transcendence-and-sublimity/sublation/supererogatory–de-mentativity) and ontological-bad-faith/inauthenticity (assuming a desublimation/gimmickiness as to its perceived presencing social-stake-contention-or-confliction), and so beyond-the-consciousness-awareness-teleology —<in-existential-extrication-as-of-existential-unthought>. Prospective notional—deprocrypticism thus is ‘a projection beyond just about a deterministic supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, but a
ontological-bad-faith/inauthenticity\textsuperscript{3} mental-orientation’. The consequence of ignoring/blanking-out the prior ‘disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity mental-orientation’ is that with regards to prospective transcendental-enabling/sublimating/supererogatory—de-mentativity sublimating-over-desublimating social-and-institutional-constructs–of—meaningfulness-and-teleology—in-cumulation/recomposing, dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{4}/transvaluative-rationalising/transeptisticemic/anamnestic-residuality/spirit-drivenness—equalisation> reflected in the ‘disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity mental-orientation’ is falsely implied as the all-encompassing social disposition (thus wrongly reflecting only an intemporal-disposition rather than the reality of notional–firstnaturedness—temporal-to-intemporal-dispositions<<so-construed-as-from-perspective—ontological-normalcy/postconvergence>> while dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{4}/transvaluative-rationalising/transeptisticemic/anamnestic-residuality/spirit-drivenness—equalisation> reflected in the ‘disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity\textsuperscript{3} mental-orientation’ is unmemorated/unrecorded-and-unaccounted resulting in the prospectively induced ‘lacking-in-transvaluation relation with the sublimating-outcomes-of-institutionalisation’ (as to the ’reference-of-thought—categorical-imperatives/axioms/registry-teleology ,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{5} <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 )), such that human ontological-bad-faith/inauthenticity\textsuperscript{3} (as to its lack of
desublimating-lack-of —<amplituding/formative>supererogatory —
de-mentativeness/epistemic-growth-or-conflatedness
/transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation> of base-institutionalisation–ununiversalisation’ = “the
dimensionality-of-desublimating-lack-of” —
<amplituding/formative>supererogatory —
de-mentativeness/epistemic-growth-or-conflatedness
/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation> of positivism—procrypticism'; so-construed as ‘the
dimensionality-of-desublimating-lack-of” —<amplituding/formative>supererogatory —
de-mentativeness/epistemic-growth-or-conflatedness
/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> of
notional—procrypticism/notional—disjointedness—as-of—
reference-of-thought dimensionality’. The bigger point in contrasting the
ontological-contiguity—of-the-human-institutionalisation-
process’s’s dimensionality-of-sublimating” —<amplituding/formative>supererogatory —
de-mentativeness/epistemic-growth-or-conflatedness
/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> (as of
ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-
preempting-of-existential-unthought, as reflecting prospective notional-contiguity/epistemic-
contiguity—<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-
thinking —qualia-schema>) and 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>) with regards to upholding/failing
medievalism world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-contiguity\(^\circ\)\(-<\text{profound-supererogation}\)-of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema>) as given even in the face of its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity\(^\circ\)-<shallow-supererogation\)-of-mentally-aestheticised-preconverging/dementing –qualia-schema>) from the projected \(^\circ\)\ 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\(^\circ\)-<shallow-supererogation\)-of-mentally-aestheticised-preconverging/dementing –qualia-schema>) as projected from prospective \(^\circ\)\ deprocrypticism–or–preempting—disjointedness-as-of-\(^\circ\)\ 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 \(^\circ\)<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\(^\circ\)\ of prospective base-institutionalisation–ununiversalisation, just as the latter with prospective \(^\circ\)\ 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 \(^\circ\)<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^\circ\)\ underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of\(^\circ\)<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\(^\circ\)<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\(^\circ\)) 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-supercrassatory–epistemic-conflatedness\(^\circ\) 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-
teleology—as-of—‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-
implications>) with respect to social-stake-contention-or-confliction rather than true
knowledge-reification\(^\circ\) 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-supercrassatory–epistemic-conflatedness\(^\circ\) to supersede human
temporality /shortness <amplituding/formative> wooden-language—(imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-
of ‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>). In this regards, this author construes such gimmicky pretences of intellection in our present day rather ‘intimating of existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective’ with regards to otherwise de-mentative/structural/paradigmatic human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint issues (requiring the ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought), which articulation and constructive addressing should actually be the very conceptualisation of intellection. In this regards, we can appreciate that the Socratic philosophers and budding-positivists actually addressed and resolved the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of their respective times as of sublimating intellectualism (as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought, involving a sense of intellectual-and-moral sacrifice as to the pre-eminence of ecstatic-existence implications as to existence-potency–sublimating–nascence–disclosed–from–prospective–epistemic-digression-as-of<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought, in–supererogatory–epistemic–conflatedness ) undermining their respective gimmickiness-of-thought (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective) associated with sophists and medieval-scholastics then respectively defining the ‘thought/intellectual Establishment’, and that the possibility for such sublimating intellectualism as to its crude and unsavoury social discomfort implications is hardly a question of eliciting human temporality/shortness <amplituding/formative> wooden-language–(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) as of
moral and intellectual disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things dimensionality-of-sublimating—amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> warrants that the prospective projection of any human meaningfulness-and-teleology as transcendental-enabling/sublimating/supererogatory—de-mentativity should be articulated in such a way as to imply that all human meaningfulness-and-teleology should assume the same disposition as to the possibility of enabling the sublimation in reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process; such that 'supposed reifying' meaningfulness-and-teleology in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective effectively comes out as epistemically-decadent and in ontological-bad-faith/inauthenticity, as to the fact that in the face of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, if no human minds projected not of nonextricatory-existential-preempting-of-existential-unthought (eliciting the possibility for the ontological-contiguity—of-the-human-institutionalisation-process) but rather existential-extrication-as-of-existential-unthought (undermining the possibility for the ontological-contiguity—of-the-human-institutionalisation-process) in recurrent-utter-uninstitutionalisation, in base-institutionalisation–ununiversalisation, in universalisation–non-positivism/medievalism and prospectively in our positivism—procrypticism, then the de-mentative/structural/paradigmatic possibilities in reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process wouldn’t be possibile. Such meaningfulness-and-teleology in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of—
rather speaks of a parasitising conception of intellection that warrants that by some miracle the possibility of human sublimation induced as of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification-contemplative-distension should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to social-stake-contention-or-confliction eliciting of human temporality-shortness

In many ways, this dimensionality-of-desublimating-lack-of — explains a poor inclination-or-capacity to effectively interpret the projected meaningfulness-and-teleology of many a past thinker as to presencing—absolutising-identitive-constitutedness institutional and social-vestedness/normativity-discretely-implied-functionalism-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
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/supererogatingly/zeroingly-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-confkatedness. 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-confkatedness /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 ‘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 frameworks are construable 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 to ‘enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism—towards-singularisation ’; and the idea of such ‘relative-ontological-incompleteness /relative-ontological-completeness -(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism’ is not about the subjugation of the state of relative-ontological-incompleteness but quite the contrary as the state of relative-ontological-completeness (as to its true human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-beholdening—protohumanity’—to—‘attain-sublimating-humanity’—as—to—existence-potency—sublimating—
nascence—disclosed—prospective—epistemic—digression—as—of—<amplituding/formative—epistemicity>—totalising—renewing—realisation/—re—perception/re—thought,—in—
supererogatory—epistemic—confoundedness—to supersede human temporality'/shortness
<amplituding/formative>—wooden—language—{imbued—averaging—of—thought—<as—to—
leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology—as—of—
‘nondescript/ignorable—void’—with—regards—to—prospective—aperiorising—implications>}) implies
an ‘emancipating attitude/mental—disposition/care—and—episteme’ in relation to ‘the other’ that
is in the state of relative—ontological—incompleteness. Interpreting the historical failures
associated with colonising or slaving or otherwise—exploitative—or—exterminating societies (as in
the specific case of positivism/rational—empiricism technical and scientific development it
inevitably implied the coming—together/encountering/meeting of societies worldwide), to then
imply such a notion of ‘relative—ontological—incompleteness/relative—ontological—
completeness’—(sublimating—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’ is irrelevant is
rather a nuancing error that fails to assess/evaluate that the more critical issue had to do with
‘the appropriate emancipating attitude/mental—disposition/care—and—episteme’ as effectively
and paradoxically such a lack of nuancing can then lead to the interpretation that such historical
failures should equally be the unavoidable expectation prospectively in analogous
circumstances of socio-cultural disparity of societies, rather than interpreted to mean the
prospective need for the requisite human knowledge—reifying and empowering reflexivity of
appropriate human emancipating attitude/mental—disposition/care—and—episteme in the
relationship between the state of relative—ontological—completeness and the state of relative—
ontological-incompleteness. Such a wrong interpretation arises as to lack-of—

- growth-or-confoundedness<br />
- transvaluative-rationalisation/transepistemicity/anamnestic-residuality/spirit-drivenness<br />
- reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation<br />
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—presenting—absolutising-identitive-constitutedness identitive-constitutedness—as—‘epistemic-totality’—dereification—in-dissingularisation—as—flawed-epistemic-determinism in


- totalising—renewing—realisation/re-perception/re-thought,—supererogatory—epistemic-confoundedness given difference-confoundedness—as—to—totalitative—reification—as—to—singularisation—as—veridical—epistemic-determinism as to enlightening human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards—singularisation reflected <amplituding/formative—epistemicity> causality—as—to—projective—totalitative—implications,—for—explicating—ontological-contiguity as to ontological—primemovers—totalitative—framework that speaks to the ontologically-veridical and appropriate human emancipating attitude/mental-disposition/care—and—episteme. Such a wrong interpretation actually falls back into prospectively disenfranchising and undermining the emancipation of the state of relative-ontological—
incompleteness 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 -<imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-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-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’)–as-operative-notional—deprocrypticism in elucidating ontological-contiguity -*as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional—projective-perspective>*’ and so as of the ‘internally implicated epistemic reflection of natural sciences sublimating
selectivity/deselectivity of human posited underdetermined natural sciences constructs, conceptualisations and theories as to existence constrained transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as knowledge-reification in a foregrounding—entailment—{postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’}, as-operative-notional—deprocrypticism dynamics leading to the natural sciences state-of-the-art outcomes while excluding disparateness-of-conceptualisation—unforegrounding—disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’)


epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity

positivists). The idea of ‘logically’ conceptualising the social
apriorisingly/axiomatisingly/referencing—as-from-scratch/as-from-zero—\(<\text{wrongly-implying-no-human-limited-mentation-capacity-deepening}\ -\text{implications-of-re-motif–and–re-}\ apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuring/instrumenting-as-so-reflecting–historiality/ontological-eventfulness–/ontological-
aesthetic-tracing—\langle\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–}\ relativism‘\rangle,–as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as
the social is permeated with \(4^\text{thistoricity-tracing—}\text{in-presencing–hyperrealisation/hyperreal-
transposition as to the distorting epistemic implications of human limited-mentation-capacity}
induced presencing—absolutising-identitive-constitutedness\(^3\)) makes the critical flaw of
ignoring that such ‘a reference of conceptualisation/conception’ manifests its very own
‘apriorising/axiomatising/referencing defect of ontological-performance \(<\text{including-virtue-as-}\ ontology>’ as to its \(7^\text{presencing—absolutising-identitive-constitutedness}\(^2\), that then fails to
reflect the true social sublimating \(4^\text{historiality/ontological-eventfulness}\ /\text{ontological-aesthetic-tracing—}\langle\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–}\ relativism‘\rangle\) (as overall and defining \(‘<\text{amplituding/formative–}\ epistemicity>\text{totalising/circumscribing/delineating existential-contextualising-contiguity}\(^3\)
foregrounding—entailment{\text{postconverging–narrowing-down–sublimation as to existence—}
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{10}\) in reflecting ‘immanent-
ontological-contiguity\(^x\}),–as-operative-notional–deprocripticism in elucidating ontological-
contiguity\(^y\}<\text{as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional–projective-perspective>‘\)}, especially as it turns a blind eye to its more
profound human-subpotency–aporia/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint. Thus failing to allow existence—as-the-
absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-
faith/authenticity—over—desublimating—deselectivity—of—ontological—bad—faith/inauthenticity’.

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), is
effectively a reflection of dimensionality-of-desublimating-lack-of —
<amplituding/formative>de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> as to its skewness towards hardly-adaptable/inflexible
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
frameworks of  historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition
reflected with ‘the pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation of methods/methodologies/approaches as to prior-
apriorising/axiomatising/referencing–dialogical-equivalence<as-superseded-logical-basis> in
a poor ontological-good-faith/authenticity or outright ontological-bad-faith/inauthenticity relation to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression-as-of<amplituding/formative–epistemicity>totalising~renewing-realisation/re-
perception/re-thought—in-supererogatory–epistemic-conflatedness as to the requisite
prospectively-profound-and-recreative insight implications about prospective appropriateness
of methods/methodologies/approaches with regards to profound knowledge-reification beyond
presencing—absolutising-identitive-constitutedness <amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>’.
Insightfully, it is actually ‘human corresponding-sublimation-inducing,-profound-and-creative
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
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’


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, Copernicus, Galileos, Descartes, Newtons, Leibnizes, Darwins, Rousseaus, etc. as to their induced prospective-apriorising/axiomatising/referencing—
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity
foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—
as-sublimating-withdrawal,—eliciting-of-prospective—supererogation¹⁵ in reflecting ‘immanent-
oneological-contiguity”), as-operative—notional—deprocrypticism in elucidating oneological-
contiguity<—<as-from—prospective—ontological—normalcy/postconvergence—
epistemic/notional—projective—perspective>’), precedes—and—defines the pertinence of
‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility—of—aestheticisation’; and so as to the implications of human
limited—mentation—capacity—deepening² 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—confoundedness³. More than just about abstract knowledge—
reification⁰ 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—teleology¹⁹ 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

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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 7 presencing—absolutising-identitive-constitutedness 14 analyses that fail to factor in that the very notion of ‘positivistic science experimental framework 4 historiality/ontological-eventfulness 7 /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 52 as of relative-ontological-incompleteness 88 to ‘relative-ontological-incompleteness 88 /relative-ontological-completeness 87 ⟨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 as to <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity 79. Thus in many ways ‘the possibility for science to prospectively arise’ involved its very own dispensing-with-immediacy-for-relative-ontological-completeness -by-reification 9 /contemplative-distension 9 that projected of an underlying
prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflicatedness
), 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>. Thus it is such an ideological conception of science and knowledge-reification on the latter basis (as of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>)
that ultimately translates into the ‘methodological, epistemic, institutional and social sagging of human knowledge-reification’ reflected abstractly in crises of methodology, epistemicity and scholarship as well as derived human institutional and social crises as to underlying ‘meaningfulness-and-teleology’ infrastructure; and critically so with regards to our own positivism/rational-empiricism manifestation of ‘proximity–or–disjointedness-as-of–reference-of-thought relevant-level 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 that has to be addressed. In another respect, given the requisite dispensing-with-immediacy-for-relative-
ontological-completeness–by-reification’/contemplative-distension involved in true human consciousness sublimation, dimensionality-of-sublimating—
<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness’/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> warrants that the conception of veridical human knowledge and emancipation is not beholden on the mere eliciting of a basic positive-opportunism, as ‘the very abstract value-reference commitment for dispensing-with-immediacy-for-relative–
ontological-completeness-by-reification/contemplative-distension’ that brings about sublimation needs to be construed as to imply ‘it is the underlying organic framing of the induced sublimation’, and so in order to avoid ‘sublimation value-reference usurpation’ wherein the temporal induced positive-opportunism elicits parallel competing meaningfulness-and-teleology (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of — <amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>) and come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension inducing sublimation as of the secondnaturing institutionalisation exercise. In many ways the underpinning—suprasocial-construct itself as to ‘a rather acerbic and direct positive-opportunism inclination’, while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating — <amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> and is functionally-speaking rather positive-opportunism beholden as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications; as in reality the fact is any underpinning—suprasocial-construct in its projection of social-stake-contention-or-confliction is hardly enamoured with dimensionality-of-sublimating — <amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as of the instigative disposition for prospective transcendental-enabling/sublimation possibilities in the sense that even the underpinning—suprasocial-construct
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—inhhibited-mental-aestheticising as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of—aestheticisation' rather than contemplate about prospective possibilities of 'bechancing—becoming—originariness/origination—as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—'epistemicity—relativism'—disinhibited—mental—aestheticising as of originariness—parrhesia,—as—spontaneity—of—aestheticisation'. Interestingly, in this regards in many ways the ontological-contiguity of-the-human-institutionalisation-process possibility is hardly just about human 'mere technical capacity potential' but it is rather more critically a psychological issue as of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment implications that limit/stifle the human imaginary/ideality as to its dimensionality—of—sublimating—and—amplituding/formative—supererogatory—de-mentativeness/epistemic—growth—or—conflatedness/transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation capacity 'to project in disseminative—sublimating—selectivity—of—ontological—good—faith/authenticity—over—desublimating—deselectivity—of—ontological—bad—faith/inauthenticity' (as to the underlying human 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). It is important to grasp here that such a construal of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought highlighting the prospective implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process<sup>17</sup> as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-<imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> (as to underlying human construction-of-the-Self) is not ‘a metaphysical/ideological advocacy’, no more than say the universalising-idealisation philosophers nor the budding-positivists were involved in any ‘metaphysical/ideological advocacy’, but rather just as modern day science such a conception speaks to ‘the inherent ontological implications as to human knowledge-reification<sup>16</sup> and corresponding empowering reflexivity as to human-subpotency implied human potential’ (as implied in the differentiation between postmodern ontological-reconstituting/deconstruction/genealogy that exposes itself and is phronetically/practically encrusted/embedded/inlayed with inherent existence as to its underlying ontological claim sublimating-validation/desublimating-invalidation, and say a Hegelian dialectics and its derived-dialectics like Marxism wherein aspiration/ideology takes-a-leap-above/parts-with and is not utterly submitted to inherent existence ontological implications). Such a notional–deprocrypticism conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’ speaks in itself of the ‘potentiative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-
sublimating—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> and dimensionality-of-desublimating-lack-of—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>. That said all registry-worldviews/dimensions as of their defining human contemplative moment arising from their very human limited-mentation-capacity induced presencing—absolutising-identitive-constitutedness (while effectively contemplative of prospective progress), hardly/poorly project of prospective emancipation directly on the ontologically-veridical basis of the defining ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (associated with its defining prospective transvaluative-rationalising / sublimating-thoughtfulness / historicality-or-ontological-eventfulness—ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—‘epistemic-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—supererogatory—de-mentativeness/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\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} rather as of such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment\textsuperscript{68},’ (as to the potentiative transforming/conversion, on the basis of existentially constraining implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’) in many ways limits/stifles/undermines/derails human contemplative capacity for prospective emancipative implications (as can be so-contemplated from prospective notional–deprocrypticism conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’); and so critically as to the ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13} 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\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} (wherein the successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation right up to our present positivism and so as from the appearance of mankind on earth about 200000 years ago) show ‘a time-accelerated metaphoricity\textsuperscript{56} potentiation’ when
we consider that our present positivism registry-worldview is just about 500 years; pointing out
that as of our specific human-subpotency as to overall overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility -<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing–conceptualisation> (underlying human construction-
of-the-Self) the human prospective capacity to serenely come to terms with ‘prospectively
conceptualisable aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ as so induced by
the latter’s existentially constraining implications of ontological-veracity, is not necessarily
forever bound to be as of the ‘human consciousness defensive-driven/unhinging/unbalancing
improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the
basis of human supposedly coherent ontological-commitment’ that undermines the possibility
for such prospective notional–deprocrypticism conceptualisation of ‘boundless human
aestheticisation–and–aestheticisation-towards-ontology’ (as to the potential for a full human
psychological uninhibitedness/decomplexification in superseding the ‘underlying human
formative decoherencing-structure—of—meaningfulness-and-teleology—for-
institutionalisation’). But then such overcoming of ‘human consciousness tenuous self-
surpassing shift in its apriorising/axiomatising/referencing appraisal’ still has to be effectively
achieved as to the requisite human prospective development of protensive–self-consciousness
in the face of the ever present manifestations of desublimating/gimmicky sophistry and eliciting
of human temporality/<shortness <amplituding/formative> wooden-language-{imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology—as-of—‘nondescript/ignoreable–void’–with-regards-to-prospective-apriorising-
implications>} as to incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation and so over the requisite maximalising-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation. The very forward-facedness of human consciousness as it defines human social-stake-contention-or-confliction is in many ways architectonically determinative and defining (as it projects postconverging/dialectical-thinking —qualia-schema over preconverging/dementing —qualia-schema), with regards to the de-mentative/structural/paradigmatic circular recurrence of ‘potentiative-paradox of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—’notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes); as to the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment’ (as of the potentiative transforming/conversion, on the basis of existentially constraining implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisables 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^\textsuperscript{*}\textsuperscript{1}\textsuperscript{2}<\textit{profound-supererogation}\textsuperscript{*}\textsuperscript{3} of mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{*}\textsuperscript{4}\textsuperscript{5}\textsuperscript{6}\textsuperscript{7}\textsuperscript{8}\textsuperscript{9}\textsuperscript{10}\textsuperscript{11} <\textit{qualia-schema}> as from successive human consciousness forward-facedness postures in \textsuperscript{*}\textsuperscript{12} \textsuperscript{*}\textit{presencing—absolutising-identititive-constitutedness}\textsuperscript{*}\textsuperscript{13}, but which from the ontological-normalcy/postconvergence epistemic perspective in ontological-contiguity\textsuperscript{*}\textsuperscript{14} rather speaks of their successive notional-discontiguity/epistemic-discontiguity\textsuperscript{*}\textsuperscript{15}<\textit{shallow-supererogation}\textsuperscript{*}\textsuperscript{16} of mentally-aestheticised-preconverging/dementing\textsuperscript{*}\textsuperscript{17} <\textit{qualia-schema}>. This ontological-normalcy/postconvergence epistemic perspective as to its ontological-contiguity\textsuperscript{*}\textsuperscript{18} points out that the ontological-veracity of the registry-worldviews/dimensions successive ‘prior secondnaturered reason-
each other (assuming paradoxically the form of ‘iterative-looping-narrations though in successive registry-worldviews/dimensions deeper knowledge-reification’ s where the prior is preconverging-or-dementing apriorising-psychologism and the prospective is postconverging-or-dialectical-thinking apriorising-psychologism’ with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘notional–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes) as to the fact that base-institutionalisation is instigated in recurrent-utter-uninstitutionalisation, universalisation is instigated in base-institutionalisation–ununiversalisation, positivism/rational-empiricism is instigated in
universalisation–non-positivism/medievalism and prospectively notional–deprocrypticism is instigated in our positivism–procrypticism (and in all the above the given ‘uninstitutionalised-threshold prior-apriorising/axiomatising/referencing–dialogical-equivalence<as-superseded-logical-basis>’) is overriden with the ‘succeeding institutionalisation prospective-apriorising/axiomatising/referencing–dialogical-equivalence<as-superseding-logical-basis>’); and so as to human limited-mentation-capacity-deepening de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-teleology as to postconverging/dialectical-thinking–qualia-schema—mental-

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness of
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument for conceptualisation (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity); as of ‘ de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)


supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
cumulation/recomposuring underlying the successive registry-worldviews/dimensions of—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
conjugation/perspectivation/depthing>) (mental-aestheticising-becoming-manifestation as consciousness) driving de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) dynamics. Conceptivity/epistemic-reflexivity-(<amplituding/formative–epistemicity>totalising,<so–
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from–
‘(supererogatory–de-mentative–amplituding/mental-aestheticising-attuning)-
interlay/organicalism/aestheticising-handle’,-as-to–supererogatory–projective-
arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing>) further reflects the fact that <amplituding/formative–
epistemicity>totalising/circumscribing/delineating conflatedness\(^1\) is associated with human
sublimating-capacity,-as-of- historicity/ontological-eventfulness
/ontological-aesthetic-tracing,<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-
relativism’> whereas <amplituding/formative–
epistemicity>totalising/circumscribing/delineating pseudoconflation/constitutedness\(^3\) 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\(^1\)-by-
reification /contemplative-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\(^7\)/ontological-aesthetic-tracing,<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’>–disinhibited-mental-
aestheticising epistemic/notional–projective-perspective’ and ‘human-subpotency beholdening-
becoming—distortive-originariness/distortive-origination—as-to– historicity-tracing–inhibited-
mental-aestheticising epistemic/notional–projective-perspective’. Conceptivity/epistemic-
reflexivity-(<amplituding/formative–epistemicity>totalising-<so-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from–
‘(supererogatory–de-mentative–amplituding/mental-aestheticising-attuning)-
interlay/organicalism/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-
ormalcy/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 /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation>, effectively requires human conceptivity/epistemic-reflexivity-
(<amplituding/formative–epistemicity>totalising-<so-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from–
‘(supererogatory–de-mentative–amplituding/mental-aestheticising-attuning)-
interlay/organicalism/aestheticising-handle’,-as-to–supererogatory–projective-
arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing>) converging towards ‘ontological-
ormalcy/postconvergence bechancing-becoming—originariness/origination—as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological
normalcy/postconvergence-redirected-epistemic-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—inhhibited-mentaestheticising epistemic/notional–projective-perspective as of 
neuterising interiorisation-and-re-interiorisations as prior distortive-originariness-and-
redistortive-reoriginariness’ (as to the de-mentative/structural/paradigmatic implications of 
dispensing-with-immediacy-for-relative-ontological-completeness~by-
reification /contemplative-distension with respect to social-stake-contention-or-confliction).
This effectively comes down to human inclination for dealing directly with ‘prospectively 
conceptualisable aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ rather than just with 
‘perceived aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’, and fundamentally so out of spontaneous ontological-good-faith/authenticity~induced prospective-apriorising/axiomatising/referencing/dialglobal-equivalence<as-superseding-
logical-basis> organic-knowledge rather than just mere methods/methodologies/approaches of 
prior-apriorising/axiomatising/referencing/dialglobal-equivalence<as-superseded-logical-
basis> mechanical-knowledge in poor ontological-good-faith/authenticity or ontological-
bad-faith/inauthenticity; and critically so as of the enabling dynamics for human 
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as reflected by the 
fact that germinative/seeding projections as of reasoning-through/messianic-reasoning however their 
re-originary~as-unenframed/unbeholding/outlier-conceptualisation<imbued-
postconverging/dialectical-thinking~‘projective-insights’/‘epistemic-projection-in-
conflatedness~of-notional–deprocripticism-prospective-sublimation) nature are effectively
of <amplituding/formative–epistemicity> totalising–renewing–realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness as to prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications’; and what is critical at the intemporal firstnatureness reasoning-through/messianic-reasoning level is the inducing of ‘the requisite intemporal accordioning–(as-of-varying-individuations-contextually-transverse–desublimation/sublimation, as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance</including-virtue-as-ontology>) dynamics of such reasoning-through/messianic-reasoning for prospective deferential-formalisation-transference as to the social-construct underlying supposedly coherent ontological-commitment such that such prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity prospectively put in question sophistic-pretences-of-playing-an-intellectual-and-moral-function as to when the social-construct is ultimately concerned with the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity intellectual–function/posture to which such sophistic/pedantic pretences paradoxically rather adopt a tempering/discouraging penchant in a social disenfranchisement/swindling/corruption/dispossession inclination’ (and further as to the sophistic/pedantic pretence that no human idealisation is warranted failing to factor in that all human meaningfulness-and-teleology is already idealisation that has already selected-and-deselected what is idealiseable and unidealiseable as of social-stake-contention-or-confliction, such that from the ontological perspective the issue is not about no idealisation but rather the ontologically appropriate idealisation and appropriate human contemplation and execution as ‘postures of no idealisation’ carry with them poor contemplations and executions already ‘ignoring-and-devaluing’ human existential-contextualising-contiguity epistemic-situations of relative-ontological-incompleteness associated with vices-and-impediments). Thus the point in reflecting holographically-conjugatively-and-transfusively> the ontological-
(passed for intellection out of poor ontological-good-faith/authenticity or outright ontological-
bad-faith/inauthenticity). In this regards, as to the ‘requisite human dimensionality-of-
sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation’ associated with the succession of registry-worldviews/dimensions in
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-
the-human-institutionalisation-process, just as the possibility for prospective base-
institutionalisation could not arise without the ‘requisite human dimensionality-of-
sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation’ from recurrent-utter-uninstitutionalisation, and so successively up to
our positivism/rational-empiricism registry-worldview/dimension; the sophistic/pedantic
pretence as impliciting that our positivism/rational-empiricism registry-worldview/dimension is
the ‘absolutely unassailable epistemic framework even beyond ontological analysis’ is its
fundamental contrivance for eliciting human temporality/shortness
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
’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—deprocripticism/notional—deprocripticism 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-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—
At the root of this undermining of prospective ‘requisite human dimensionality-of-sublimating — <amplituding/formative> supererogatory~de-mentativity/epistemic-growth-or-conflatedness’/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ is the social dilution/enfeeblement of value-construction/value-aspiration as to their ‘ad-hoc and incoherent <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-capitalist-direct-ownership-and-indirect-sponsorship-distortive-influence, blatant-intellectual-misanalyses-and-sophistry, public-influence-and-lobbying-overtaking-inherent-intellectual-veracity, politicised-institutional-stakes-overtaking-inherently-objective-social-knowledge-production-in-higher-academia, a-consciously-aware-intellectual–function/posture-impotence-that-cynically-construes-of-the-possibility-for-prospective-sublimating-social-knowledge-as-the-opportunity-for-its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and archiving, etc. These all contribute in making-more-and-more-of-an-empty-shell the supposed intellectual transparency and sovereign independence of the social-construct in present day democracies. But then more than just the more consciously immediate emancipation possibilities for momentous human prospective historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> with regards to ‘present-day
identitive-constitutedness are effectively manifestations of underlying ontological-bad-faith/inauthenticity with regards to their prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology; as all such presencing—absolutising-identitive-constitutedness fail to account for their ‘prior and prospective becoming’ which ontologically-veridical rationalisation effectively lies with the nonextricatory-existential-preempting-of-existential-unthought human emancipatory disposition associated with dimensionality-of-sublimating—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>. Similarly with respect to the ‘requisite human dimensionality-of-sublimating—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension, in many ways just as prior human scientific and technological sublimation momentously induced historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-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
normalcy/postconvergence reflected ‘epistemicity-relativism’<sup>97</sup> (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<sup>99</sup> 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’). In this regards, ‘human instigated meaningfulness and teleology<sup>99</sup> ontological-performance<sup>71</sup>—<including-virtue-as-ontology> capacity’ (so construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a <amplituding/formative—epistemicity>totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the ‘social-construct <amplituding/formative—epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and uninstitutionalised-threshold<sup>02</sup> imbued secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ when it comes to social-stake-contention-or-confliction, and so overriding all presencing—absolutising-identitive-constitutedness<sup>13</sup> ontologically-flawed representation of such ‘human instigated meaningfulness and teleology<sup>99</sup> ontological-performance<sup>71</sup>—<including-virtue-as-ontology> capacity as of a ‘supposed human-subpotency abstract self-determinative ontological-performance<sup>71</sup>—<including-virtue-as-ontology> capacity as to the full-potency of existence’. This reflects the reality that the transcendental meaningfulness-and-teleology<sup>99</sup> 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-recomposing), and so only as the former induce their ‘prospective predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment}’ constraining that prospectively transforms human ontological-performance^\textsuperscript{71} -<including-virtue-as-ontology> capacity’; thus reflecting the tight-and-entwined relationship between the overall human ontological-commitment^\textsuperscript{65} (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment} as the critical enablers for the possibility of prospective transcendental meaningfulness-and-teleology^\textsuperscript{99}. Such an insight divulges the underlying 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^\textsuperscript{9} when not subjected to ‘prospective predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment}’ constraining that prospectively transforms human ontological-performance^\textsuperscript{71} -<including-virtue-as-ontology> capacity’. Critically, deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as converging to the ‘supposed human-subpotency abstract self-determinative ontological-performance^\textsuperscript{71} -<including-virtue-as-ontology> capacity as to the full-potency of existence’ effectively implies the converging of prior ‘social-construct <amplituding/formative–epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold^\textsuperscript{102} imbued secondnatured reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ towards
deprocrypticism’s ‘prospective predicative-effectivity–sublimation-(as-to-underlying-
ontological-commitment ') constraining that prospectively transforms human ontological-
performance
(including-virtue-as-ontology) capacity’. Such a ‘notional–deprocrypticism
predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment ) protension’ is
encapsulated herein with the projected human-subpotency protensivity in reflecting
holographically-(conjugatively-and-transfusively) the ontological-contiguity —of-the-human-
institutionalisation-process; as to the budding prospect of an extensively systemic
notional–deprocrypticism ‘prospective predicative-effectivity–sublimation-(as-to-underlying-
ontological-commitment ') constraining that prospectively transforms human ontological-
performance -(including-virtue-as-ontology) capacity’, that protends to a comprehensive
unification of human social and techno-scientific sublimation in overcoming human
disparateness-of-conceptualisation-Unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’). The insight arising from this extensively systemic
notional–deprocrypticism ‘prospective predicative-effectivity–sublimation-(as-to-underlying-
ontological-commitment ') constraining that prospectively transforms human ontological-
performance
(including-virtue-as-ontology) capacity’ is the ontological-veracity that all
social-vestedness/normativity-(discretely-implied-functionalism) value-constructions are
effectively ever as of prior-apriorising/axiomatising/referencing–dialogical-equivalence-(as-
superseded-logical-basis) as so-construed from ‘notional–deprocrypticism inducing relative-
ontological-completeness of prospective-apriorising/axiomatising/referencing–dialogical-
equivalence-(as-superseding-logical-basis). In other words, the human as ‘manifesting
presencing—absolutising-identitive-constitutedness <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
is intellectually-and-morally incompetent with regards to articulating prospective sublimating
value-construction’; as we can appreciate that the state of prior recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or-
disjointedness-as-of-reference-of-thought (so-construed as of ‘supposed human-subpotency
abstract self-determinative ontological-performance’-<including-virtue-as-ontology> capacity
as to the full-potency of existence’ in their present—absolutising-identitive-
constitutedness’ 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 present—absolutising-identitive-constitutedness prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>; as to the fact that with regards to existence-potency-sublimating—nascence—disclosed-from-
prospective-epistemic-digression-as-of—amplituding/formative—
epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conflatedness, the ‘supposed human-subpotency abstract self-
determinative ontological-performance’-<including-virtue-as-ontology> capacity as to the full-
potency of existence’ (as reflected by its given reproducibility—mathesis/motif/thrownness-
disposition, as—reproducibility-of-aestheticisation) is prospectively underdetermined for
articulating prospective transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity ‘meaningfulness-and-teleology’. Thus the ‘supposed human-subpotency abstract self-determinative ontological-performance’-<including-virtue-as-ontology> capacity as to the full-potency of existence’ can only be construed in terms of notional—deprocrypticism imbued
dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-

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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–voidimiento-with-regards-to-prospective-apriorising-implications>} with regards to prospective social-stake-contention-or-confliction; such that Establishment intellec-

tion in the succession of registry-worldviews/dimensions project-a-blindness-reflecting-their-desublimating–historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition with respect to the projected coherencing rede-


<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness>/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as the inherent ontological-good-faith/authenticity ~de-

mentating/structuring/paradigming<_seeding/incipient–profound>–supererogation,–as-

mentally-aestheticised–postconverging/dialectical-thinking ~qualia-schema>. 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>_ as critically constrained to ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity

epistemic/notional-projective-perspective’, speaks to the transformation of ‘supposed knowledge-reification\textsuperscript{[16]} 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’ into ‘genuine knowledge-reification\textsuperscript{[86]} framework involving a detour to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-&lt;amplituding/formative–epistemicity&gt;totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-confoundedness induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. In this regards, we can appreciate that ‘supposed knowledge-reification\textsuperscript{[16]} 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-&lt;so-construed-as-from-perspective–ontological-normalcy/postconvergence&gt; 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-&lt;amplituding/formative–epistemicity&gt;totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-confoundedness 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 


epistemicity–totalising–renewing–realisation/re-perception/re-thought,–in–
supererogatory–epistemic–confoundedness as prospectively overcoming human-subpotency underdetermination is conceptualised along the same vein with the ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to human phenomenal/manifest sublimation and desublimation in existence (as to the insight for mitigating the concomitant drawback of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism at the very center of Foucault and Derrida contentions). foregrounding—entailment—postconverging–narrowing–

hyperrealisation/hyperreal-transposition) as desublimating’; that fail to realise that ‘human self-satisfactory mere-formulaic–methodologising/mutualising/organising/institutionalising
constructs’ are not beholden to existence with regards to ‘genuine knowledge-reification’ framework involving a detour to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-amplituding-formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-confledness 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-with-quantum-mechanics—axiomatic-constructs prospective-apriorising/axiomatising/referencing—dialogical-equivalence-as-superseding-logical-basis that recognised notions like space-time, considered the ether as real, considered that the laws of physics are different at atomic-scale, etc., and so as ‘genuine knowledge-reification’ framework involving a detour to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-amplituding-formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-confledness 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–deprocripticism 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 secondnaturning, with regards to such sciences foregrounding—entailment-(postconverging–narrowing-
down-sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’—as-operative-notional–deprocrypticism as to the tight-and-entwined relationship between the overall human ontological-commitment (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment) as critically enabling prospective sublimation. Foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional–deprocrypticism as such induces the requisite ontological-faith-notion/ontological-good-faith/authenticity and discipline both among natural scientists and any contending interlocutors as to the constraining implications of prospective sublimation thus allowing for ‘genuine knowledge-reification’ framework involving a detour to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of: <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought–supererogatory–epistemic-conflatedness induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. In contrast this author is critical of the notion that disparateness-of-conceptualisation-<unforegrounding-disentailment, failing-to-reflect–immanent-ontological-contiguity> subject to totalisingly-disentailing—discretion/whim-of-thought associated with presencing—absolutising-identitive-constitutedness conception of knowledge-reification as of ‘supposed knowledge-reification’ framework of human-subpotency determination as to a temporal mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-(as-to–)historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) as desublimating’ that falsely ignore the de-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment } as critically enabling prospective sublimation. In effect, such a controversy of ontological-bad-faith/inauthenticity never arose (as explained by the prior enculturation of an underlying ‘scientific—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment ‘}) induced by budding-positivists and associated with their persecution), and further because of the very high predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment‘) associated with the physical sciences and as generally reflected by the social-stake-contention-or-confliction disinterested natured of ‘much of the basic/fundamental and natural sciences’. However, the case with psychological, social and ‘interest-driven scientific frameworks’ is quite often ‘hardly one of high predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment ‘)’ with the result that such a ‘purist ontological and scientific framing of supposedly knowledge-reification issues as to prospective sublimating historiality/ontological-eventfulness ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘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 <amplitunding/formative>’wooden-language-(imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing‘—narratives—of-the-‘reference-of-thought—categorical-imperatives/axioms/registry-teleology ‘)) over existence-potency–sublimating–
nascence, disclosed from prospective epistemic digression as of 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 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 imbedded sublimation whereas the latter is critically concerned with ‘conceptions of human abstract interpositions as of elaboration as—merely extrapolating/constituting/abstracting/deducing/infering 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—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—potency of existence’s—sublimating nascence).
existence’s~sublimating–nascence>’. In many ways taking such ontologically-flawed interpretations seriously induces human impotency and desublimation (as to the implicated contention that the human ‘supposedly has no profound sublimating social and socio-psychological phenomenal/manifest–subpotencies~<in-transitive-conflatedness>–reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence>’ with the ‘supposedly profound phenomenal/manifest–subpotencies~<in-transitive-conflatedness>–reflexivity, -in-the-full-potency-of-existence’s~sublimating–nascence>’ construed rather in reductionist terms of biology/neurology or physicalism) as is often also associated with social-vestedness/normativity~<discretely-implied-functionalism> disparateness-of-conceptualisation~<unforegrounding-disentailment, -failing-to-reflect~‘immanent-ontological-contiguity’>; thus ‘actually denying the metaphysical nature and thus ontological nature of the sublimating social and socio-psychological’ such that existence-potency~sublimating–nascence~disclosed-from-prospective-epistemic-digression-as-of<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness~sublimation implications with regards to the social and socio-psychological are hardly contemplated and recognised as so-projected herein as to the ontological-contiguity~of-the-human-institutionalisation-process. But then such reductionism actually fails the ‘necessitation test of any science/ontology’ as in reality it is a gimmicky exploitation of the sublimation of the natural sciences as to their inherent phenomenal/manifest–subpotencies~<in-transitive-conflatedness>–reflexivity, -in-the-full-potency-of-existence’s~sublimating–nascence> to then ‘utilise the clout to falsely imply substitutive/reductionist sublimation over the social and socio-psychological phenomenal/manifest–subpotencies~<in-transitive-conflatedness>–reflexivity, -in-the-full-potency-of-existence’s~sublimating–nascence>’ (as so-reflected with practices of science-ideology associated with biological/neurological and evolutionary substitutive/reductionist
to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’, and so comprehensively articulating human organisational and institutional driven/potent sociocultural, economic, political, legal, etc. manifestations on such biological/neurological and evolutionary substitutive/reductionist basis of supposed sublimation as to their ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’ foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective’>. The reality of such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological is rather one that points out that the ‘traditional nature versus nurture debate itself is fundamentally an axiomatically bankrupt conception’ since ‘not even such proponents implicitly point to an underlying human drivenness and functioning of the social and socio-psychological framework on the basis of any such supposed ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity of biological/neurological and evolutionary substitutive/reductionist interpretations’, but rather the strategies of such proponents (beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought>) work paradoxically only by impliciting the reality of the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity of the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies<in-transitive-conflatedness–reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence> (as to their implied sublimating existence’s 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-contiguity⁷⁶, and so as of vague disparateness-of-conceptualisation→<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁷⁶’>. 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–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’) in effect wrongly implies a dialogical-equivalence ‘nature versus nurture debate’ between these two perspectives as to a ‘naïve academicism mere procedural argumentation reflex’. The reality at best is that of ‘biological/neurological and evolutionary interpretations transverse epistemic-conception phenomenal/manifest–subpotency→<in-transitive-conflatedness→reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>’ in relation to the social and socio-psychological frame–of–ontological-contiguity⁷⁶ (and not such biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-conception overriding the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies→<in-transitive-conflatedness→reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>, just as the transverse epistemic-conception phenomenal/manifest–subpotency→<in-transitive-conflatedness→reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence> of mathematics in relation to physics doesn’t substitute for and override the inherent physics epistemic-conception phenomenal/manifest–subpotency–<in-transitive-conflatedness>–reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence>). The consequence of such vague disparateness-of-conceptualisation–<unforegrounding-disentailment,–failing-to-reflect–immanent-ontological-contiguity as to failing ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ (as implied as of the requisite ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’–<as-from-prospective-ontological-normalcy/postconvergence–epistemic/notional–projective-perspective>’), is that (besides their basic epistemic innocence/naivety) such biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-conception then provide the room for sophistic/pedantic dispositions that construe of the inherent sublimation in the natural sciences qua natural sciences as the surreptitious opportunity to project gimmicky/desublimating interpretations about the social (on the basis of the ‘hollow impressiveness of the natural sciences’) as a psychological trick/gimmick as to rendering knowledge-reification sublimation in the social impotent with regards to varied social-stake-contention-or-confliction purposes. Such claims often project/imply that analysing the social qua social is just about irrelevant (or paradoxically ‘make their very own subterfuge social interpretations’ as from the psychological trick/gimmick of the projected hollow impressiveness of the natural sciences so-derived from the clout of a natural science without demonstrating the epistemic-veracity for such a bypassing/dodgery as to
constancy of the intemporal individuation as from the ontological-normalcy/postconvergence perspective’ and ‘not about the constancy of any notion of intemporal individual’). Such a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening’ speak to the more profound reality that the ordinariness of human thought across the succession of human registry-worldviews/dimensions points to their ‘epistemic-abnormalcy/preconvergence’ despite the delusion of all registry-worldviews/dimensions in their ‘presencing—absolutising-identitive-constitutedness’ as being of ‘absolute epistemic-normalcy’; and it is because of this latter fact (as from the ontological-normalcy/postconvergence epistemic-projection perspective) that prospective human progress and emancipation as of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity can occur in the very first place (in contradiction to all such registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness failure to directly grasp their very own <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag , even as the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity necessarily involves such a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). In other words, the ‘effective equilibration of human sublimating meaninglessness-and-teleology’ across the successive registry-worldviews/dimensions’ does not lie with any ‘ordinariness/commonsensicality as of the successive registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness’ as falsely elicited by their sophistic/pedantic dispositions, as in reality it rather lies in ‘the dynamically differentiated transversality~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ of the ontological-performance <including-virtue-as-ontology> of human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> narratives’: and so as
to human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-
potency~sublimating~nascence~disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/active–epistemicity>~totalising~rewiring~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—soso-
being—in-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-
good-faith/authenticity —over—desublimating—deselectivity-of-ontological-bad-
faith/inauthenticity ’, as the driver of the human-subpotency potentiating existential becoming
manifestation of sublimating-over-desublimating social-and-institutional-constructs—of—
meaningfulness-and-teleology—in-cumulation/recomposing all along in reflecting
holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process; as it dynamically induces (as of ‘varying magnitudes/scales—as-
to-successively-profound-rede-mentating/restructuring/reparadigming—frames—as-from-living,-
institutionalising,—and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology
of prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘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 secondnatures-
institutionalisation of successive registry-worldviews/dimensions referential-of-thought—and—
reference-of-thought—devolving—meaningfulness-and-teleology so-construed as
‘generating varying human sublimating-over-desublimating social-and-institutional-constructs—
of—meaningfulness-and-teleology—in-cumulation/recomposing of
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-supenerogatory-epistemic-conflatedness are vague disparateness-of-conceptualisation,<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity', and worse still when accompanied by claims of humility as to inherent institutionalised prescience are more often than not mere manifestations of intellectual entitlement; (as to imply the society is inherently beholden to the mere institutionalised imprimatur of intellection even as to when it projects intellectual desublimation associated with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing,<amplituding/formative-epistemicity>totalising—in-relative-ontological-completeness} as well as intellectually-distortive practices such as blind institutionalised priming/funnelling/staking of specific theoretical postures over genuine and profound ontological elucidation as to existential contextualisation with the associated academic careerism at the very antipode of genuine sublimating intellection) and so as reflecting the modern day intellection relevant prospective human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Interestingly, the ‘purist science/ontology epistemic-conception of veracity/truth’ projects prospective sublimating existence’s necessitating implications and consequences to implicitly underscore ‘interlocutory humility’ induced as to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supenerogatory-epistemic-conflatedness; as to the fact that humility was rather imbued with the Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs
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> accordion—(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’) respectively is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of-reference-of-thought to go on cynically eliciting <amplituding/formative> wooden-language—(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology”—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>) as of the latter. Ultimately, there is a ‘social underlying sublimating intellection proficiency’ to which all specific domains of study need to account for their sublimating pertinence; and the possibility of putting into question all ‘Establishment intellection as of their given presencing—absolutising-identitive-constitutedness’ (from across the most ancient civilisations to modern times and so as instigated by the Socrates, Galileos, Descartes, Diderots, etc.) has always arisen
within-or-without such epochal Establishment intellection by the prompting of their ‘social underlying sublimating intellection proficiency’ which contemplative consciousness is not to be underestimated as to a ‘decadence posturing of intellectual entitlement’. Critically, the possibility of prospective value-construction and pretence of projecting more profound value is indissociable from the capacity of producing the relative-ontological-completeness knowledge that broaden-the-latitude-of-human-collective-consciousness as to the fact that just as prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of-reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought value-construction respectively; pretences of profound intellection as to the former are nothing but sophistic/pedantic exploitations of human limited-mentation-capacity as to ‘a delusion of generating knowledge and value from thin air’, and of vital importance in that regards is the fact that that which is in relative-ontological-completeness has to occupy the intellectual-and-moral ground imbued by such relative-ontological-completeness. Vague notions of arrogance and wretchedness are nothing but the ontological-veracity of the state of relative-ontological-incompleteness arrogance and wretchedness of thought (as from the ontological-normalcy/postconvergence epistemic/notional–projective-perspective) as to an epistemically-decadent <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification^]/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—\textsuperscript{categorical-imperatives/axioms/registry-teleology}); and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification^]/contemplative-distension out of concern about human prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology ‘is the most important human and humanity-producing enterprise’ notwithstanding the paradox that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of—reference-of-thought respectively are intellectually-and-morally undeveloped to be the framework for appraising value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought respectively in many ways explaining the underlying implications of human registry-worldview’s/dimension’s institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part and parcel of human knowledge-reification is not to allow desublimating thought to occupy the ground of sublimating thought (as the latter has to include a challenge to the knowledge-destroying desublimating thought arrogance and wretchedness), however the subterfuges available to such desublimation whether as of sophistry and mere-institutional-appendaging as reflecting the veridical prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; taking hint that it is fundamentally a question about existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of—amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness and no amount of human mortals methodologising/mutualising/organising/institutionalising can supersede prospective sublimating existence’s necessitating implications and consequences as otherwise the very idea of ontology/science then collapses and the supposed knowledge-reification exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification implications and pretending otherwise as to
necessity for the bifurcation of the construal of prospective human ontological-performance\textsuperscript{7}—<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\textsuperscript{8}/by-reification\textsuperscript{8}/contemplative-distension\textsuperscript{8} doesn’t achieve absolute ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ (as dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension\textsuperscript{8} rather reflects the epistemic perspective towards ontological-normalcy/postconvergence and not ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’); with the effective ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as of the absolute distension (beyond just relative-ontological-completeness\textsuperscript{8}) underlying the overall existential dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as the inherent ontological-good-faith/authenticity ~de-mentating/structuring/paradigming—<seeding/incipient—profound—supererogation—as—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> effectively
reflected as of notional–deprocrypticism. notional–deprocrypticism as such by its ontologically-uncompromised nature ‘technically entails’: prospective human ontological-performance\textsuperscript{1} as to sublimating \textsuperscript{4} historicity/ontological-eventfulness\textsuperscript{2}/ontological-aesthetic-tracing\textsuperscript{2} as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ in overcoming the desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ in presencing—absolutising-identitive-constitutedness\textsuperscript{1}. Translated, this ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ underlying prospective human ontological-performance\textsuperscript{1} with regards to human meaningfulness-and-teleology\textsuperscript{5} 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\textsuperscript{5} in contrast to what will prevail in case of ‘absolute-mentation-capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’). But then such effect critically varies as to both ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity-discretely-implied-functionalism’ epistemic-conception of veracity/truth’; in the sense that the latter poorly constrained to high predicative-effectivity—sublimation-as-to-underlying-ontological-commitment is strongly prone to desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition of ‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ in ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13}, while the former strongly constrained to high predicative-effectivity—sublimation—as-to-underlying-ontological-commitment\textsuperscript{+} is rather relatively amenable to sublimating \textsuperscript{4}historiality/ontological-eventfulness/ontological-aesthetic-tracing-\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}\rangle 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-\langle\text{discretely-implied-functionalism}\rangle 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-\langle\text{discretely-implied-functionalism}\rangle 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 \textsuperscript{4}historiality/ontological-eventfulness/ontological-aesthetic-tracing-\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}\rangle). 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
outside-existential-contextualising-contiguity on the basis of the prior institutionalisation secondnatures apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (thus wrongly implying that there is an underlying absolute sound basis for human knowledge-reification as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity, whereas in reality such grounds are recurrently rede-mentated/restructured/reparadigmed for relative-ontological-completeness as to re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting); hence implying that prospective sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing-/perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’ at any uninstitutionalised-threshold is necessarily imbued with prospective originariness-parrhesia—as–spontaneity-of-aestheticisation ‘messianic-structure of intemortality’ and its derived deferential-formalisation-transference secondnaturing. We can appreciate in this regards that budding-positivists meaningfulness-and-teleology however relatively intelligible to us today, wouldn’t make sense to the ‘ordinariness/commonsensicality of the non-positivism/medievalism prior institutionalisation secondnatures apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity’ but the fact is that such budding-positivism in its rede-mentating/restructuring/reparadigming for relative-ontological-completeness rather induced the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for our present 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-
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<sup>13</sup> &lt;amplituding/formative–epistemicity&gt;totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag&lt;/sup&gt;; 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<sup>66</sup> is fundamentally about sublimation-over-desublimation as to the implications of the ‘tight-and-entwined relationship between the overall human ontological-commitment<sup>65</sup> (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-&lt;amplituding/formative–epistemicity&gt;totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness<sup>1</sup>. The strategic problem faced by the Ancient sophists and medievalism-scholastics in this respect (beyond-the-consciousness-awareness-teleology<sup>99</sup>-&lt;in-existential-extrication-as-of-existential-unthought&gt;) 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<sup>103</sup> universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity<sup>17</sup> meaningfulness-and-teleology<sup>9</sup> by eliciting presencing—absolutising-identitive-constitutedness<sup>9</sup>.
sensibility/decorum as of non-universalising Ancient sophistry and non-positivism medieval-scholasticism `meaningfulness-and-teleology` respectively. Likewise, it is herein contended that a tradition of philosophy introduced and propped up after the second-world-war and a general social science and humanities attitude and practices closely associated with this orientation (as to perceived geostrategic reasons for undermining the possibility of unfettered thought paradoxically uncritical/thoughtless about the social implications associated with poor/usurped social critique) is fundamentally grounded on an actively surreptitious exercise of `presencing—absolutising-identitive-constitutedness` `<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag` that in many ways (given the inherent impotency it induces as recognised explicitly and implicitly by even its very own leading figures) has had the consequence of ‘undermining the natural social critical thinking that should enable the proper intellectual framing and addressing of human and social issues leading to a rather subservient intellectual posturing to socially dominant vested-interests/actors’ as so-reflected in the current impotence of the political exercise with mediating institutions failing sovereign-equanimity as political, economic and social stakes cumulatively default to vested-interests as to their `presencing—absolutising-identitive-constitutedness` `existentialising—enframing/imprintedness<(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)`. Such an underlying intellectually deficient orientation is the surreptitious underhandedness failing social intellectual engagement in many ways explains the surreptitious campaigning against many a critical theory as to the possibility for a revitalised genuine and healthy social critique (and as it is especially so-directed at pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation promising postmodern-thought which portrays a very profound ontological-veracity as to prospective sublimation possibilities in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint); and so-enabled as to no ‘deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment ‚)’ (notwithstanding a natural scientific culture that points out that substantive issues are analysed on the basis of their relevant and operant substantive pertinence) as to the overriding possibility of ‘projecting such a ‚presencing—absolutising-identitive-constitutedness’ sensibility/decorum of institutional imprimatur’ that is rather obsessively defensive of institutional pre-eminence over inherent knowledge-reification. But then the Ancient sophists and medievalism-scholastics were the institutional imprimatur of their periods but their pedantic ‚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-suprerogeratory–epistemic-conflatedness allowing for prospective Socratic philosophers universalising-idealisation and budding-positivism as to their respectively induced ‘universalising-idealisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment ‚)’ and ‘positivism/rational-empricism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment ‚)’ constraining in the face of ‘human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’accordioning–(as-of-varying-individuations-contextually-transverse–desublimation/sublimation–and-to-the-redounding/wavering/waveforming—of-their-referencing–and-their-devolved-referencing-imbued-ontological-performance’–<including-virtue-as-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, effectively reveals its non-scientific nature notwithstanding the confusion of vague academicism proceduralism with true sublimating science/ontology. All the knowledge-reification that effectively can be is of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation having to do with human limited-mentation-capacity-deepening as enabling human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality, and not a “presencing—absolutising-identitive-constitutedness” human-subpotency epistemic-projection in <amplituding/formative–epistemicity>totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag so-construed as temporality. But then the inclination to assume an ontologically-flawed sophistic/pedantic “presencing—absolutising-identitive-constitutedness” sensibility/decorum strategy is ever always associated across all registry-worldviews/dimensions with blurriness of “meaningfulness-and-teleology” as to “meaningfulness-and-teleology” rather unconstrained to predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment’) as to lack of ‘relative-ontological-completeness”—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment’). 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–
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint. Further, all such successive ‘relative-
onological-completeness’—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
(as-to-underlying-ontological-commitment’) are de-mentatively/structurally/paradigmatically
about phenomenal/manifest sublimation-over-desublimation in existence as to: human-
subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency—sublimating–
nascence—disclosed-from-prospective-epistemic-digression-as-of—amplituding/totalising—
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—sublimating-selectivity-of-ontological-good-
faith/authenticity—over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity’,
as the driver of the human-subpotency potentiating existential becoming manifestation of
sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-
teology—in-cumulation/recomposuring all along in reflecting holographically—
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process; as it dynamically induces (as of ‘varying magnitudes/scales—as-
to-successively-profound-rede-mentating/restructuring/reparadigming—frames—as-from-living,-
institutionalising,—and-Being-ontologising/infrastructure-of—meaningfulness-and-teology
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—

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 present—absolutising-identitive-constitutedness sensibility/decorum supposed projections of candour that tend to arise with social lack of universal-transparency ⟨transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness⟩ associated with blurriness of ‘meaningfulness-and-teleology’ poorly amenable to predicative-effectivity—sublimation—⟨as-to-underlying-ontological-commitment ⟩; and reflect the idea that there is no knowledge without sublimating knowledge in the very first place and such pretences often thrive on exploiting ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity—<discretely-implied-functionalism>’, but then such an ontologically-flawed conception can be divulged when we contemplate of prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity reflection of the relative-ontological-incompleteness of the succession of registry-
worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of presencing—absolutising-identitive-constitutedness<amplituding/formative–epistemicity>totalising—self-referencing-syncertising/circularity/interiorising/akrasiac-drag when analysed as from originariness/origination<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional—deprocrypticism. Insightfully it can be garnered that blurriness of meaningfulness-and-teleology (as leading to disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect—immanent-ontological-contiguity> due to lack of the universal-transparency<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness> of sublimating-over-desublimating<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity foregrounding—entailment<postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’—as-operative-notional—deprocrypticism in elucidating ontological-contiguity—as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional—projective-perspective>) is intimately linked with the successive registry-worldviews/dimensions uninstitutionalised-threshold; as to the lack of ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation<as-to-underlying-ontological-commitment>. In this regards, blurriness of ‘meaningfulness-and-teleology’ with regards to the respective uninstitutionalised-threshold 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 in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism) with the induced social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-
(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’

`foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-
ontological-contiguity’),–as-operative-notional–deprocrypticism in elucidating ontological-
contiguity<-as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional–projective-perspective> as to its prospectively induced scalarising as of
human supererogatory/messianic intemporal and secondnatured socially-optimal instigative
potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of
‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation’ (and so over prior recurrent-utter-
uninstitutionalisation—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
(as-to-underlying-ontological-commitment } construed-as ‘non-rules—
apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition,-that-is-not-rulemaking apriorising/axiomatising/referencing–psychologism’
given ‘relative disparateness-of-conceptualisation<-unforegrounding-disentailment,-failing-to-

1030
framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment)

construed-as ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism,—that-is-not-universalisation-directed apriorising/axiomatising/referencing–
psychologism’ given ‘relative disparateness-of-conceptualisation-<unforegrounding-
disentailment,-failing-to-reflect–immanent-ontological-contiguity’ as to prior descalarising
totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative
potency as of human 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 its given/defined
uninstitutionalised-threshold  ontologically-deficient epistemic-conception of ‘the very same
overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation’), - positivism/rational-empiricism—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment)

construed-as ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism’ given ‘relative
<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity’

foregrounding—entailment-{postconverging–narrowing-
down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-
notional–deprocrypticism in elucidating ontological-contiguity-<as-from-prospective-
ontological-normalcy/postconvergence-epistemic/notional-projective-perspective> as to its
prospectively induced scalarising as of human supererogatory/messianic intemporal and
supererogation\textsuperscript{96}, as-mentally-aestheticised-postconverging\textendash{dialectical-thinking\textsuperscript{97}}\textendash{qualia-schema} existential-condescension\textendash{of-apriorising\textendash{axiomatising\textendash{referencing\textendash{psychologism}}} projection of originariness/origination\textendash{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising\textendash{construal\textendash{of-existence}}}; with the above articulation of the successive registry-worldviews/dimensions \textquote{relative-ontological-completeness}\textendash{apriorising\textendash{axiomatising\textendash{referencing\textendash{psychologism}}} enculturated\textendash{constructed social-pragmatics-framing\textendash{of\textendash{}}\textendash{predicative-effectivity\textendash{sublimation}-(as-to-underlying-ontological-commitment}} so\hyp{}reflecting comprehensively the ontological-contiguity\textendash{of-the-human-institutionalisation-process involving human limited-mentation-capacity-deepening increasing ontological-performance\textendash{including-virtue-as-ontology} as to \textquote{its originariness-parrhesia, as\hyp{}spontaneity\hyp{}of\hyp{}aestheticisation}

\textbf{supererogatory\hyp{}acuity\hyp{}perspicacity\hyp{}astuteness\hyp{}edginess\hyp{}incisiveness\hyp{}of\hyp{}apriorising\textendash{axiomatising\textendash{referencing\textendash{intelligibility\textendash{setup\textendash{measuring\textendash{instrument}}\textendash{for\textendash{conceptualisation inducing of the successive registry-worldviews/dimensions increasingly profound secondnatured methodologising\textendash{mutualising\textendash{organising\textendash{institutionalising reproducibility\textendash{mathesis\textendash{motif\textendash{thrownness\textendash{disposition, as\hyp{}reproducibility\hyp{}of\hyp{}aestheticisation} and so as human \textsuperscript{8} reference\hyp{}of\hyp{}thought\textendash{and\textendash{reference\hyp{}of\hyp{}thought\hyp{}devolving\hyp{}meaningfulness\textendash{and\hyp{}teleology}\textsuperscript{99} engendered sublimating \textsuperscript{4} historiality\textendash{ontological-eventfulness}/ontological-aesthetic\textendash{tracing\textendash{perspective\textendash{ontological-normalcy/postconvergence-reflected\textendash{epistemicity\textendash{relativism}}} in existence\textendash{as\hyp{}the\hyp{}absolute\hyp{}a\hyp{}priori\hyp{}of\hyp{}conceptualisation\textendash{and\textendash{existence\textendash{as\hyp{}sublimating\hyp{}withdrawal, eliciting\hyp{}of\hyp{}prospective\hyp{}supererogation\textsuperscript{99} as\textendash{to\textendash{perspective\textendash{ontological-normalcy/postconvergence-implied\textendash{prospective\textendash{aporeticism\textendash{overcoming\textendash{unovercoming}}} (with the critical insight here for instance that the Socratic philosophers \textsuperscript{55} meaningfulness\textendash{and\hyp{}teleology}\textsuperscript{99} as of universalising-idealisation \textquote{is not a relic of thought} and it is very much \textquote{historically
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–
procripticism 55 meaningfulness-and-teleology 99 induced sublimation as of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation”’; and ‘preempting—
disjointedness-as-of- reference-of-thought,-as-to—\textit{amplituding/formative–}\textit{epistemicity}\textgreater 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’ superseding-and-overriding
‘mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-of-
preempting—disjointedness-as-of- reference-of-thought,-as-to—\textit{amplituding/formative–}\textit{epistemicity}\textgreater 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’ for ‘prospective
notional-deprocrypticism 55 meaningfulness-and-teleology 99 induced sublimation as of
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”. The
implication here is that there is no logical-basis as of our positivism–procrypticism
presencing—absolutising-identitive-constitutedness 13 for the so-projected prospective
notional-deprocrypticism ‘meaningfulness-and-teleology 99 but rather its prospectively induced
sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation 96 (as the logical-basis/logic-<as-to—transversality~of-affirmative-and-
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—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness} and prospective deprocrypticism—or—preempting—disjointedness—as-of-reference-of-thought as already being manifested in the patently non-intellectual and ontologically-decadent populism and media-driven campaigning against postmodern-thought that is wary of genuine intellectual engagement as to the sublimating veracity of postmodern-thought; and thus rather requiring the
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~de-
mentativeness/epistemic-growth-or-conflatedness ~transvaluative-
rationalisit/contemplative-distension/anamnestic-residuality/spirit-drivenness–equalisation> as to its
profound dispensing-with-immediacy-for-relative-ontological-completeness ~by-
reification ~/contemplative-distension ) reflects the originariness-parrhesia,~as–spontaneity-of-
aestheticisation supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for–
conceptualisation as intemporal-projection reasoning-through/messianic-reasoning that runs all
along the succession of registry-worldviews/dimensions as to human limited-mentation-
capacity-deepening ~ enabling human ~reference-of-thought–and–reference-of-thought-
devolving–meaningfulness-and-teleology ~induced transcendence-and-
sublimity/sublimation/supererogatory ~de-mentativity whereas the ontological-bad-
faith/inauthenticity ~de-mentating/structuring/paradigming<seeding/incipient–shallow ~-
supererogation ~as-mentally-aestheticised–preconverging/dementing ~–qualia-schema> (as of
dimensionality-of-desublimating-lack-of<amplituding/formative>supererogatory–de-
mentativeness(epistemic-growth-or-conflatedness/transvaluative-
ratinalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equilalisation) as to its
lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness–by-
reification/contemplative-distension) is besotted in temporality upon the logical-basis of
relative-ontological-incompleteness<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 so-enabled with lack of universal-transparency-
(transparency-of-totalising-entailing,as-to-entailing<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness) (explaining the latter’s
iterative-looping-narrations as successive shades of universal-transparency-
(transparency-of-totalising-entailing,as-to-entailing<amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness) arise speaking to a more fundamental ontological-bad-
faith/inauthenticity~de-mentating/structuring/paradigming<seeding/incipient–shallow–
supererogation,as-mentally-aestheticised–preconverging/dementing–qualia-schema> when
reflecting<amplituding/formative–epistemicity>causality). This 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 as most profound construal of human
<amplituding/formative–epistemicity>causality inevitably highlights the requisite ‘ontological-
good-faith/authenticity~de-mentating/structuring/paradigming<seeding/incipient–profound–
supererogation\textsuperscript{95}, as mentally-aestheticised\textsuperscript{postconverging}\textsuperscript{dialectical-thinking}\textsuperscript{qualia-schema} existential-condescension\textsuperscript{of-apriorising/axiomatising/referencing–psychologism}\textsuperscript{96} of sublimating base-institutionalisation, \textsuperscript{universalisation, positivism/rational-empiricism and notional-deprocrypticism respectively over desublimating recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively, and the failure to articulate this requisite ‘ontological-good-faith/authenticity\textsuperscript{de-mentating/structuring/paradigmig-seeding/incipient–profound \textsuperscript{supererogation\textsuperscript{mentally-aestheticised\textsuperscript{postconverging/dialectical-thinking}\textsuperscript{qualia-schema} existential-condescension\textsuperscript{of-apriorising/axiomatising/referencing–psychologism}’ is a failure to meet the ‘prospectively warranted organic-knowledge epistemic-veracity’ as failing to reflect supererogatory\textsuperscript{acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation in implying that ‘the sublimating apriorising/axiomatising/referencing–psychologism is the valid logical-basis’ and ‘the desublimating apriorising/axiomatising/referencing–psychologism is the invalid logical-basis’. This point out that the successive relative-ontological-completeness\textsuperscript{as base-institutionalisation, \textsuperscript{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 \textsuperscript{reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ as so-enabling the transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{de-mentativity of the respective prior relative-ontological-incompleteness\textsuperscript{of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Such ‘human \textsuperscript{reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ reflects the fact that it is the ‘prospective de-mentative/structural/paradigmatic sublation 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’\textsuperscript{10} > is in transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{11} with the relative-ontological-incompleteness\textsuperscript{15} logical-basis/logic<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{11}>, it is only the sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{86} that affirmatively upholds the relative-ontological-completeness\textsuperscript{17} over the relative-ontological-incompleteness\textsuperscript{18} (as to their supposedly coherent ontological-commitment\textsuperscript{19}). In other words, genuinely projected knowledge as of ontological-good-faith/authenticity ~de-mentating/structuring/paradigming–<seeding/incipient–profound\textsuperscript{79}–supererogation\textsuperscript{96}–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\textsuperscript{79}–supererogation\textsuperscript{96}–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\textsuperscript{75} implications eliciting a decomplexed placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} of such ‘ontological-good-faith/authenticity ~de-mentating/structuring/paradigming–<seeding/incipient–profound\textsuperscript{79}–supererogation\textsuperscript{96}–as-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ but less obvious and poorly grasped with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology. In this respect with regards to human living-development—as-to-personality-development and institutional-development—as-to-social-function-development as of our positivism/rational-empiricism registry-worldview/dimension we can appreciate for instance that in a professional–client relationship like between a physician and a patient or a plumber and a customer, the two parties do not normally engage one another in equivocating as of the ordinary ‘meaningfulness-and-teleology’ desublimation which wouldn’t achieve the sublimation of medical care meaningfulness-and-technology or plumbing technician technical ‘meaningfulness-and-teleology’ (as to the fact that the client doesn’t go on pretending to engage the professional at its more profound level of technical knowledge contemplation) with the relation thus involving the requisite ‘ontological-good-faith/authenticity’~de-mentating/structuring/paradigming~<seeding/incipient–profound ~supererogation~,~as-mentally-aestheticised–postconverging/dialectical-thinking~—qualia-schema> existential-condescension~<of-apriorising/axiomatising/referencing–psychologism> of the professional with a corresponding deferential apriorising/axiomatising/referencing–psychologism of the client’ and so as reflecting the sublimating knowledge ontological-good-faith/authenticity~de-mentating/structuring/paradigming~<seeding/incipient–profound ~supererogation~,~as-mentally-aestheticised–postconverging/dialectical-thinking~—qualia-schema> beyond-and-above the desublimating ontological-good-faith/authenticity~de-mentating/structuring/paradigming~<seeding/incipient–profound ~supererogation~,~as-mentally-aestheticised–postconverging/dialectical-thinking~—qualia-schema> of ordinary ‘meaningfulness-and-teleology’. However, this sublimating knowledge ‘ontological-good-faith/authenticity’~de-mentating/structuring/paradigming~<seeding/incipient–profound ~supererogation~,~as-mentally-aestheticised–postconverging/dialectical-thinking~—qualia-schema> existential-condescension~<of-apriorising/axiomatising/referencing–psychologism>’ across all registry-worldviews/dimensions is ever always poorly appreciated with regards to
prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–‘meaningfulness-and-teleology’ (even though from a
retrospective perspective we can grasp the preconverging/dementing –qualia-schema of ‘the
God of plane’ type of articulation of say base-institutionalisation as of animistic social-setup as
from our positivism/rational-empiricism reflex ‘ontological-good-faith/authenticity –de-
mentating/structuring/paradigming–<seeding/incipient–profound–supererogation>,–as-
mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> existential-
condescension–<of-apriorising/axiomatising/referencing–psychologism>’ but it is important to
note that such an animistic social-setup doesn’t project of any such preconverging/dementing –
qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-
awareness-teleology going by its –presencing—absolutising-identitive-constitutedness just
as we will be disinclined to contemplate about the more veridical preconverging/dementing –
qualia-schema of our procrypticism–or–disjointedness-as-of–reference-of-thought
uninstitutionalised-threshold as from a prospective notional–deprocrypticism perspective
projected placeholder-setup/mental-devising-representation/mentation/consciousness-
awareness-teleology ). This poor appreciation arises for the simple reason that the
uninstitutionalised-threshold speaks of the registry-worldview/dimension notional-
discontiguity/epistemic-discontiguity –<shallow-supererogation –of-mentally-
aestheticised–preconverging/dementing –qualia-schema>, and thus it is disinclined to
recognise the prospective ‘relative-ontological-completeness –
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation{as-to-underlying-ontological-commitment}’
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 that can instill
such a prospective sublimating knowledge ‘ontological-good-faith/authenticity’–de-mentating/structuring/paradigming–<seeding/incipient–profound–supererogation>–as-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> existential-condescension–<of-apriorising/axiomatising/referencing–psychologism>’ as to prospective living-development–as-to-personality-development and institutional-development–as-to-social-function-development. In this regards, it can be appreciated with respect to budding-positivism and universalising-idealisation respectively that where the epistemic-veracity of looking through a telescope and drawing positivistic ontological implications do not avail as in the scholastic-medievalism underpinning–suprasocial-construct or where construing meaningfulness in coherent universalising terms do not avail as in the non-universalising sophistry underpinning–suprasocial-construct, then there is a fundamental reality of desublimating ontological-bad-faith/inauthenticity over which prospective sublimating ontological-good-faith/authenticity knowledge respectively as of budding-positivism and universalising-idealisation can only be established as of their respectively requisite ‘ontological-good-faith/authenticity’ existential-condescension–<of-apriorising/axiomatising/referencing–psychologism>’ and naïve present day presencing–absolutising-identitive-constitutedness interpretation in terms of the supposed arrogance of the Socrates, Galileos, Descartes, Diderots, etc. is nothing more but a manifestation of dimensionality-of-desublimating-lack-of–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> (as to the failure to appreciate that the surpassing of human-subpotency aporeticism is all about originariness-parrhesia–as–spontaneity-of-aestheticisation supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
aestheticised-preconverging/dementing –qualia-schema>. The fact is where such pretenses are nowhere found in the terrain of knowledge-reification but rather surreptitious enterprises of amplituding/formative wooden-language-(imbued—averaging-of-thought-(as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)) this signals their emperor has no clothes moment. In this regards, as to ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-(as-to-postconverging-or-dialectical-thinking—apriorising-psychologism)’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-(as-to-preconverging-or-dementing—apriorising-psychologism)’, the requisite ‘ontological-good-faith/authenticity existential-condescension-(of-apriorising/axiomatising/referencing—psychologism)’ for organic-knowledge ‘speaks to an intellectual-and-moral responsibility associated with knowledge as of the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension for its elucidation and appropriate secondnatured institutionalisation that is not dissociated from the very construction-of-the-Self’, and knowledge cannot thus be construed as ‘a minor and side thing of mere influencing and stature’ that is dissociated with veridical human mental-development and emancipation in order to rather surreptitiously serve human-subpotency as mortal methodologising/mutualising/organising/institutionalising perverted purposes (as so-of-ten implicitly construed by many a social dominance/vested-interest actor and sycophantic-sophistry throughout human history in eliciting amplituding/formative wooden-language-(imbued—averaging-of-thought-(as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)) hardly showing disinterested interest in genuine
knowledge). The blunt fact is that as explained above and clearly obvious with human living-
development–as-to-personality-development and institutional-development–as-to-social-
function-development the ordinariness of meaningfulness-and-teleology is not to be
exploited as if it is a credible state of profound ontological-verity given the lack of
dispensing-with-immediacy-for-relative-ontological-completeness -by-
reification/contemplative-distension (as to a disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-immanent-ontological-contiguity > which
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation thrives
on this lack of universal-transparency -(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) with
regards to prospective Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology underlying the
genuine social intellectual–function/posture. Intellectualism as such is much more than just
about presencing—absolutising-identitive-constitutedness
methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all
given registry-worldviews/dimensions as presencing—absolutising-identitive-
constitutedness underpinning–suprasocial-construct relate to their given meaningfulness-
and-teleology in absolute terms whereas in reality there are veridically relative
subontologisation/subpotentiation of ontology as metaphysics-of-presence-{implicited-
‘nondescript/ignorable–void ’-as-to- presencing—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 presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) conception of sublimating value and ontological-veracity disposition; and so as to the fact that presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) actually tend to be skewed towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> positive-opportunism of living-development–as-to-personality-development and institutional-development–as-to-social-function-development) over ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its supererogation –profundity–de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology), and in fact in many ways individuals intersolipsistic actions in society implicitly recognise this reality even as the overall underpinning–suprasocial-construct tends to be abstractly de-
mentated/structured/paradigmed to skew towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as for instance professional choices and callings made well beyond just a question of their remunerative or supposed incidental social prestige worth). Part and parcel of the genuine social intellectual–function/posture is to undermine this skewing towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology\textsuperscript{99}–\textless in-existential-extrication-as-of-existential-unthought\textgreater\ positive-opportunism of living-development–as-to-personality-development and institutional-development–as-to-social-function-development) and reconstrue human-subpotency aporeticism in terms of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. In this regards historically, without individuals making choices not to optimally pursue ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as to their given ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13}’ ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ but instead optimising their effort for ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ then the possibility will not arise for the very backbone of human value and ontological-veracity sublimation (reflecting the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’) upon which ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ is grounded. History knows that the ‘contorted human ‘presencing—absolutising-identitive-constitutedness’ mentality of registry-worldviews/dimensions’ as of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ do not truly pay their dues to the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. upon whose ‘meaningfulness-and-teleology\textsuperscript{99}’ infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human ‘meaningfulness-and-teleology\textsuperscript{99}’ (and so not only with human Being-development/ontological-
meaningfulness-and-teleology\textsuperscript{19} but is equally reflected in a poor-spirited bland conception of
human living-development–as-to-personality-development and institutional-development–as-
to-social-function-development). This insight is critically important not as an idle exercise of
merely stating the appropriateness of sublimating value and ontological-veracity disposition but
in reflecting that the skewed underpinning–suprasocial-construct projected and de-
mentated/structured/paradigmed ‘immediacy supposed absolute sublimating value and
ontological-veracity disposition’ cannot be construed as absolute as in effect it will ultimately
prospectively stultifying the requisite ‘non-immediacy prospective sublimating value and
ontological-veracity disposition’ that acts as the backbone for human value and ontological-
veracity sublimation (as has always been the manifest case for surpassing the
uninstitutionalised-threshold\textsuperscript{02} of registry-worldviews/dimensions). The fact is ‘immediacy
supposed absolute sublimating value and ontological-veracity disposition’ as underlying
presencing—absolutising-identitive-constitutedness\textsuperscript{13} end up as the registry-
worldviews/dimensions Establishments underpinning–suprasocial-construct as to
dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-
sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-
desublimation> of ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13} existentialising—
enframing/imprintedness-⟨as-to-⟩historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) of social-vestedness/normativity-<discretely-implied-
functionalism> and social-stake-contention-or-confliction. It is the ‘non-immediacy prospective
sublimating value and ontological-veracity disposition’ (so-reflected in human
historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩) that goes beyond
presencing—absolutising-identitive-constitutedness\textsuperscript{13} and generate the requisite de-
mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the ontological-contiguity —of-the-human-institutionalisation-process while superseding ‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-
dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ disposition of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as the latter at best construes of social reformation (and so across all the registry-worldviews/dimensions) in presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing— hyperrealisation/hyperreal-transposition) subontologising palliative terms that as to their specifically defined ‘human social-vestedness/normativity—discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ are very much integrative of collateral aspects as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by dulling the social-construct’s conscience in this way rather distracts from the realisation and contemplation of the full possibilities for profound de-mentative/structural/paradigmatic transformation of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. The subtle manifestation of the social implications of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology—in-existentiaextrication-as-of-existential-unthought> positive-opportunism of living-development—as-to-personality-development and institutional-development—as-to-social-function-development) with regards to our positivism–procrpticism registry-worldview/dimension can be appreciated in present day sycophantic-sophistry and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—
media-driven disenfranchising narrative existentialising—enframing/imprintedness-(as-to-

history-tracing—in-presencing–hyperrealisation/hyperreal-transposition) and
dominance/vested-interest diffused institutional influence in many ways and occasions
rendering formal and official languages of institutions smokescreens for underhanded

wooden-language-{imbued—temporal—mere-

form/virtualities/dereification⟩/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology⟩.

In many ways this presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness-(as-to—historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition) analysis as to the positivism–procrypticism registry-
worldview’s/dimension’s de-mentative/structural/paradigmatic social institutional beholdening-
becoming—distortive-originariness/distortive-origination—as-to— historicity-tracing—inhibited-
mental-aestheticising implications is very much relevant however the underlying socio-econo-
political subontologisation/ideology-over-ontology whether technocratic, capitalistic or

communist (as in fact all such systems mirror each other as to their beholdening-becoming—
distortive-originariness/distortive-origination—as-to— historicity-tracing—inhibited-mental-
aestheticising, besides the differentiating specificities as to ingrained cultural context, speaking
of a more fundamental issue of positivism–procrypticism ontological-performance

<including-virtue-as-ontology> as to the prospective human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for
prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought); as
to the fact that the underlying institutional formativeness-<as-to-intersolipsism-of-
preformalising/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–

meaningfulness-and-teleology of these systems are rather as of ‘dominance/vested-interest—
dominance/vested-interest actors and sycophantic-sophistry. Ultimately as with all human uninstitutionalised-threshold the prospective deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought ‘ontological-good-faith/authenticity—de-mentating/structuring/paradigming—seeding/incipient—profound—supererogation—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> existential-condescension—of-apriorising/axiomatising/referencing—psychologism’ urges the human along beyond its limit of contemplation at which point such a taxingness-of-originariness upon human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is more appropriately construed not as meaningfulness-and-teleology but metaphoricity as merely the setup for prospective human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility for prospective transcendence-and-sublimity/sublimation/supererogation—de-mentativity; and this reality is what avails across the successive registry-worldviews/dimensions instigated transcendence-and-sublimity/sublimation/supererogation/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

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enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
(as-to-underlying-ontological-commitment ’)’ imbued foregrounding—entailment-
(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity ’),—as-
operative-notional—deprocrypticism). This conception of ‘ontological-good-
faith/authenticity—de-mentating/structuring/paradigming—seeding/incipient—profound —
supererogation—as-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema> existential-condescension—of-apriorising/axiomatising/referencing—psychologism>’
rather speaks to the fact that ‘human <amplituding/formative—epistemicity>totalising—thrownness-in-existence 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—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’ as to human teleology so-construed as ‘human phenomenal/manifest concepitivity/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/supererogatingly/zeroingly-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—
that de-

This insight can be illustrated as follows: supposed say in 5000 BC an asteroid or virus could bring about a human cataclysm, such a ‘potential manifestation of existence is not beholdening to human appreciation of the existential implications of the notion and science behind the asteroid or virus’ and in this regard suppose extraterrestrials living in a ‘supposedly habitable Mars’ had achieved our present day civilisational and technological level, it is inevitable that they will effectively adopt ‘ontological-good-faith/authenticity’–de-mentating/structuring/paradigming–<seeding/incipient–profound’-supererogation’,-as-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> existential-condescension–<of-apriorising/axiomatising/referencing–psychologism>’ with regards to the human species on Earth and strive to preempt such a cataclysm as to their technical capacity.

We can appreciate that the human species on Earth as to its relative-ontological-incompleteness doesn’t have a pretence to being of a ‘neutrally/objectively sound human ontological-performance’<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence’ but together with the extraterrestrials is rather de-mentatively/structurally/paradigmatically in existential-discursivity—implicated-sublimation-over-desublimation relation as to the primacy of the full-potency of existence over any subpotency (speaking fundamentally to prior human
ontological-commitment\textsuperscript{3} 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\textsuperscript{13} articulated induced elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{14}. Speaking of the requisite ‘owning-up’ as to when relative-ontological-completeness\textsuperscript{3} avails rather than ontological-bad-faith/inauthenticity\textsuperscript{3} in upholding relative-ontological-incompleteness\textsuperscript{3} (given that immortality/existence-perspective as to intemporality\textsuperscript{1} cannot be construed as arising from our prior mortals whims superseding of existential sublation 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-completeness\textsuperscript{3} as to dimensionality-of-sublimating\textsuperscript{3}—<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> takes precedence in defining human intellectual-and-moral ontological-performance\textsuperscript{3}—<including-virtue-as-ontology> and so as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{3}. This <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{3} implied existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity~de-mentating/structuring/paradigming<seeding/incipient–profound--supererogation>,-as-mentally-aestheticised–postconverging/dialectical-thinking—qualia-schema> existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’.
effectively underlies the ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’, as the preformulating/preframing/premeaningfulness-&metaphoricity- disposed—as-to-psyche-induced-psychologism-of-existential-stake> from which human meaningfulness-and-teleology veridically arises. Thus existential-discursivity—implicit-sublimation-over-desublimation implies that the human is already ‘dementatively/structurally/paradigmatically intellectually-and-morally existentially engaged as to its limited-mentation-capacity’ without any ‘neutrally/objectively sound human ontological-performance -<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence’. This insight puts into perspective our presencing—absolutising-identitive-constitutedness conception of intellectual-and-moral responsibility wherein supposedly failed/unsuccessful/ineffective initiatives undertaken as to relative-ontological-completeness (for instance with regards to some public engagement aspiratory dispositions of such intellectuals like Sartre, Foucault, etc. and in the scientific domain for instance controversies associated with Louis Pasteur breakthroughs in microbial science) seem to be wrongly analysed from the posture of a supposedly neutral/objective social-setup conception of intellectual-and-moral responsibility (that ducks/ignores such relative-ontological-completeness aetiologisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-incompleteness’ specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence’ is not of neutrally/objectively sound ontological-performance -<including-virtue-as-ontology>; as to the fact that for instance the incidence of modern day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-
moral responsibility as to their existence within the meaningful sovereign frameworks that de-
mentatively/structurally/paradigmatically directly/indirectly validate such calamities. In other
words, our intellectual-and-moral responsibility is already engaged as to our
\[<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–thrownness-in-existence}\]
and the idea that any attitude of unconcern/indifference is intellectually-and-morally neutral/objective is bogus;
and human intellectual-and-moral responsibility starts at the very least with an orientation to
relative-ontological-completeness\(^{27}\) as to overall existential dimensionality-of-sublimating —
\[<\text{amplituding}/\text{formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}>.\] 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—implicated-
sublimation-over-desublimation as to ‘ontological-good-faith/authenticity\(^{6}\)–de-
mentating/structuring/paradigming—\(<\text{seeding/incipient–profound \text{–supererogation}}\>,-as-
mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> existential-
condescension—\(<\text{of-apriorising/axiomatising/referencing–psychologism}>\)’, thus points to the
primacy of ‘the very \[<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–thrownness-in-
existence}\] of human discursivity as to the possibility for prospective existential sublimation’
so-reflected in originariness-parrhesia,–as–spontaneity-of-aestheticisation
\text{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness} projection as to overall
existential dimensionality-of-sublimating —\[<\text{amplituding}/\text{formative}>\text{supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}>. The
bigger point here is that prospective human sublimation underlying prospective knowledge-
reification\(^{8}\) in relative-ontological-completeness cannot be engaged with any given registry-
deficiency arising from its specifically given $<$amplituding/formative–epistemicity$>$totalising–thrownness-in-existence$^{14}$ with respect to prospective base-institutionalisation, $^{10}$universalisation, positivism/rational-empiricism and notional–deprocrypticism respectively; and as relative-ontological-completeness$^{47}$ avails intellectual-and-moral responsibility is rather reflected as of dimensionality-of-sublimating — $<$amplituding/formative$>$supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluable-rationalising/transepistemic/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$^{13}$ 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$^5$ 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$^{66}$’ as to the possibility for intelligibility to arise as so-reflected with the overall ontological-contiguity$^{66}$—of-the-human-institutionalisation-process$^{67}$ so-associated with human limited-mentation-capacity-deepening$^2$). This confliction in the perception and relation to human sublimation in existence between metaphysics-of-presence-{implicated–nondescript/ignorable–void ’-as-to$^{79}$presencing—absolutising-identitive-constitutedness $\langle$amplituding/formative–epistemicity$>$totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag $\rangle$ on the one hand and on the other hand difference-conflatedness$^{12}$—as-to-totalitative-reification$^{86}$-in-singularisation$^{92}$-as-veridical-epistemic-determinism$^{21}$ as to relative-ontological-completeness$^7$ $<$amplituding/formative–epistemicity$>$causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity$^{66}$, is aptly reflected in the entangled/enmeshed nature of human sublimation in existence as reflected with the ontological-
contiguity—of-the-human-institutionalisation-process. This is so fundamentally because of human teleology speaking of ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting disposedness{(as-to-orientation/value-construct/valuation–and–derived-parameterising) and entailment{(as-to-totalising-contiguous/coherent–factuality-of-variability)})’ (as reflecting the implications of human limited-mentation-capacity-deepening underlying the ontological-contiguity —of-the-human-institutionalisation-process ); such that human sublimation is hardly ‘purist’ and rather occurring as from successive human registry-worldviews/dimensions projections of their specifically flawed presencing—absolutising-identitive-constitutedness given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of-aestheticisation. The insight here is that human state of prior relative-ontological-incompleteness de-mentatively/structurally/paradigmatically impacts reflexively on human appraisal of its prospective relative-ontological-completeness sublimation implications, and so across the successive registry-worldviews/dimensions right up to the originariness/origin—<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal—of-existence> perspective of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought which purportedly escapes any such reflexive presencing—absolutising-identitive-constitutedness <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation. The so-implied notional—deprocrypticism as such points out that the ontological-contiguity—of-the-human-institutionalisation-process is rather associated with a ‘directly relevant trace of prospective human effectively-purist-sublimation—<reflecting—
opportunism social implications ultimately leading to subsequent human methodologising/mutualising/organising/institutionalising sublimating overall meaningfulness-and-teleology. But the overall de-mentating/structuring/paradigming of human sublimation in existence as such is not always coherent as to the discrepancy in the occurrence of specific sublimations and desublimations say material and technical sublimation pointing to relative-ontological-completeness and ‘immaterial/social overall relative-ontological-incompleteness’—presublimation-construct—of—meaningfulness-and-teleology instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving’. In this regards, we can appreciate how the subsequent immaterial/social sublimation required for prospective positivism/rational-empiricism came to be appreciated by such thinkers like the Rousseaux, Diderots, etc. as to the fact that the material possibilities of their epoch associated with the printing press and increasing technical knowhow rendered the immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology of their epoch wanting, explaining for instance Rousseau’s appreciation of the noble-savage and nature as speaking to a prospective aporeticism overcoming/unovercoming that recognised that mankind needed a more mature conception of interhuman relationship and human relation with nature as to when mankind/some-of-mankind began manifesting a more developed relationship with nature beyond just as of the immediacy of subsistence/survival relationship with nature (say for instance having technically more efficient guns with gunpowder didn’t imply just killing animals at whim or along the same lines explaining his anti-Slavery stance); thus speaking of the prospectively requisite immaterial/social sublimation as to prospective positivism/rational-empiricism postconverging-or-dialectical-thinking—apriorising-psychologism. In this regards even budding-positivists like Galileo, Descartes, etc. just as well implicitly recognised this
discrepancy of prospective material and technical sublimation positivistic science in relative-ontological-completeness\(^7\) and the immaterial/social overall relative-ontological-incompleteness\(^8\) –presublimation-construct–of– meaningfulness-and-teleology\(^9\) 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 ‘\}’ 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\(^7\) 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\(^8\) –presublimation-construct–of– meaningfulness-and-teleology\(^9\) 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\(^{75}\) 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\(^8\) by-reification\(^{86}\)/contemplative-distension\(^{26}\) 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–procripticism, 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—which-still-preserves-as-to-ontological-normalcy/postconvergence-
perspective-scalarising-construal-of-existence> perspective of notional–deprocripticism given
the perpetual challenge of material sublimation upon human immaterial/social overall relative-
; as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social
overall relative-ontological-incompleteness—presublimation-construct–of—meaningfulness-
and-teleology instigating the referencing/registering/decisioning desublimation of the nascent-
particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-
completeness —reference-of-thought—devolving’ that goes on as of ‘presencing—
absolutising-identitive-constitutedness to render the supposed equanimity/balance of the
overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-
will, etc. increasingly of relic/artifactual human ontological-performance —including-virtue-
as-ontology> reflected in their failing effective outcomes of equanimity/balance; wherein their
practice increasingly tends to dominance/vested-interest actors and sycophantic-sophistry
induced desublimating narratives as to the <amplituding/formative> wooden-language-
(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology—as-of—nondescript/ignorable–void ‘with-regards-to—
prospective-apriorising-implications) displayed in the public domain (caught-up/entrapped in ‘a politico-institutional beholdening relic/artefactual disenfranchising notion of both-sides’ as psyching-subterfuge that renders the common concrete pragmatic aspirations of sovereign individuals increasingly politically irrelevant as to the paradox for instance that the healthier political framework in the years following the second world-war, as hardly subject to closed-circles of effective direct/indirect politico-institutional influence rampant today, notwithstanding the even greater social prejudice/bigotry/closed-mindedness was able to induce critical progressive social transformations that in many ways the present day political framework as to a period of rather profound and real-world cosmopolitanism/opened-mindedness can only dream about) as the more potent possibilities for social transformation are increasingly subdued under politico-institutional defaulting frameworks-and-practices rather surreptitiously subjected to closed-circles of effective direct/indirect politico-institutional influence ‘as to a strategic capacity to elicit old and relatively aporetically irrelevant beholdening narratives of identity as a divide-and-conquer strategy for undermining the real and concrete common sovereign narrative of social transformation possibilities’ as so-reflected with commonly held objective sovereign aspirations that cut across party/ideological affiliations when not subjected to the disenfranchising effects of crafty politicised beholdening narratives of identity with their ‘ad-hoc/arbitrary popping-up in the media at critical electoral moments involving high emotional charge quelling cerebral thinking as of the modern day efficient disenfranchising technique of flawed apriorising deception involving arbitrarily-skewing-or-debasing-the-terms-of-supposedly-constructively-opened-public-debate’ (as to the wrong mental enculturation of the notion that the ‘political game’ in-of-itself precedes individuals and social sovereign aspirations as if the latter were just ‘paying fans to a sports encounter’ rather than a political process meant to serve them as so reflected with an enculturated media political narrative hardly/poorly making room for direct individual and social sovereign aspirations as
centrally defining with the consequence that substance is increasingly overwhelmed by a political characters portrayal of the political debate with political actors then effectively turning over rather towards the levers of their potential power which is paradoxically not necessarily/deterministically social sovereign aspirations as to a relic/artifactual conception-and-projection in the public domain but rather surreptitious/private closed-circles of effective direct/indirect politico-institutional influence as so-plainly exposed by the fact that long-term consequences of public policies recurrently ‘default for dominance/vested-interest actors’

Even in the purely intellectual sense, modern day scientific advancements and achievements have correspondingly given rise to a distorted manifestation of science-ideology as a usurpatory mouthpiece of veridical science-in-practice that effectively rides the wave of natural sciences accomplishments and in so doing projects of a naïve ‘presencing—absolutising-identititive-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/transvalutative-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 ‘triaing 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 capacity to conceptualise of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology herein construed as of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought (as to the requisite originariness-parrhesia,—as–spontaneity-of-aestheticisation supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness behind the prospective creation/invention of sublimating methods/methodologies/approaches as secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation in the face of prospective aporeticism-overcoming/unovercoming as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, with budding-positivists inventing/creating the positivism/rational-empiricism sublimating methods/methodologies/approaches superseding
medieval-scholasticism desublimating methods/methodologies/approaches and likewise Socratic philosophers universalising-idealisation inventing/creating universalising-idealisation sublimating methods/methodologies/approaches superseding non-universalising sophists desublimating methods/methodologies/approaches), as otherwise we’ll merely sanctify as absolute our present positivism–procrypticism level of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and its corresponding methods/methodologies/approaches associated with its living-development–as-to-personality-development and institutional-development–as-to-social-function-development as to wrongly imply ours is the human generation that don’t face any prospective aporeticism-overcoming/unovercoming. Along the same line of intellectual appreciation of prospective sublimation implications as to the fact that nascent-particular/incipient-and-material/technical-sublimations–blinded-to-their-relative-ontological-completeness, reference-of-thought–devolving ‘critically points to an overall nascent knowledge-reification –gesturing directly or indirectly prescient of a comprehensive sublimating meaningfulness-and-teleology conception of the given prospective relative-ontological-completeness registry-worldview/dimension’; the possibility for ontology/science is effectively ‘an ontological-contiguity projection as to an all-englobing/all-encompassing construction’ (notwithstanding the epistemic limitation inherent to human limited-mentation-capacity) that captures relative-ontological-completeness induced sublimation as reflected in any subject-matter (as to its phenomenal/manifest-subpotency<in-transitive-conflatedness–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-conflatedness→—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> (but for issues of epistemic limitation inherent to human limited-mentation-capacity). In this regards, there can’t be any instance/circumstance to which the mathematician will construe of 1+1 as being equal to 4 as to totalisingly-disentailing—discretion/whim-of-thought; as to the fact that inherent ontological-veracity precedes-and-supersedes ‘mere-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 (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—
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness/equalisation'.

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\( ^{\text{C}} \)--as-rede-mentating/restructuring/reparadigming—psychologism’\( ^{\text{D}} \) (as of
teleology\( ^{\text{E}} \) comprehensiveness of prospective sublimating–nascence’). Critically this
discrepancy between nascent-particular/incipient-and-material/technical-sublimations-
<blinded-to-their-relative-ontological-completeness\( ^{\text{F}} \)--reference-of-thought\( ^{\text{G}} \) devolving> and
overall relative-ontological-incompleteness\( ^{\text{H}} \)--presublimation-construct–of– meaningfulness-
and-teleology\( ^{\text{I}} \) (as involving ‘immaterial/social overall relative-ontological-incompleteness\( ^{\text{J}} \)--
presublimation-construct–of– meaningfulness-and-teleology\( ^{\text{K}} \) instigating the
referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-
material/technical-sublimations<blinded-to-their-relative-ontological-completeness\( ^{\text{L}} \)--
reference-of-thought– devolving\( ^{\text{M}} \)' and so as to human social subontologising of nascent-
particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-
completeness -- reference-of-thought– devolving\( ^{\text{N}} \); is effectively the hallmark of all
presencing—absolutising-identitive-constitutedness\( ^{\text{O}} \) existentialising—
enframing/imprintedness-(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) as to their <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \( ^{\text{P}} \),
and beyond just the ontological implications with respect to Being-development/ontological-
meaningfulness-and-teleology\( ^{\text{Q}} \) as highlighted above this is equally reflected as to a human
living-development—as-to-personality-development and institutional-development—as-to-social-
function-development notional—firstnatures—temporal-to-intemporal-dispositions—so-
construed-as-from-perspective—ontological-normalcy/postconvergence inclinations for
presencing—absolutising-identititive-constitutedness existentialising—
enframing/imprintedness—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) (so-reflected as of human ‘formativeness—
tersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferentialism>—of—meaningfulness-and-teleology'): defining the construal/conceptualisation
of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (with
regards to the requisite 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/totalising—renewing—realisation/re-perception/re—thought,—in—
supererogatory—epistemic-confedlatedness to supersede human
sublimating—referencing/registering/decisioning—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—

aestheticisation-towards-ontology/meaningfulness-and-teleology (as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology ) will call into question as of pure-ontology the very apriorising/axiomatising/referencing—psychologism defining overall human social-stake-contention-or-confliction associated with such notions like tribes, nations, races, regions, etc. (and any other notions) as of their de-mentated/structured/paradigmed dehumanising implications (and so rather as of their degeneracy/breaking-down/distortion of human ontological-performance <including-virtue-as-ontology> from the more apt ontological-normalcy/postconvergence conception of the human as to humanity); so-reflected by a beholding conceptualisation/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/invisible/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/unbeholding/bechancing—supererogation’ parameterisation/reparameterisation—(reflecting—a supererogatory—decisionality-of-socioinstitutional-conceptions-as-to—‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-desublimation’) as-so-operationalising—
‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/meaningfulness-and-teleology is more immediately-and-constructively bound to ‘appraise the conception of sovereign equanimity/balance driving human agency imbued sublimation as to totalising/circumscribing/delineating ‘relative-ontological-incompleteness’/relative-ontological-completeness’-<amplituding/formative–epistemicity>parameterisation/reparameterisation-(reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction–desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/meaningfulness-and-teleology can be understood in the sense that just as we can appreciate that if supposedly we are found in say an exclusively animistic social-setup with supposedly no possibility to rejoin a positivistic social-setup, while at the very least we appreciate that the material/technical capacity of a positivistic social-setup overall 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
of human meaningfulness-and-teleology'); thus as not necessarily speaking of the absolute possibility of human consciousness projection in want for its recurrent 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’ in optimising human ontological-performance’-<including-virtue-as-ontology> (and our positivism–procrypticism registry-worldview/dimension cannot be overlooked in this regards notwithstanding the fact that it is at the backend of the institutional-cumulation/institutional-recomposure-as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). But then just like with all prior registry-worldviews/dimensions, our positivism–procrypticism presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition effectively projects a hurdle to any such de-mentative/structural/paradigmatic notional–deprocrypticism conception of re-ontologisation as to its inherent <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag poorly amenable to profound alternative institutional aestheticising contemplation ‘given its calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance’-<including-virtue-as-ontology> as well as generalised social apprehension which is then enigmatically held against them’ (however the merits of their
underlying case) very much unlike ‘the latitude for articulating conceptualisations available for
presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to-
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 gatekeeping stifling of the possibility for inquiring on the ontological-veracity of its practice as to a reflex for advancing the quietude of social-vestedness/normativity-<discretely-implied-functionalism>. This latter issue is the ultimate challenge to prospective notional–deprocrypticism institutionalisation ‘unenframed/unbeholding/bechancing–supererogation parameterisation/reparameterisation-(reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbingtraction-desublimation’)-as-so-operationalising–scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/meaningfulness-and-

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teleology⁹; as of the paradox that a social-setup as to its <amplituding/formative–epistemicity>totalising–thrownness-in-existence⁹⁴ is so pragmatically self-focussed that its aestheticisation and hence aestheticisation-towards-ontology dynamic-potential as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ is narrowed/limited/constricted however its level of development (explaining the decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,—as—spontaneity-of-aestheticisation in re-ontologisation accompanying human institutional-cumulation/institutional-recomposure— ⟨as-to—historiality/ontological-eventfulness ⟩ /ontological-aesthetic-tracing—⟨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–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag⁹⁶ posture; and this very much explains the double epistemic orientation to notional—deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation⁹⁶ 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-teleology⁹ as highlighted above (as to the need to feed our <amplituding/formative–epistemicity>totalising–thrownness-in-existence⁹⁴ decisively globalising world with aestheticising re-originariness/re-origination to uphold the capacity for pure-ontology as to re-
‘deprocrypticism—apriorising/axiomatising/referencing—psychologism
enculturated/constructed   social-pragmatics-framing-of—predicative-effectivity—sublimation-
(as-to-underlying-ontological-commitment }’, and so as to the elucidation of such
presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness-(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) induced human <amp lief ing/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-’<amp lief ing/formative–
epistemicity>totalising~conceptualisation’) deficient ontological-performance <-<including-
virtue-as-ontology>. Thus as being amenable both to ‘sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation ’ and to ‘desublimation as failing
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘,
human <amp lief ing/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-
‘<amp lief ing/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
*surrealising/supererogating—drive for existentialising—framing/imprinting—(as-to—prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normaely/postconvergence-reflected—epistemicity-relativism’>)’ is rather ‘manifested de-mentatively/structurally/paradigmatically as reflecting human ontological-performance*—<including-virtue-as-ontology> (with regards to constraining existential-contextualising-contiguity* upon human underlying ontological-commitment* as to the possibility for sublimation or desublimation)’ as at defining institutionalisation-threshold or as at defining uninstitutionalised-threshold* of human ontological-performance*—<including—virtue—as—ontology>; so-underlined respectively by the dispensing-with-immediacy-for-relative-ontological-completeness*—by-reification*—by-reification*—by-reification*/contemplative-distension associated with postconverging (postconverging—or—dialectical-thinking*—apriorising-psychologism-representation,–as—of—postconverging—aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness*—by-reification*—by-reification*—by-reification*/contemplative-distension associated with preconverging (preconverging—or—dementing —apriorising-psychologism-representation,–as—of—preconverging—aestheticisation) as at defining uninstitutionalised-threshold*102. In this respect (with regards to the possibility for human sublimation as to existence—as—sublimating-withdrawal,—eliciting-of-prospective-supererogation ), prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to its ‘invention’/'creation’ of prospective methods/methodologies/approaches as to ‘prospective
sublimation induced methodologising/mutualising/organising/institutionalising’ (involving sublimating human ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-"meaningfulness-and-teleology") is underlined by its ‘instigative–askesis-or-acumen de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently echoed in modern day deonto-professional institutional practices); and so as to the ‘instigative–askesis-or-acumen projected perception’ that the disposedness of the generalised social-construct <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ′-with-regards-to-prospective-apriorising-implications>} is ‘de-mentatively/structurally/paradigmatically relatively of inept/poorly-amenable ontological-performance’<-<including-virtue-as-ontology>’ for the prospective requisite existential dispensing-with-immediacy-for-relative-ontological-completeness'-by-reification /contemplative-distension in the contemplation-and/or-fulfilling of the ‘instigative–askesis-or-acumen de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ associated with prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–"meaningfulness-and-teleology". This is the case even as with regards to the instigative–askesis-or-acumen for prospective sublimating genuine social intellectual–function/posture for
instance, ‘the <amplituding/formative–epistemicity>totalising/circumscribing/delineating
construal of “meaningfulness-and-teleology” respectively of say the ancient-sophists,
medieval-scholasticism or present day 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”) in their <amplituding/formative–epistemicity>totalising~self-referencing-
syneretising/circularity/interiorising/akrasiatic-drag ’ will hardly cognise the ‘prospective
aporeticism-overcoming/unovercoming-overcoming merits’ respectively of projected Socratic
philosophers—universalising-idealisation, budding-positivists positivism/rational-empiricism
and prospective postmodern-thought as herein projected with notional—deprocrypticism
conceptualisation and so as to the latter skirting/peripheral initiation within the ‘presencing—
absolutising-identitive-constitutedness existentialising—enframing/imprintedness{(as-to-
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) of the former so-
construed by the Derridean conception of prospective philosophy occurring rather at the margin
of prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation philosophy (as to the fact that the ancient-sophists, medieval-
scholasticism or present day 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-identitive-
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 preserving—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as-to— historicity—tracing—in-presencing—hyperrealisation/hyperreal-transposition) as of the former effectively speaks to their ‘fundamental de-mentative/structural/paradigmatic falsehood’ for the possibility for the genuine social intellectual–function/posture prospective aporeticism—overcoming/unovercoming-overcoming sublimation involving ‘their seeding-misprising ontological-bad-faith/inauthenticity ~de-mentating/structuring/paradigming—<seeding/incipient—shallow’—supererogation’,—as-mentally— aestheticised—preconverging/dementing ~qualia-schema> that covertly and/or overtly project respectively that afterall all the world that exists is-of-non-universalising-sophistry or is-of-non-positivising-scholasticism or is-of-disjointed-intellectual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in contempt of ‘relative-ontological-incompleteness /relative-ontological-completeness’—
(sublimating—referencing/registering/decisioning,—as-self-becoming/self—conflatedness /formative—supererogating—<projective/reprojective—aestheticising—re-motif— and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological—normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism’ and this ‘seeding-misprising ontological-bad-faith/inauthenticity ~de—mentating/structuring/paradigming—<seeding/incipient—shallow’—supererogation’,—as-mentally— aestheticised—preconverging/dementing ~qualia-schema>’ has to be factored into the prospective articulation of deprocrypticism,—as-to—the—ultimate—fulfilment—of—
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 as to its beholdening to living-development–as-to-personality-development and institutional-development–as-to-social-function-development so-derived rather as from the prior Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology implied uninstitutionalised-threshold. Thus in many ways ‘instigative–askesis-or-acumen de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ is associated with nascent-particular/incipient-and-material/technical-sublimations—
ontological-completeness\textsuperscript{111}—

reference-of-thought\textsuperscript{112} devolving> as to prospective originariness-
parrhesia,–as–spontaneity-of-aestheticisation

supererogatory\textsuperscript{113}—acuity/perspicacity/astuteness/edginess/incisiveness imbued dimensionality-of-
sublimating\textsuperscript{114}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
driveness—equalisation>. However, the ontological-veracity of human temporal-to-intemporal
ontological-performance\textsuperscript{115}—<including-virtue-as-ontology> as at uninstitutionalised-threshold\textsuperscript{116}
(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\textsuperscript{117}—
presublimation-construct—of—meaningfulness-and-teleology\textsuperscript{118} usurping of nascent-
particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-
completeness —reference-of-thought— devolving>; as the nascent-particular/incipient-and-
material/technical-sublimations—<blinded-to-their-relative-ontological-completeness>—
‘reference-of-thought— devolving’ given ‘conceptualisation incompleteness as to ontological-
contiguity’\textsuperscript{119} elicits the manifestation of such overall relative-ontological-incompleteness\textsuperscript{120}—
presublimation-construct—of—meaningfulness-and-teleology\textsuperscript{121} as defect of beholdening
apriorising aestheticisation (as of overall relative-ontological-incompleteness\textsuperscript{122}—presublimation-
construct—of—meaningfulness-and-teleology\textsuperscript{123} wrong \textsuperscript{124} historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition as being of nascent-particular/incipient-and-
material/technical-sublimations—<blinded-to-their-relative-ontological-completeness>—
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-desublimating-lack-of—⟨amplituding/formative>supererogatory—de-mentativeness/epistemic- growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic- residuality/spirit-drivenness—equalisation> (thus undermining the challenge of the double epistemic orientation to notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation parameterisation/reparameterisation–(reflecting-a supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their- nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction- desublimation’)-as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/ meaningfulness-and-teleology as highlighted above, and so with regards to superseding our positivism–procrypticism occlusivity). This historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—

"meaningfulness-and-teleology" (as-perspective-lost-of-

‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbed-
postconverging/dialectical-thinking’—of—notional—deprocrypticism—(in-dimensionality-of-
sublimating —) —<amplituding/formative—epistemicity>growth-or-conflatedness /scalarisation-
as-to-rescalarisation-as—re-ontologisation>) reflects the implications of the ‘effectively
underlying human beholding—inchning,—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’>’ (as to manifestly
cultivated/beholdening-construct-of—meaningfulness-and-teleology ,—ultimately-construed-as-
habit/practice/belief/culture so-reflected as existentialising—enframing/imprintedness—(as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), 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-ontologising-development-as-infrastructure-of—

"meaningfulness-and-teleology") and speaks to the fact that the overall development of human
meaningfulness-and-teleology in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity—of—the-human-institutionalisation-process involves a ‘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’. 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-
which then ultimately usher in the ‘reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning own’s prospective sublimation, but then with the paradox that the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-&lt;blinded-to-their-relative-ontological-completeness"—reference-of-thought-'devolving'>’ have to be existentially referenced/registered/decisioned as from the available desublimating prior ‘reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (notwithstanding the need for its very own prospective sublimation at which point ‘incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation is manifested), thus necessarily inducing presublimation until when the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-&lt;blinded-to-their-relative-ontological-completeness"—reference-of-thought-'devolving'>’ decisively point to a prospective change/sublimation of the existentially referencing/registering/decisioning ‘reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (at which point ‘maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation is manifested), so-arising as of the ultimately/eventually perceived referencing coherence/contiguity of the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-&lt;blinded-to-their-relative-ontological-completeness"—reference-of-thought-'devolving'”. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance —&lt;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-&lt;blinded-to-their-relative-ontological-completeness"—reference-of-thought-'devolving'> positivistic/rational-
empiricism conceptions (as reflected with Newton’s interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes’ underlying deistic interest in association with his incipient positivistic mathesis universalis schema/disseminative metaphoricit universalis explicited with his thinking proposition and scepticism exercise engendering as to its dimensionality-of-sublimating — <amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme ). Along the same lines, it is interesting to note how Plato’s Socrates and Plato as to their dimensionality-of-sublimating — <amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> 103 universalising-idealisation instigation were in many ways rather beholdingen to a pre-103 universalising Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their 103 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 103 universalising-idealisation particularly so by its emphasis on overall 103 universalising-idealisation pragmatic knowledge including practical and natural phenomena 103 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-
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–as–spontaneity-of-aestheticisation supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently echoed in modern day deonto-professional institutional practices); and so unlike any given ‘naïve’ presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) perspectiveless-and-soulless blinded adherence to prior methods/methodologies/approaches’ whether of ancient-sophistry, medieval-scholasticism or of present day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness). The further implication is that ours cannot pretend to be the human generation that shuts-off from prospective knowledge-reification the analysis and criticism of its methodologising/mutualising/organising/institutionalising as of its presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (as to ‘human social-vestedness/normativity¬discretely-implied-functionalism¬implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ without grasping the ontological-veracity of overall human ‘formativeness¬as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>—of—meaningfulness-and-teleology as so-defining the-social or human-social-potency’). This is necessary for fundamental ontology speaking of notional—deprocrypticism enabled fundamental ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentionation-dynamics or natural—psychological-dynamics’ for inducing prospective human historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—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 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 sublation 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 ~dementating/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-
sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness—equalisation> (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). The implication here is that human ‘epistemic-constructs of sublimation-over-desublimation’ are not-and-never optional/discretionary representations about existence (but for when ‘deliberately of mere aestheticisation as mere motif implications’ with no relative reference to any ontological-contiguity conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) with regards to human epistemic aestheticisation—and—aestheticisation-towards-ontology of immanent existence; reflected in the fact that all such epistemic-constructs as knowledge-reification (as referencing any ontological-contiguity conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) speak to an underlying human ontological-commitment as to the possibility for prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment). In this regards, we can appreciate that the successive human registry-worldviews/dimensions speak to successive human aporeticisms of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to—human totalising—purview-of-construal’, with the implication that human epistemic limits arising due to human limited-mentation-capacity at the
uninstitutionalised-threshold\(^{102}\) respectively of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,\(^{103}\) universalisation–non-positivism/medievalism, and positivism–procrypticism as to their \(^{102}\) presencing—absolutising-identitive-constitutedness\(^{13}\) existentialising—enframing/imprintedness—\(\langle\text{as-to- historicity-tracing—}\text{in-presencing—}\text{hyperrealisation/hyperreal-transposition}\rangle\), do not speak of limits to prospective human knowledge-reification\(^{86}\) (as epistemic-constructs referencing prospective ontological-contiguity\(^{66}\) conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{96}\) ) respectively as of base-institutionalisation,\(^{103}\) universalisation, positivism and prospectively deprocrypticism. But then with regards to the uninstitutionalised-threshold\(^{102}\) of all registry-worldviews/dimensions in their \(^{13}\) presencing—absolutising-identitive-constitutedness\(^{13}\) \(\langle\text{amplituding/formative—epistemicity}\rangle\) totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\), the fact is that their socio-institutional decisional-construct for responding to their own given prospective aporeticism-overcoming/unovercoming take up a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and institutional self-preservation nature that falsely turns around (breaks with ‘prospective ontological-contiguity\(^{66}\) conception of relative-ontological-completeness\(^{87}\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ for knowledge-reification) to undermine prospective human knowledge-reification\(^{86}\), by wrongly implying any such prospective construal of ‘prospective ontological-contiguity\(^{66}\) conception of relative-ontological-completeness’ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (as of dimensionality-of-sublimating\(\langle\text{amplituding/formative—}\text{suppererogatory—}\text{de-mentativeness/epistemic-growth—}\text{or-confatedness—}\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—}\text{drivenness—equalisation}\rangle\) ) is about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of
ontological-veracity implied relative-ontological-completeness\cite{87} entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’ and so in order to falsely nullify/undermine the subverting epistemic implications of relative-ontological-completeness\cite{87} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\cite{96} (of prospective human epistemic aestheticisation–and–aestheticisation-towards-ontology of immanent existence) as to the ‘anything goes orientation’ of totalisingly-disentailing—discretion/whim-of-thought projection that allows for pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and institutional self-preservation over addressing their respective prospective aporeticism-overcoming/unovercoming. In this regards, as to their presencing—absolutising-identitive-constitutedness\cite{79} totalising~self-referencing-synergetising/circularity/interiorising/akrasiatic-drag and their failure to address their prospective aporeticism-overcoming/unovercoming of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\cite{99} (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\cite{87} entailment—as-to-totalising-contiguous/coherent–factuality-of-variability): the ancient-sophists adopted a ‘non-universalising break with prospective ontological-contiguity\cite{66} conception of relative-ontological-completeness\cite{87} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\cite{96} for knowledge-reification\cite{110}’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness’ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\cite{96} 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\(^7\) <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
\(^7\) universalising-idealisation; likewise the medieval-scholastics adopted ‘a non-positivising
break with prospective ontological-contiguity\(^6\) conception of relative-ontological-
completeness’ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\(^6\) for knowledge-reification\(^5\)’ wrongly construing ‘the subverting epistemic
implications of relative-ontological-completeness\(^7\) 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\(^7\) <amplituding/formative>entailment—as-to-
totalising-contiguous/coherent–factuality-of-variability)’ to then falsely justify their scholastic
non-positivising pedanticising and institutional self-preservation and so over addressing their
prospective aporeticism-overcoming/unovercoming necessarily warranting prospective
positivism/rational-empiricism; and likewise it is herein contended that present day
disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness \(\)} adopts ‘a disjointing/disparateness/disentailing break with prospective
ontological-contiguity\(^6\) conception of relative-ontological-completeness\(^7\) as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^6\) for knowledge-reification\(^5\)
(as to a strategically flawed anti-relativism interpretation that then overlooks and ignores ‘relative-ontological-incompleteness’/relative-ontological-completeness’-
wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness as to existence—as-sublimating-withdrawal, eliciting-of-prospective—supererogation of many a postmodern-thought herein construed as human-subject—emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation as being about ‘a framework of metaphysical/ideological advocacy as of totalisingly—disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness <amplituding/formative—entailment—as-to-totalising-contiguous/coherent—factuality-of-variability) to then falsely justify its

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
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-equanimitiy of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness(by-reification/contemplative-distension’). But then such a presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance(concept of sublimating meaningfulness-and-teleology) as so-construed fundamentally as to the underpinning–suprasocial-construct conception that mostly defines human meaningfulness-and-teleology as of the constraint of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought) positive-opportunism of living-development—as-to-personality-development and institutional-development—as-to-social-function-development), is rather predisposed to overlook the supererogation-profundity–de-mentating/structuring/paradigming (with regards to the requisite dispensing-with-immediacy-for-relative-ontological-completeness(by-reification/contemplative-distension of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) as to underlying ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-construed as to the ‘re-originary—as-
mentative/structural/paradigmatic implications of the ‘supererogation’-profundity-de-
mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-
sublimations<-blinded-to-their-relative-ontological-completeness>-<reference-of-thought-
"devolving->’ as rather reflecting the requisite dispensing-with-immediacy-for-relative-
ontological-completeness -by-reification\(^4\)/contemplative-distension\(^3\) for Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology\(^7\) (and so as to an incrementalism-in-
relative-ontological-incompleteness\(^8\)—enframed-conceptualisation conception that as of ‘prior
reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
presublimation-drivenness’ rather references/registers prospective nascent-particular/incipient-
(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\(^6\),
along the trail of nascent-particular/incipient-and-material/technical-sublimations<-blinded-to-
their-relative-ontological-completeness>-<reference-of-thought- devolving> there is ever
always a supererogation\(^9\) element that is often underrated as well as a supposedly presening-
distorted–meritocracy/totalising–sovereign-appropriating—of-human-ontological-
performance\(\langle\text{including-virtue-as-ontology}\rangle\) element that is often overrated with respect to
the ‘prior reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning presublimation-drivenness’ underpinning–suprasocial-
construct conception of meaningfulness-and-teleology\(^9\); with an ‘immediacy supposed
absolute sublimating value and ontological-veracity disposition’ (historically involving

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notional-deprocrypticism’ as underlying the overall: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—as-of—amplituding—formative—epistemicity—totalising—renewing—realisation/re-perception/re-thought,—in-
such re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-\{imbued-postconverging/dialectical-thinking \ascii{-'projective-insights'}/\asci{-'epistemic-projection-in-conflatedness \ascii{-'of-notional–deprocrypticism-prospective-sublimation)} \ascii{intemporal-disposition can induce, and with such \ascii{re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-\{imbued-postconverging/dialectical-thinking \ascii{-'projective-insights'}/\asci{-'epistemic-projection-in-conflatedness \ascii{-'of-notional–deprocrypticism-prospective-sublimation)} \ascii{intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction induced sublimation-over-desublimation \ascii{meaningfulness-and-teleology\ascii{ infrastructure\ascii{ de-mentatively/structurally/paradigmatically explaining the possibility for the succession of registry-worldviews/dimensions as to their induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction. Inherently, unlike the flawed intuitive human projection of \ascii{meaningfulness-and-teleology\ascii{ in constitutedness \ascii{ terms inducing \ascii{presencing—absolutising-identitive-constitutedness \ascii{ existentialising—enframing/imprintedness\ascii{as-to-\ascii{historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition distortion that seem to wrongly imply that human nature is of intemporal-disposition only without factoring the distorting implications on human ontological-performance\ascii{<including-virtue-as-ontology> of human temporal-dispositions with regards to social-stake-contention-or-confliction at uninstitutionalised-threshold \ascii{, in rather truly reflecting human ontological-performance\ascii{<including-virtue-as-ontology> as of notional–firstnatures—temporal-to-intemporal-dispositions\ascii{so-construed-as-from-perspective–ontological-normalcy/postconvergence> this then allows for conceptualising how intemporal-disposition induced ontological-performance\ascii{<including-virtue-as-ontology> in superseding uninstitutionalised-threshold\ascii{ arises (as of the conflatedness \ascii{ of dimensionality-of-sublimating \ascii{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
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 of notions-and-accusations-of-sorcery–meaningfulness-and-teleology (articulated rather as preconverging-or-dementing–apriorising-psychologism) which will be de-mentatively/structurally/paradigmatically impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus the idea of ‘prelogism–as-of-conviction,-as-to-profound-supererogation cognisance-and-integration in presublimation reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising)’ speaks to the fact that more fundamentally postlogism and social-postlogism implications are ontologically escalating beyond just any particular/specific existential manifestation of postlogism and that inherently a presublimating reference-of-thought/grandest-axiomatic-construct—as-to-
ontologising prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and thus undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. The psychologistic and apriorising implications here is that with regards to say a God of plane proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane involving any existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation, is de-mentatively/structurally/paradigmatically already validating the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as paradoxically valid for all instances of aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation (thus inducing the animistic social-setup ‘incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and its non-positivistic complexification); as to the fact that it is a positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring as from the non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation of such an animistic social-setup God of plane non-positivistic proposition’
that enables the possibility for maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation as bringing to the consciousness-awareness-teleology of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation induced psychology of reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation psychology 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 presupimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in circularly beholdening meaningfulness-and-teleology to human-subpotency’) that is behind the development of all the successive registry-worldviews/dimensions given 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 epistemic-abnormalcy/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 epistemic-projection
perspective). As of practical existential implications —maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation means that the positivistic disposability-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 disposibility-disposedness-(as-to-orientation/value-construct/valuation—and–derived-parameterising) as non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of its non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation). By extension, maximalising-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) 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 deprocrypticism respectively) 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—<including-virtue-as-ontology> as reflected by their disposability-disposedness-(as-to-orientation/value-construct/valuation—and–derived-parameterising), implying the latter are effectively non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the
holding-forth of their respective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation). Thus, as to their respective presencing—absolutising-identitive-constitutedness \(^1\) \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \>, all relative-ontological-incompleteness \(^2\) registry-worldviews/dimensions as of their preconverging-or-dementing \(^3\)–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 \(^6\) implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \(^5\) ) with respect to all corresponding prospective relative-ontological-completeness \(^7\) projective-insights implications of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness is exactly what renders their supposed determination of what can prospectively be possible and impossible structurally/paradigmatic nonsensical but for the convenience of falling back (even when relative-ontological-completeness avails) as of ontological-bad-faith/inauthenticity \(^6\) to the notion that after all all the world that exists is-as-of-their-given-registry-worldview/dimension however its de-mentative/structural/paradigmatic vices-and-impediments \(^5\) (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 \(^5\) ). In a further elucidation, the ‘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’ associated with human temporal inclination to ‘historicity-tracing—i
presencing–hyperrealisation/hyperreal-transposition has to do fundamentally with the very

becoming—originariness/origination—as-to—historiality/ontological-eventfulness
mentatively/structurally/paradigmatically defining (implying ‘human-decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential

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meaningfulness-and-teleology

completeness -imbued,-supererogatory- reference-of-thought/grandest-axiomatic-construct—
as-to-referencing/registering/decisioning> in the overall prospective human sublimation-
construct’ so-construed as ‘incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation (and so-reflected as of human living-development–as-to-
personality-development, institutional-development–as-to-social-function-development and
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology ) over maximalising-
recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation for
effectively-manifest-sublimation/sublime of nascent–human-decisionality-induced-sublimation-
<of-blinded-relative-ontological-completeness >-imbued,-supererogatory- reference-of-
thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for
prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology and its induced prospective
living-development–as-to-personality-development and institutional-development–as-to-social-
function-development as underlined in ontological-normalcy/postconvergence so-reflected as to
’re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking ‘-projective-insights’/‘epistemic-projection-in-
conflatedness ’-of-notional–deprocrypticism-prospective-sublimation) intemporal-disposition
supererogatory rescalarisation of ontologisation and value-construction (within any given
registry-worldview/dimension —presencing—absolutising-identitive-constitutedness )
existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}) inducing prospective sublimation-over-desublimation
‘meaningfulness-and-teleology’ infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning—suprasocial-construct prior conception of
ontologisation and value-construction’. This opened and unaccounted nature of nascent—
human-decisionality-induced-sublimation<-of-blinded-relative-ontological-completeness\textsuperscript{21}-imbu\textsuperscript{ed}, \textsuperscript{22}supererogatory\textsuperscript{23} reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> as underlying effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{24}, implies that institutionalised human-decisionality<-as-to-play-of-valid/invalid-decisionality-imbu\textsuperscript{ed}-sublimation/desublimation> is inevitably caught up with *(relative-ontological-incompleteness\textsuperscript{25})* presupl\textsuperscript{em}imation reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning)* presupl\textsuperscript{em}imation—human-decisionality-induced-desublimation’ when it strives prospectively to be reflective of ‘effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{24}’; and so as to a ‘prospective ontologically-flawed presupl\textsuperscript{em}imation—human-decisionality-induced-desublimation usurpation-of/substitution-for nascent—human-decisionality-induced-sublimation<-of-blinded-relative-ontological-completeness\textsuperscript{21}-imbu\textsuperscript{ed}, \textsuperscript{22}supererogatory\textsuperscript{23} 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; reflected with the nascent—human-decisionality-induced-sublimation<-of-blinded-relative-ontological-completeness -imbu\textsuperscript{ed}, \textsuperscript{22}supererogatory\textsuperscript{23} reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> prospective desublimation so-elicited by presupl\textsuperscript{em}imation—human-decisionality-induced-desublimation, and manifested as of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition numbing-tract\textsuperscript{ion}—of-desublimating—meaningfulness-and-teleology\textsuperscript{26}—{as-perspective-lost-of-supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbu\textsuperscript{ed}-postconverging/dialectical-thinking—of—no}\textsuperscript{26}tional—deprocrypticism—(in-dimensionality-of-
sublimating\hbox{—}^\hbox{—}\langle\text{amplituding/formative–epistemicity}\rangle \text{growth-or-confledness} \text{/scalarisation-as-to-rescalarisation-as–re-ontologisation}\rangle\). Most fundamental to ‘human-decisionality‹<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality thus is the pretense to being as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation\hbox{—}\hbox{—} in inducing prospective effectively-manifest-sublimation/sublime, and such a pretense is exactly what underlies overall human ontological-commitment as to the possibility for prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment\hbox{—})

such that all presencing-distorted—meritocracy/totalising—sovereign-appropportioning—of-human-ontological-performance -<including-virtue-as-ontology> terms–as-of-axiomatic-construct of ‘<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—and–derived-parameterising) and ontologisation’ as so-reflected by their underpinning-suprasocial-construct (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness—presublimation-construct–of—meaningfulness-and-teleology\hbox{—} desublimating–existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of appropportioning, dominion protection conception of appropportioning, to the very natural-order-of-things conception of appropportioning and to our subtle modern day institutionally-distorted/disjointed conception of appropportioning) are effectively obligated to their ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment’ in being epistemic-totalisingly–resubjectable to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\hbox{—} for inducing prospective effectively-manifest-sublimation/sublime (thus explaining the possibility for
tracing-<perspective–ontological-normalcy/postconvergence-reflecte\-d-‘epistemicity-relativism’>-\-disinhibited-mental-aestheticising-sublimation-reclamation/recovery-from-behindening-becoming—distortive-originariness/distortive-origination—as-to-‘\-historicity-tracing-inhibited-mental-aestheticising’) is in successive absolutely-disruptive hierarchical-ordering: the implications of existence—\-as-sublimating-withdrawal,-\-eliciting-of-prospective-supererogation\, as can be so-constrained as of ‘\<amplituding/formative–epistemicity>totalising/circumscribing/delineating\, foregrounding–entailment-\(\text{(postconverging–narrowing-down–sublimation as to existence—\text{as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}\, in reflecting ‘immanent-ontological-contiguity ’,–as-operative-notional–depocrypticism’ so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising)\, and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)), then \, presencing—\text{absolutising-identitive-constitutedness} \, existentialising—\text{enframing/imprintedness-(as-to-‘}\-historicity-tracing—\text{in-presencing–hyperrealisation/hyperreal-transposition) social-vestedness/normativity-\<\text{discretely-implied-functionalism}>, followed by dominance/\text{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 \,-\,(\text{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—\text{as-sublimating-withdrawal,-eliciting-of-prospective-supererogation} (reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’), have the effect of overcoming generalised social apprehension of the possibility for prospective re-ontologisation while
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition formativeness-
<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
and-deferentialism>-of—meaningfulness-and-teleology”) as the de-
mentative/structural/paradigmatic impediment for prospective effectively-manifest-
sublimation/sublime as of nascent–human-decisionality-induced-sublimation—<of-blinded-
relative-ontological-completeness—imbued—supererogatory—reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning>; as reflected with present day
defaulting institutional structures and processes (as ‘prospectively distorting/undermining the
equanimitiy/balance of human theoretical-conceptual-operant institutionalised-
conceptualisations’ inducing prospective ‘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’) and thus failing
‘prospective/nascent relative-ontological-completeness—reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning supererogatory—unbeholdening-
conflatedness projective-insights as of notional—deprocrypticism’ as underlying the overall:
human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-
potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-
thought.—in-supererogatory—epistemic—conflatedness— in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process”. In this respect, an ontological-normalcy/postconvergence
epistemic-projective perspective of omnipotentiality points to the relic/artifactual—beholdening-
constitutedness historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
of present day human-decisionality—<as-to-play-of-valid/invalid-decisionality-imbued—
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ lies with the human capacity for reframing (as of supererogatory—unbeholdening-conflatedness historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> so-implied as of notional—deprocrypticism) whether as to mere aestheticisation reframing or aestheticisation—and–aestheticisation-towards-ontology reframing (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 ). Inherently the requisite originariness-parrhesia,—as—spontaneity-of-aestheticisation for human reframing given human limited-mentation-capacity is rather more forthcoming with directly graspable contextually restricted frameworks-of-conceptualisation with human reframing capacity increasingly of apriorising/axiomatising/referencing—re-originariness/re-origination impotence with frameworks-of-conceptualisation of overwhelming scale inducing increasing ‘sovereign-deference with lack of universal-transparency—⟨transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity⟩totalising—in-relative-ontological-completeness ⟩’ and leading to direct/indirect dominance/vested-interest—drivenness dementative/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 dementated/structured/paradigmed ‘meaningfulness-and-teleology’ as to the fact that modern day organisational and institutional structure and purposes (by their social-stakes-contention-or-
confliction) in critical ways render the sovereign human increasingly more of a mere cog within systems that as of their technical, bureaucratic and socially-defining presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) purposes are already in many ways decisively de-mentatively/structurally/paradigmatically predefined as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable frameworks as not subject to prospective aporeticism-overcoming/unovercoming analysis, and thus increasingly undermining generalised-and-representative human appreciation of deconstructive acuity and reappraisal (but for such institutional and organisational predetermined distorted conception of paucity/deficiency as to their very presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) conceptualisations), as well as more fundamentally undermining the capacity for human re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking 'projective-insights'/epistemic-projection-in-conflatedness 'of-notional–deprocrypticism-prospective-sublimation) engagement with existence as to all-encompassing <amplituding/formative-epistemicity>totalising–renewing-realisation, re-perception, re-thought-in-epistemic-conflatedness in the contemplation of omnipotentiality. Ultimately (as to human-subpotency fartedness-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”), omnipotentiality is ever always directly and truly contemplatable as from the ‘absolutely-
institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of–‘meaningfulness-and-teleology’), as 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-beholding–
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 ‘presencing—absolutising-identitive-
constitutedness’ as to presencing-distorted—meritocracy/totalising—sovereign-
approportioning—of-human-ontological-performance’–<including-virtue-as-ontology>
‘merely-beholding–aestheticising-reflex of ‘meaningfulness-and-teleology ’) could only be
possible by the cumulating/recomposuring of all such ‘de-mentative/structural/paradigmatic
momentous-unbeholding–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-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime attainment’; with the profound idea that the more momentous grasp of the notion of say the civilisations of Ancient Zimbabwe, Ancient Egypt, Ancient Greece, Ancient China, Ancient India or Ancient Aztec, etc. are rather as of a more profound point-of-departure as from a ‘human psychological-disposition for supererogatory-unbeholdening-conflatedness/historyiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of sublimating intelligibility’ divulging the underlying dynamism of human ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (and so rather than a shallower point-of-departure as from a ‘human psychological-disposition for
relic/artifactual–beholdening-constitutedness


<including-virtue-as-ontology’ that end up inducing poor/distorted human understanding of the human). The underlying point here is that just as human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies as to their underlying ontological-commitment of ‘meaningfulness-and-teleology’, a ‘human psychological-disposition for supererogatory–unbeholdening-conflicatedness’ historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’ of sublimating intelligibility’ implies that the othernesses of human civilisations/cultures/societies carry a more profound ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies. This overall insight is particularly salient in the sense that the ‘human psychological-disposition for relic/artifactual–beholdening-constitutedness’ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of presublimating intelligibility’ (so-perpetuative as to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as—
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) epistemicity underlying ontological-performance \(<inclusion-virtue-as-ontology> insightfully reflects human sublimation/emancipation as to prospective \('re-
originary-as-unenframed/unbeholdening/outlier-conceptualisation\(\{imbued-
postconverging/dialectical-thinking\-'projective-insights/'epistemic-projection-in-
conflatedness \-'of-notional-deprocrypticism-prospective-sublimation\) reconceptualisation of \('effectively underlying human beholdening-inching-apprehending-and-taming-drive or
aestheticising-surrealising/supererogating-drive for existentialising-framing/imprinting-
\(as-to-prospective-\) historiality/ontological-eventfulness /ontological-aesthetic-tracing-
\(<\text{perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'}\>)\'
with regards to effective convergence/advancement of \('human-decisionality-as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation\) omni-potential
commensurability with inherent immanent-existence’s sublimation-structure/omnipotentiality
(and so as to living-development-as-to-personality-development, institutional-development-as-
to-social-function-development and Being-development/ontological-framework-expansion-as-
to-depth-of-ontologising-development-as-infrastructure-of- \('\text{meaningfulness-and-teleology'}\)
De-mentatively/structurally/paradigmatically, \('\text{phenomenal/manifest-subpotencies-<in-
transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s~sublimating-}
nascence>-in-<amplituding/formative-epistemicity>totalising-thrownness-in-existence\,-
<\text{surrealistic-as-pseudoreal}-\text{epistemic-abnormalcy} \(\text{including human-subpotency}\) are
constrained in their ontological-performance \(<\text{including-virtue-as-ontology}>potentiation with
respect to the backdrop-of-inherent-immanent-existence’s~sublimation-structure-<of-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
<of—surrealistic-as-pseudoreal’—epistemic-abnormalcy> (including human-subpotency),”

surrealisingly/supererogatorily discloses that existentialising—decisionality is de-
mentatively/structurally/paradigmatically of ‘beholdening as sovereignising—imbued-
subontologisation/subpotentiation’ while sublimating—nascence is de-
mentatively/structurally/paradigmatically of ‘unbeholdening ontologising-depth as to backdrop-
of—inherent-immanent-existence’s—sublimation-structure—of ‘unsurrealistic-as-real’—
onological-normalcy/postconvergence’ (such that perspectively ‘to beholden-as—
sovereignising is to underly/organise/decision existentialising subpotentiation’ and so potently constrained as from perspective ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’); as to the fact that surrealisingly/supererogatorily existentialising–decisionality is of ‘notional~presencing—absolutising-identitive-constitutedness¹ de-mentating/structuring/paradigming—beholdening-as-to-effectuation’ and so potently constrained as from sublimating–nascence ‘notional~nonpresencing-<perspective–ontological-normalcy/postconvergence> as to backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of‐unsurrealistic-as-real–ontological-normalcy/postconvergence>’.

This overall conception underlies the conceptivity/epistemic-reflexivity of both ‘existentialising–decisionality and sublimating–nascence’ with regards to induced sublimation/desublimation (beyond naïve presencing—absolutising-identitive-constitutedness¹ existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>) as from nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective just as so-reflected ‘between reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-of-aestheticisation’ and so as of ‘relative-ontological-incompleteness⁸/relative-ontological-completeness⁹-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-confoundedness ⁸/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—psychologism”¹⁰ (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-
profound ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as it is relatively the case in the natural sciences (and so beyond-the-consciousness-awareness-teleology

as-in-existential-extrication-as-of-existential-unthought>); as to the fact that existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation -<as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>

mostly arises as of crossgenerational appreciation/grasp (given the non-positivistic
presencing—absolutising-identitive-constitutedness\[13\] 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’ with regards to sublimating–nascence teleological-inflection-(as-to-more-
profound-nondisjointing–<amplituding/formative–
epistemicity>totalising/circumscribing/delineating)’, likewise prospectively with regards to
nascent-particular/incipient-and-material/technical-sublimations–<blinded-to-their-relative-
ontological-completeness – reference-of-thought– ‘devolving> as underlying many a technical
and natural sciences it is ever always the ‘more profound reflection of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation’ in the sense that the
technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality imbue’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—given that any such social and institutional pretense-of-sublimation cannot generate any inherent technical and scientific sublimating–nascence (wherein if such social-and-institutional-frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity on earth to be considered as $7 \text{ m/s}^2$ for instance for one reason or another but for existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pretense-of-sublimation as the very de-mentative/structural/paradigmatic undermining of the possibility of natural science and technical development as to sublimating–nascence beyond just the specific instance but as to a fundamentally underdeveloped social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality that must be overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the prospective possibility for science and technical development sublimating–nascence to flourish; and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pre-eminence as to imprimatur and the dynamics of imprimatur (with regards to ‘blurriness in existentialising–decisionality’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning) as ‘precedingly defining the possibility of prospective knowledge over inherent knowledge’ is itself the very de-mentative/structural/paradigmatic desublimating undermining of the possibility of veridical social and institutional prospective sublimation/emancipation as to sublimating–nascence, and in that respect no mortal (including the one mortal making this articulation herein) can pretend to a status bigger than existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation to then imply that genuine knowledge-reification cannot cross-it/has-to-bow-to-it (for one reason or another), and in that regards the more profound knowledge-reification as to the de-mentative/structural/paradigmatic upholding at all instances of the possibility for prospective genuine knowledge-reification inducing sublimation/emancipation as to sublimating–nascence is more than just the specific knowledge-reification–gesturing for sublimation but rather more critically overt articulation of the ‘veridical de-mentative/structural/paradigmatic intellectual underdevelopment underlying any such a mortal claim’ as to the fact that no human can claim that 2+2 is not equal to 4 because they are vexed for one reason or another (as it is that condition of our mortality that then provides the possibility for our self-surpassing in prospective construction-of-the-Self) so-reflected in the fact that the underlying existentialising–frame of knowledge is the very requisite condition for eliciting the true meaningfulness-and-teleology of any given specific knowledge-reification–gesturing for sublimation (as for instance there is little point articulating any given positivistic existentialising–decisionality specific knowledge-reification–gesturing for sublimating–nascence as to positivistic nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness–reference-of-thought–devolving> where the underlying registry-woprlview/dimension existentialising–frame of knowledge is of non-positivistic desublimating–existentialising–decisionality and is not addressed/dealt-with as the Galileos, Descartes, etc. understood with respect to non-positivising medieval-scholasticism desublimating–existentialising–decisionality or the universalising-idealisation Socratic-philosophers sublimating–existentialising–decisionality understood with respect to non-universalising ancient-sophists desublimating–existentialising–decisionality and in both instances as of their prospective registry-worldviews/dimensions implied incipient/seeding <amplituding/formative–epistemicity>totalising–thrownness-in-existence ,-imbued-projective-
arbitrariness/waywardness—(as-to-the-human—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing-process-of—'<amplituding/formative—epistemicity>totalising—conceptualisation’) as to sublimating—nascence epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing, and it is contended as well that the conceptualisation herein is rather the more profound as to when its ‘meaningfulness-and-teleology elucidates as to its deproecrypticism—or—preempting—disjointedness-as-of reference-of-thought sublimating—existentialising—decisionality ‘the desublimating—existentialising—decisionality of such disjointing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } underlying existentialising—frame of knowledge as to fundamental misanalysis’ as so-reflected also with ‘postmodern thinkers direct/indirect criticisms of ‘presencing—absolutising-identitive-constitutedness’ as the sublimating—existentialising—decisionality predefining condition for their specific knowledge articulation to more profoundly be grasped/comprehended/realised), with human knowledge-construal being an altogether level playing field only driven as of the sublimating potential as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation (and in this regards theories and concepts cannot be articulated to imply that their subverting criticisms are rather personal/traditions attacks as is increasingly the case in todays institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } since the very first credo of the intellectual is for inherent knowledge above any given theories and concepts and traditions which are rather subordinate to the more profound purpose of the
human knowledge-reification project as was so understood and propounded by such mid-twentieth century thinkers like Bertrand Russell, A.J. Ayer, Richard Rory, etc. even as their conceptions came under criticism because a genuine relation with knowledge is what can bring about appropriate prospective correction for sublimating knowledge when prospective inspiration avails notwithstanding the traditional approach to knowledge so long as it remains self-critical whereas a false social and institutional pre-eminence driven relation to knowledge shoves existential issues under the table not because there is no human intelligence to tackle true knowledge but because the possibility for more profound contemplation is a-priori placed out-of-sight since ‘supposed knowledge-reification as to its gesturing’ is as of ‘existentialising–decisionality that desublimatingly precedes knowledge-reification’ rather than veridically ‘knowledge-reification as of its very own deriving/manifest/ensuing/eventuating sublimating–existentialising–decisionality’ and as so-reflected when mere-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 ‘implicated sublimating–existentialising–
meaningfulness-and-teleology which equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality (as to its underlying presencing-distorted—meritocracy/totalising—sovereign-approportioning—of—human-ontological-performance—

<including-virtue-as-ontology> desublimating—existentialising—decisionality and so-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); and as any such ‘beholding as sovereignising—imbued-subontologisation/subpotentiation’ given presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as—to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) gesturing is inherently construed as superseding prospective ‘unbeholding sublimating—nascence ontologising-depth of the full-potency of existence’ which 

universal-transparency—transparency—of—totalising—entailing.—

imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. Whereas we can critically appreciate sublimating–nascence with regards to nascent-particular/incipient-and-material/technical-sublimations<-/blinded-to-their-relative-ontological-completeness”–reference-of-thought-devolving> as to profound constraining to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”> as associated with technical and scientific contexts of sublimation/desublimation thus inherently inducing/eliciting a human deferential disposition when in ignorance/ineptitude/incompetence reflecting the naturally arising corresponding 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’\sup{101} so-implicated with nascent-particular/incipient-and-material/technical-sublimations<-/blinded-to-their-relative-ontological-completeness”–reference-of-thought—devolving> but this human deferential disposition when in ignorance/ineptitude/incompetence often does not naturally arise with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness in existentialising—decisionality’ and thus must be actively implied in social knowledge conceptualisation as to notional~self-distantiation<-/imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/’distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated—‘motif-and-apriorising/axiomatising/referencing’\sup{101} 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\(^1\)\(\langle\)including-virtue-as-ontology\(\rangle\) associated with human intemporal individuations firstnatured instigation of prospective sublimation and subsequent human positive-opportunism secondnatured institutionalisation). This lack of notional\(~\)self-distantiation\(\langle\)imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\rangle\(\langle\)distantiation of contemplative existentialising-frame as to transversality\(~\)of-affirmative-and-unaffirmative\(~\)disambiguated\(~\)motif-and-apriorising/axiomatising/referencing\(\rangle\(\)\(\langle\) as arising at destructuring-threshold\(~\)uninstitutionalised-threshold\(\rangle\)\(\)\/~presublimating\(~\)desublimating\(~\)decisionality\)\(~\)of-ontological-performance\(~\)\(\langle\)including-virtue-as-ontology\(\rangle\) 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\(\langle\)imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\rangle\)\(\langle\)distantiation of contemplative existentialising-frame as to transversality\(~\)of-affirmative-and-unaffirmative\(~\)disambiguated\(~\)motif-and-apriorising/axiomatising/referencing\(\rangle\)\(\)\(\)\(~\)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/totalising-in-relative-ontological-completeness\(~\)as undermining the social-construct’s intellectually potent reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(~\)\(~\)\(\langle\)imbued-and-\(~\)hermeneutically/reprojectively/supererogatingly/zeroingly-educing\(~\)human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing-conceptualisation>. Such muddlement is more critically as of the inconsistency associated with both sceptical argumentations (with sceptical arguments not necessarily pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation when assuming a coherent/consistent threshold of scepticism in want for elucidation) as well as surreptitiously acquiescing/accommodating argumentations, wherein in both instances the inconsistency is bent on blurring/undermining universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness)—as to a de-mentative/structural/paradigmatic implication that renders prospective knowledge impotent and so out of ontological-bad-faith/inauthenticity in desublimating—existentialising—decisionality gesturing of attenuating/devaluing, blurrying and trivialising wherein there is ‘supposedly no totalising-entailing conception of ’meaningfulness-and-teleology’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation. Critically the ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation 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 ‘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)’; with this
conflicting of ‘beholding as sovereignising–imbued-subontologisation/subpotentiation’ and
‘unbeholding 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 milieux of more profound intellectual contemplation) that unfortunately in many ways directly or indirectly (as to the social-and-institutional-frameworks-of—referencing/registering/decisioning susceptibility to ‘blurriness in existentialising—decisionality’ and as encouraged by dominance/vested-interest actors) such pop-intellectualism end up being elevated as the summum of intellection in the social while overlooking the requisite depth of sublimating universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing,-amplituding-formative—epistemicity>totalising—in-relative-ontological-completeness) of critical importance for effective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—decisionality (and as the ‘mediatic framework of access and communication of sublimating thought’ is rather turned around into ‘a framework that supposedly inherently create sublimating thought by mere access and communication’ especially as to naive social feel-good banalities as supposedly sublimation actually of desublimating existentialising—enframing/imprintedness—as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as of vague impression-driven/good-naturedness/wishfulness ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’). But then the idea of knowledge driven as of totalising-entailing as so-demonstrable with say the momentous development of quantum physics with the physics totalising-entailing implications of argumentations of sublimating—existentialising—
decisionality at critical moments moving from one physicist to the other as of ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ (whether Bohr, Einstein, Dirac, Schrodinger, etc.) without any extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge notion like reputation having any incidence (as in epistemic re-originariness/re-origination projective/reprojective cross-subjection of knowledge-reification$^{95}$ to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation$^{96}$ 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$^{99}$ 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$^{96}$ as is relatively the case in the natural sciences (and so notwithstanding the relative blurriness$^5$ 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$^8$ 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 aetiolgisation/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—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> by the prior presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—<as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition). But then as well the fact remains that the reality of human knowledge-reification especially (as speaking to prospective human destructuring-threshold (uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance→<including-virtue-as-ontology>) is inevitably infused with social-and-institutional-frameworks-of—referencing/registering/decisioning manifest politically-driven motives of desublimating–existentialising–decisionality beyond just ‘a purported baseline conception of neutral knowledge-reification’ with such frameworks projecting their presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—historicity-tracing—existentialising—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-reification. In many ways recent history of human thought has shown that ‘social-and-institutional-frameworks-of—referencing/registering/decisioning manifest politically-driven motives of desublimating–existentialising–decisionality going beyond just neutral knowledge-reification’ that cannot be ignored as to intellectually decadent practices of scepticism and blurring underlied by cynical reframing of thought at later moments (which had been related to sceptically and in blurriness at previous moments), and so as to shallow-supererogation desublimating–existentialising–decisionality driven by mere institutional-
ascendancy. In many ways thus the conceptualisation herein ‘is not caught-up/constrained to any such fooleries’ (as to the history of such ploy against postmodern thought) and is consciously articulated as to the profound-supererogation motive of human sublimation beyond/and-not-subjected-to the existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of any shallow-supererogation social-and-institutional-frameworks-of—referencing/registering/decisioning as to the 8.5 billion humans on planet Earth and as any party of interest of profound-supererogation may find useful or not! In this respect, it is critical to understand what defines humanity as to the ‘firstnatureness and derived secondnaturedness positive-opportunism’ required for human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-beholding-protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-potency—sublimating—nascence.—disclosed-from-prospective-epistemic-digression-as-of—
<amplituding/formative—epistemicity>totalising—renewing—realisation/re—perception/re—
thought,—in—supererogatory—epistemic-conflatedness ; as to the fact that all human sublimation is instigated as of re—originary—as—unenframed/unbeholding/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking—‘projective-insights’/epistemic-projection-in—confatedness—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/messianicity of originariness—parrhesia,—as—spontaneity—of—aestheticisation so-associated with human dimensionality—of—desublimating—lack—of —<amplituding/formative> supererogatory—de—mentativeness/epistemic—growth—or—confatedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—
It is this fact that explains why no underpinning–suprasocial-construct is able to coherently explain human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—as-of—<amplituding/formative—epistemicity>—totalising—renewing—realisation/re-perception/re-thought,—in-supererogatory—epistemic—conflatedness in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity of—the-human-institutionalisation-process, since it will always be caught-up in its presencing—absolutising—identitive—constitutedness existentialising—enframing/imprintedness—{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal—transposition} as to its underlying presencing—distorted—meritocracy/totalising—sovereign—approportioning—of—human-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 secondnaturings 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-commitmentÒ 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-commitmentÒ). 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-thresholdÒ/presublimating—desublimating-decisionality}—of-ontological-performanceÒ—<including-virtue-as-ontology> means that human Æmeaningfulness-and-teleologyÆ is ever always caught up prospectively between intellectualism sublimating—existentialising—decisionality and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimating—existentialising—decisionality. This is the case given the requisite condition for the very basic human sublimating—existentialising—decisionality as so-underlied by existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation^\textsuperscript{-}<\textsuperscript{as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming} (reflecting the ever always present challenge for intellectualism over pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation); so-underscored by the ever always present challenge for human dimensionality-of-sublimating^\textsuperscript{-}<\textsuperscript{amplituding/-formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness} /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to requisite epistemic-conflatedness^\textsuperscript{-}<\textsuperscript{projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicative-insight’. In this respect, pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<\textsuperscript{amplituding/formative—epistemicity}>totalising—in-relative-ontological-completeness ) poor appreciation of 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{-}<\textsuperscript{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^\textsuperscript{-}<\textsuperscript{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^\textsuperscript{on the basis of desublimating prior apriorising/axiomatising/referencing—psychologism in epistemic-abnormalcy/preconvergence ) failing to grasp the underlying dimensionality-of-sublimating —<\textsuperscript{amplituding/ formative—supererogatory—de-mentativeness/epistemic-growth—}}
or-conflatedness /transvalvative-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—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought>) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence of the social-construct meaningfulness-and-teleology that the ‘supposed genius’ is pointing out as ‘the very issue at stake warranting the
social-construct’s prospective dimensionality-of-sublimating — <amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ as the ‘supposed genius’ sublimating elucidation implies it has relatively achieved its own ‘prospective dimensionality-of-sublimating — <amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ and is of no inherent prospective issue in that respect. Such that in fact such a notion of genius thus as to wrongly implicated exceptionalism/abnormalcy is surreptitiously (beyond-the-consciousness-awareness-teleology ’<in-existential-extrication-as-of-existential-unthought>’) about substituting a different and desublimating–existentialising–decisionality (whether of pedantic incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation or <amplituding/formative> wooden-language-(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology”—as-of—’nondescript/ignorable–void”–with-regards-to-prospective-apriorising-implications>) and particularly so in relatively blurry domains-of-study/domains-of-interest (as we can appreciate that such a ‘technically wrong presencing—absolutising-identitive-constitutedness” existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) deficient notion of genius’ in spheres of inherently sublimating–nascence as to nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness”–reference-of-thought-devolving> is practically of ‘insignificant import though technical ontological-impertinence’ and so ‘as to their very knowledge-reification”—gesturing as determining sublimating–existentialising–decisionality’ since the immediate/direct potency as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation” will be highly
unenframed/unbeholdening/outlier-conceptualisation-/imbued-postconverging/dialectical-
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’/-of-
notional–deprocrypticism-prospective-sublimation); thus making nonsensical the social-
vestedness/normativity<-discretely-implied-functionalism> pretenses of all presencing—
absolutising-identitive-constitutedness existentialising—enframing/imprintedness/(as-to-
istoricity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)’ as rather failing
the prospective possibility for ‘human-decisionality<-as-to-play-of-valid/invalid-decisionality-
imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-
existence’s sublimation-structure’/omnipotentiality (with such a criticism of social-
vestedness/normativity<-discretely-implied-functionalism> here not articulated as from naïve
presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness/(as-to-istoricity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) but rather construed as from ‘ nonpresencing-
<perspective–ontological-normalcy/postconvergence> as to the notional contrast between
social-vestedness/normativity<-discretely-implied-functionalism> and re-orginariness/re-
origination availing with regards to ‘relative-ontological-incompleteness /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’ along the
same lines as the conception of both reproducibility—mathesis/motif/thrownness-disposition,—
as—reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-of-
aestheticisation in the sense that the one notion is already caught up in the other notion in the
sublimating/desublimating <amplituding/formative–
epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation–and–aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness’/relative-ontological-completeness’<sublimating–referencing/registerring/decisioning,–as-self-becoming/self-confalatedness /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-mantating/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-confalatedness/sublimation or epistemic constitutedness/pseudoconfalation 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 ‘destracturing-threshold-(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance’<including-virtue-as-ontology> dynamics of notional–firstnatedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ (with the grandest deeds of ontological-performance <including-virtue-as-ontology>/morality/ethics, etc. rather reflected in the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of any such destracturing-threshold-
positivism–procrysticism at their respective destructuring-threshold (uninstitutionalised-threshold \( \div \) presublimating–desublimating–decisionality)–of-ontological-performance \( \div \) <including-virtue-as-ontology> de-mentatively/structurally/paradigmatically speak to their requisite prospective dimensionality-of-sublimating \( \div \) <amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-conflatedness \( \div \) transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> aporeticism overcoming/unovercoming as all the more profound and truer notion of ontological-performance \( \div \) <including-virtue-as-ontology>/morality/ethics, etc. and so overriding their nombrilistic presencing—absolutising-identitive-constitutedness conceptual naiveties of ontological-performance \( \div \) <including-virtue-as-ontology>/morality/ethics, etc. This ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ is exactly what underlies the flawed circular manifestation of ‘human presencing—absolutising-identitive-constitutedness’ <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-teleology desublimating–existentialising–decisionality’ and warranting prospective crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; and so as reflecting the difference between a conception of knowledge as of mechanical-knowledge and knowledge as of organic-knowledge as to the latter more profound and genuine knowledge conception implication for prospective dimensionality-of-sublimating \( \div \) <amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness \( \div \) transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> in reflection of profound-supererogation with regards to human ‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness \( \div \) formative–
over the mechanical-knowledge conception implication of knowledge as a mere vague thing ready-at-hand ‘separate from human construction-of-the-Self’ thus wrongly implying dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness^1/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to de-
mentative/structural/paradigmatic flawed ‘desublimating—referenced/registered/decisioned self-
presence/self-constitutedness^1—<in-perspective—epistemic-abnormalcy/preconvergence>’).

Critically, in many ways the ‘projection that the social is necessarily/solely a framework of knowledge as to knowledge-driven existen
tialising—decisionality’ is ontologically flawed given human notion
al—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—onto
gical-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^2’ or ‘intemporal unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ implied ‘as to the very inherent knowledge-
reification^2—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^1—<imbued-and—
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—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-
disclosed-from-prospective-epistemic-digression-as-of—amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-confabulatedness 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 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/supererogatingly/zeroingly-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 — effusing/ecstatic—inlining is the very aloofness/detachment upon which human conceptivity/epistemic-reflexivity can supererogatorily act/react in sublimation or desublimation from whence knowledge as to organic-knowledge can arise so-construed as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation. Thus ‘notionalisation/notional-conception/amplituding of knowledge’ underlies inherent existence—sublimating—de-mentating/structuring/paradigming or existence—desublimating—de-mentating/structuring/paradigming elicitable respectively as from human ontological-good-faith/authenticity—de-mentating/structuring/paradigming—<seeding/incipient—profound —supererogation,—as-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> or ontological-bad-faith/inauthenticity—de-mentating/structuring/paradigming—<seeding/incipient—shallow—supererogation,—as-mentally-aestheticised—preconverging/dementing—qualia-schema>. It is thereafter (in the wake of ontological-good-faith/authenticity—de-mentating/structuring/paradigming—<seeding/incipient—profound —supererogation,—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’-{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’) speaks to the
ontological-veracity that human sublimation reflected in human ontological-performance’-
<including-virtue-as-ontology> is conceptually more than just of ‘mere discrete individuals
relevant ontological-performance’<including-virtue-as-ontology>’ (as can naively be
construed with notions of morality/ethics, etc. failing to reflect as from nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective the
more ontologically profound issue of any given registry-worldview’s/dimension’s
‘destructuring-threshold-{uninstitutionalised-threshold’/presublimating–desublimating-
decisionality}–of-ontological-performance’<including-virtue-as-ontology> dynamics of
notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-
perspective–ontological-normalcy/postconvergence’ associated with
<amplituding/formative> wooden-language-{imbued—temporal–mere-
form/virtualities/de-reification’/akrasiatic-drag/denatured/preconverging-or-dementing’–
narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology’}).
Rather human sublimation so-reflected in human ontological-performance’<including-virtue-
as-ontology>rather points to an ‘overall interceding human-and-social–
expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—
psychologism existentialising—framing/imprinting<{as-to-prospective–
historiality/ontological-eventfulness’/ontological-aesthetic-tracing<{perspective–ontological–

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axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’ arising as of human limited-mentation-capacity-deepening”). This elucidation is important in the sense that pedantic science-ideology is driven by a conception of mere-manipulable formulaicity of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation that poorly appreciates the profound-supererogation in the ‘invention/creation’ of true science and thus comes to relate to science as ‘off-the-shelf and made-to-measure contrivance of formulaicity devoid of profound-supererogation’ in a soulless ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification’), with this shallow-supererogation explaining naivist interpretations of the Newtons, Galileos, Pasteurs, etc. in their very formation and development of what we now call science; and in many ways this pedantic science-ideology construal of knowledge as of 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/paradigming—<seeding/incipient—profound—supererogation—,—as-mentally—aestheticised—postconverging/dialectical-thinking—qualia-schema>, it is technically impossible to strategise against ontology (given existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>), as to the fact that ontology is absolutely bound to its course come-what-may ‘with such contrivances rather notionally integrated as herein into ontological-veracity as part-and-parcel of ontological-elucidation’ that allows no room for any pedantic ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ and not even when it elicits <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology} as of shortsighted social power play. Such ‘fraudulent conception of knowledge’ thrive not only as to punctual thematic issues like climate change science and disenfranchisement/swindling/corruption/dispossession implications but even worst carry ideological dehumanising implications as to covertly/implicitly putting in question the humanity of other peoples/nations/cultures/races. It is herein contended that any
pretense of a conception of humanity along those lines is nothing but mirrored-fascism as to the mere-token that all the human others are capable of ‘sublimating-referencing/registering/decisioning self-becoming/self-conflatedness’/‘formative–supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence’ (as to inherent cultural growth and cultural diffusion capacity) thus rendering any lousy exclusionary conception of humanity along the lines of Western, non-Western, Oriental, Chinese, Arab, African, Russian, etc. of vague ‘presencing—absolutising-identitive-constitutedness’ social-stake-contention-or-confliction beholding-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing–inhibited-mental-aestheticising (speaking of shallow ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-of-originariness,-imbued—sublimating-by-desublimating—amplituding as to the backdrop-of-inherent-immanent-existence’s—sublimation-structure—<of—‘unsurrealistic-as-real’–ontological-normalcy/postconvergence’). In many ways this latterly identified manifestation of ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’, wherein political purpose supposedly supersedes human intellective potency is the very crème-de-la-crème de-mentative/structural/paradigmatic and defining basis for social-and-institutional-frameworks-of—referencing/registering/decisioning of desublimating—existentialising—decisionality as to ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating—existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification’); so-reflected with dominion/statal—logic—(preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—dementating/structuring/paradigmig—psychologism’—as-to-its-specific—collateralising—beholdening—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its—
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism>⟩ ‘temporal beholding as
sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as
to desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective knowledge-reification ’). In other words, the global political and geopolitical
dynamics itself (so-associated with derived economic and social dominance/vested-interest) is
de-mentatively/structurally/paradigmatically instigative of a ‘surreptitious-and-flawed claim in
desublimating–existentialising–decisionality upon human genuine social intellectual–
function/posture’ as to social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality and so obviating genuine
social intellectual–function/posture ontological-veracity as to ‘intemporal unbeholding
sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the
very inherent knowledge-reification—gesturing as determining sublimating–existentialising–
decisionality)’, but for when it comes to the sublimating–nascence of nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness—reference-of-thought—devolving> subordinated to social-and-institutional-
frameworks-of—referencing/registering/decisioning existentialising–decisionality; as so-
reflecting the overall dynamics of human <amplitunding/formative> wooden-language-
(imbued—temporal—mere-form/virtualities/dereification /akraisiatic-
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology ), social and intellectual pedantic
‘incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as well
as dominance/vested-interest with this dynamic inducing ‘temporal beholding as
sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as
to desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective knowledge-reification’), and critically social sublimation/emancipation necessarily requires human aporeticism overcoming/unovercoming along these intimately-and-
dynamically reinforcing exisentialising—frames of human destructuring-threshold-
(uninstitutionalised-threshold\(^\d\)/presublimating–desublimating-decisionality)–of-ontological-
performance ‘\(-<including-virtue-as-ontology>. This latter conceptualisation goes well beyond a
point of just mere technical ontological-pertinence as to the fact that it operantly captures in a
nutshell the prospectively requisite human aporeticism overcoming/unovercoming in upcoming
years and decades, as to the capacity for the human to redefine humanity in the light of the
societal and technological transformations of the past few decades and the resultant/developing
geopolitical context. It is herein contended that the incapacity for such a collective reconstrual
of humanity (as to ‘intemporal unbeholdening sublimating–nascence ontologising-depth of the
full-potency of existence implied as to the very inherent knowledge-reification ‘–gesturing as
determining sublimating–existentialising–decisionality’) following the social and industrial
transformation occurring by the end of the 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—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>). In many ways, this highlights the
subjection of the genuine social intellectual–function/posture by dominion/statal–logic–
(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>⟩ (reflected as to the underpinning–suprasocial-construct enclosing/hemming-in religiosity inculcated as defining the very notional/epistemic framework of human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and so consciously/unconsciously as supposedly superseding pure-ontology); and so across all the various registry-worldviews/dimensions whether so manifested in say the recurrent religio-political induced instability in Ancient Egypt despite its advanced technical and organisational development, Ancient Athenian political decadence associated with the Socratic philosophers aspiration for enlightening-renewal of the political process or the medieval establishment politico-religious excesses underlying the reformation and renaissance and its prolongation into the enlightenment genuine social intellectual–function/posture strive for science, universal human rights and enlightened society and governance. Such a varying relation between the possibility for profound-supererogation inducible as from genuine social intellectual–function/posture and dominion/statal–logic–{preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>⟩ in many ways across human history is intimately tied to ‘perceived urgency in social mood’ whether as to a mood of enlightening-renewal or hegemonic-ascendancy. It is no wonder that periods

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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>)

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-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 diffuson 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\(^{19}\)—narratives—of-the\(^{19}\) reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^{19}\)) as well as pedantic —incrementalism-in-
relative-ontological-incompleteness\(^{18}\)—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

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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/conceptual-distension associated with veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbeholding sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification–gesturing as determining sublimating–existentialising–decisionality)’. In our modern day context, the very essential ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ of the modern democratic process is now paradoxically surreptitiously re-construed as the very cornerstone for dominion/statal–logic–(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—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/paradigmising—psychologism’—as-to-its-specific—collateralising—beholdingen—<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
lack-of-equanimit 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\textsuperscript{87}). In this respect 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>)(as
falsely implying the perpetuation of the relative-ontological-incompleteness –presublimation-
construct–of–‘meaningfulness-and-teleology\textsuperscript{89} desublimating–existentialising–decisionality as
so-manifested with ancient-sophists over prospective \textsuperscript{10}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–procrysticism 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 unbeholding sublimating–nascence ontologising-depth of the
full-potency of existence (implied as to the very inherent knowledge-reification\textsuperscript{86}—gesturing as
determining sublimating–existentialising–decisionality) so-associated-with and rising-to-the-
measure-of the sublimating–nascence of technical-and-associated-organisational-development
(as to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-
relative-ontological-completeness\textsuperscript{83}– reference-of-thought- devolving>) in profound-
supererogation\textsuperscript{96} as of prospective social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating–existentialising–decisionality. Critically, all
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-oclusive>–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>
omic-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-
oclusive>–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—dementating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>--and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) 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—dementating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>--and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) relation with the human sovereign–function/posture. Such a Machiavellianism riding-the-wave of the underpinning–suprasocial-construct existentialising—enframing/imprintedness-(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) of the human
sovereign–function/posture thrives on social and intellectual pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation with the cultivation of disingenuous analysis as to strategies of misanalysis (so-reflected by the ‘propounding and enframing in ad-hocness and false-orthodoxy of policy issues so-underlied with catchphrases like deficit, public spending, etc. as to an aversion to consistent and long-term analysis pointing out the underlying inconsistency’ highlighting effectively that the political disenfranchisement/swindling/corruption/dispossession purpose of such argumentations precede their ‘very inherent knowledge-reification—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 process/processive bothsidesism existentialising—enframing/imprintedness-{as-to-}historicity-tracing—in-presencing– hyperrealisation/hyperreal-transposition) reflex (bandied about as supposedly the very summum of democratic impartiality) relation to any sublimating “meaningfulness-and-teleology”. Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity (and as to the fact that knowledge-reification ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity ~de-mentating/structuring/paradigming-<seeding/incipient–shallow–supererogation , -as-mentally-aestheticised–preconverging/dementing –qualia-schema> as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profoundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation). Critically, this Machiavellianism again is the reflection of
eliciting the underlying human ontological-good-faith/authenticity ~de-mentating/structuring/paradigming-<seeding/incipient–profound -supererogation>,-as-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> or ontological-bad-faith/inauthenticity ~de-mentating/structuring/paradigming-<seeding/incipient–shallow>-supererogation, -as-mentally-aestheticised–preconverging/dementing –qualia-schema> preceding knowledge-reification, along the same lines that a scientist or mathematician de-mentatively/structurally/paradigmatically projects the abstract possibilities for human scientific and technical sublimating or desublimating ontological-performance -<including-virtue-as-ontology>; and it is this insight that underlies overall human reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ~<imbued-and-
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-recomposing-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
conceptivity/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—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—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’<as-to-maximalising-recomposuring-for-relative-ontological-completeness>—unenframed-conceptualisation> for the prospect of ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure'/omnipotentiality; as so-underlied by the succession of relative ontologisation/ontological-veracity/aestheticisation-towards-ontology for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (as to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology'); with respect to the fact that the logical-basis/logic—transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’> for all prospective sublimation/emancipation is rather as to the overall sublimation-induced human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism<as-from-perspective—ontological-normalcy/postconvergence>. Thus the genuine social intellectual—function/posture existentialising—frame is the social harbinger of ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ as of its perpetuation of nonpresencing<perspective—ontological-normalcy/postconvergence> projection (as to reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology comprehensiveness of prospective sublimating—nascence’ so-underlied as of ‘the very inherent knowledge-reification—gesturing as determining sublimating—existentialising—decisionality’), and so with regards to the fact that the reality of human limited-mentation-capacity warrants a human capacity for re-orginariness/re-origination 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-menting/Restructuring/reparadigming–psychologism’
. But then
existence’s inherent sublimating–nascence as to human-subpotency conceptivity/epistemic-
reflexivity bifurcates along ‘immediately potent 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
(over relative-ontological-incompleteness—presublimation-construct–of—meaningfulness-
and-teleology ) as to overall social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating–existentialising–decisionality’. Such that the
fundamental issue of human sublimating–existentialising–
decisionality/desublimating–existentialising–decisionality thus has to do between human
sublimating–existentialising–decisionality’ and ‘relative-ontological-incompleteness—
presublimation-construct–of—meaningfulness-and-teleology desublimating–existentialising–
decisionality’; as the reference-of-thought effectively reflects 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–

normalcy/postconvergence—re-origination/reshuffling/anarchisation/transformativeness in hermeneutically/reprojectively/supererogatingly/zeroingly-educing historiality/ontological-eventfulness/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 is inevitably bogged down to the amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of our modern presencing—absolutising-identitive-constitutedness social-vestedness/normativity—discretely-implied-functionalism> inducing of subontologisation/subpotentiation) as so-reflected in a psychological-disposition to presublimating relic/artifactual—beholdening-constitutedness de-mentatively/structurally/paradigmatically bound to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition. This is exactly in contrast to the whole object of effective fundamental ontology as incipiently/seedingly central to Derridean deconstruction and Foucauldian genealogy (and as reflected with science-in-practice driven as of historiality/ontological-eventfulness/ontological-aesthetic-tracing—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/supererogatingly/zeroingly-educing sublimation-over-desublimation’ (as herein articulated as of the implications of human limited-mentation-capacity-deepening de-mentating/structuring/paradigming–out the ontological-contiguity—of-the-human-institutionalisation-process with regards to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology). This conceptivity/epistemic-reflexivity difference between ‘human sublimating/desublimating—modalisation—<as-to-absolute-referencing—of—meaningfulness-and-teleology> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation—<as-to-absolute-referencing—of—meaningfulness-and-teleology> upon social-vestedness/normativity—<discretely-implied-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 implicitated expectation of accidents’; and in this respect deconstruction and genealogy analyses (and notional~deprocrypticism suprastructuralism analysis as expressed herein with regards to the ontological-contiguity—of-the-human-institutionalisation-process) as to ‘human sublimating/desublimating—modalisation—<as-to-absolute-referencing—of—meaningfulness-and-teleology> upon inherent existence’s sublimating–nascence inducing of
ontologisation/omnipotentiality’ sublimating–existentialising-decisionality is bound to a knowledge-reification—gesturing for tackling the more foundational problematic aporetism 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—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 aporetism 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 aporetism 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—implicated—nondescript/ignorable—void ’—as-to—presencing—absolutising-identitive-constitutedness ) imbued presencing—
absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in a psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness\textsuperscript{13} de-mentatively/structurally/paradigmatically bound to \textsuperscript{4} 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\textsuperscript{16}—gesturing as determining sublimating–existentialising–decisionality’), speaks to naïve science-ideology priorly driven by social-vestedness/normativity-<discretely-implied-functionalism> \textsuperscript{4} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition rather than genuine science imbued supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness hermeneutically/reprojectively/supererogatingly/zeroingly-educing \textsuperscript{4} historiality/ontological-eventfulness\textsuperscript{7}/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 \textsuperscript{3} historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> and \textsuperscript{4} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition with respect to true knowledge-reification\textsuperscript{16} and overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality; as to the fact
that ‘totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation’ and ‘profound-sup ererogation’ entailing:<amplituding-formative–epistemicity>totalising~in-relative-ontological-completeness sublimation’ can be easily passed for one another in a public debate critically fragile to pedantic disorientation even as in many ways the human sovereign–function/posture is very much conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by such pedantic manipulation to which the genuine social intellectual–function/posture can effectively speak to.

institutional-manifestations)’ as to ‘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-
human supererogatory—aestheticising—\\(<\text{as-from-perspective–ontological-normalcy/postconvergence}>—\text{re-origination/reshuffling/anarchisation/transformativeness}\\
associated with the relative perennity of human language, cultures, institutions, etc. but rather
relatively renewed as of cultural-diffusion), as so-tied to human shallow-supererogation—to—
profound-supererogation constraining/unconstraining existentialising—anxiety-imbued-
beholdening-inducing,-existentialising—enframing/imprintedness—(as-to—historicity-tracing—
in-presencing–hyperrealisation/hyperreal-transposition) (in want of prospective 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’>)
imbued interlay/organicalism/aestheticising-handle—supererogatory—projective—
arbitrariness/waywardness-of—transversalisation/tandemisation/abstractive-
conjuration/perspectivation/depthing>
in hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential ontological-
performance’—(<including-virtue-as-ontology>/potentiation) for prospective aporeticism
overcoming/unovercoming in reconstrual of ‘<amplituding/formative—
epistemicity>totalising—thrownness-in-existence’ re-aestheticising/re-motif—<in-
postconverging—narrowing-down—‘sublimation-of-taste—
hermeneutically/reprojectively/supererogatingly/zeroingly-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-automaticism—as-to-re-apriorising/re-axiomatising/re-referencing—<in-
postconverging—narrowing-down—‘sublimation-of-apriorising/axiomatising/referencing—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity-of—historiality/ontological-eventfulness/ontological-aestheticising-tracing’,—as-to—
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’). Critically
(given existentialising—anxiety-imbued-beholdening-inducing,-existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}),


consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism>, pedantic \[50\] incrementalism-in-
relative-ontological-incompleteness\[69\]—enframed-conceptualisation and
\[amplituding/formative\] wooden-language-(imbued—temporal—mere-
form/virtualities/dereification\[88\]/akrasiatic-drag/denatured/preconverging-or-dementing\[19\]—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
television \[78\]) rather speaks to a positive-opportunism\[73\] conception of human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity (herein construed as unsustainable for the
possibility for prospective deprocrypticism/preemting—disjointedness-as-of—reference-of-
thought registry-worldview/dimension). Ultimately, such a ‘discrete inheritance of
sublimating/desublimating—modalisation-<as-to-absolute-referencing—of—meaningfulness-
and-television > on the basis of ‘presencing—absolutising-identitive-constitutedness/social-
vestedness/normativity-<discretely-implied-functionalism> inducing of
subontologisation/subpotentiation’ cannot-see/is-blinded-to-seeing the ‘fatedness-of-
sublimation-over-desublimation to existence-potency-sublimating—nascence—disclosed-from-
prospective-epistemic-digression-as-of-<amplituding/formative—
epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conflatedness in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process’ (as to
an ontological-bad-faith/inauthenticity ~de-mentating/structuring/paradigming-
<seeding/incipient—shallow—supererogation , as mentally-
aestheticised—preconverging/dementing —qualia-schema> that is unaddressable as of a pretense
of knowledge-reification \[73\] exercise of mutual logical-basis/logic-<as-to—transversality—of-
affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’\[101\]). Given the fact that any \[73\]presencing—absolutising—

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of metaphysics-of-presence-{implicated-‘nondescript/ignorable–void ‘-as-to- present—

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 ‘<amplitudding/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-

terspective—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—anframed-

conceptualisation as well as generalised <amplitudding/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—dementating/structuring/paradigming—psychology’—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>), the fact is somehow/someway the genuine social intellectual—function/posture have been able to drive human prospective sublimation-over-desublimation as to the fact that the human sovereign—function/posture is very much conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by pedantic manipulation as well as the fundamental human ontological-commitment of all human meaningfulness-and-teleology as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment) with both enabling the genuine social intellectual—function/posture to thrive eventually; as sublimating—nascence associated with ‘nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving’ sublimating—existentialising—decisionality (however the devolved/devoluted—referencing-narrowness with respect to overall social-and-institutional-frameworks—referencing/registering/decisioning existentialising—decisionality) ultimately translates into requisite ‘reference-of-thought—reference-of-thought—devolving—meaningfulness-and-teleology comprehensiveness of prospective sublimating—nascence (over relative-ontological-incompleteness—presublimation-construct—meaningfulness-and-teleology) as to overall social-and-institutional-frameworks—referencing/registering/decisioning
the ‘punctual <amplituding/formative–epistemicity>totalising~self-referencing-
sycretising/circularity/interiorising/akrasiatic-drag’ rather measuring-up
success/accomplishment/aspiration in shallow-supererogation of manifest in-effect absolution
as to the given registry-worldview/dimension existentialising—enframing/imprintedness-{as-to-
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}’ is involved in a
prospectively desublimating ontological-performance-{<including-virtue-as-ontology> that
confuses its ‘presencing—absolutising-identitive-constitutedness social-
vestedness/normativity-{discretely-implied-functionalism} existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) ontologically-flawed construal of totalising-entailing’
with ‘the prospective nonpresencing<{perspective–ontological-normalcy/postconvergence>
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’, and critically-so as human hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of
existentialising—framing/imprinting-{as-to-prospective– historiality/ontological-
eventfulness /ontological-aesthetic-tracing<{perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism}>’ (involving ‘existentially-
decontextualised play/gaming/exercising of existentialising—framing/imprinting-{as-to-
prospective– historiality/ontological-eventfulness /ontological-aesthetic-tracing<{perspective–
ontological-normalcy/postconvergence-reflected–epistemicity-relativism}>} projected
sublimating ontological-performance-<including-virtue-as-ontology> of meaningfulness-
and-teleology’ together with ‘effective existentially-contextualised instantiation/actualisation
more-or-less imposes itself to the non-technical/non-scientific interlocutor (as to when immediate/direct potency as to existence—as-sUBLIMATING-withdrawal,-eliciting-of-prospective-supererogation will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-sublimating–existentialising–decisionality in lieu of the truly apt/of-sublimating–existentialising–decisionality technician/scientist) so-translating in the blurriness of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as of a rather actively induced notional~self-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 attaining the same candidity/candour-capacity for prospective sublimation (so-construed as notional–asceticism).

Notional–asceticism thus arises because of the very nonpresencing-<perspective–ontological-normalcy/postconvergence> nature of existence as to existence—as-sUBLIMATING-withdrawal,-eliciting-of-prospective-supererogation, in the sense that the ‘full meaningfulness-and-teleology’ perfectly avails as to the inherent immanency-of-existence’ but this presupposes absolute-mentation-capacity and not human limited-mentation-capacity with the consequence that prospective knowledge-reification is as of human hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of existentialising—framing/imprinting-{as-to-prospective—historiality/ontological-eventfulness}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}> in projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing so-articulated to ‘a human limited-mentation-capacity contradictorily operating punctually in-effect on the basis of absolute-mentation-capacity’ thus induces ‘presencing—absolutising-identitiv–
constitutedness

notional-asceticism) and go on to adopt ‘discrete inherence of sublimating/desublimating-modalisation—\(<\text{as-to-absolute-referencing—of—meaningfulness-and-teleology}>\) on the basis of presencing—absolutising-identitive-constitutedness\(^{13}\) 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\(^{10}\) of manifest 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—\(<\text{perspective–ontological-normalcy/postconvergence}>\) epistemic-projection insight in relative-ontological-completeness that points out the veracity of the ontological-deficiency of all registry-worldviews/dimensions destructuring-threshold—(uninstitutionalised-threshold\(^{12}\)/presublimating—desublimating-decisionality)—of-ontological-performance\(^{7}\)—\(<\text{including-virtue-as-ontology}>\), in the sense that critically from the epistemic perspective of the ancient-sophists, medieval-scholastics and our modern day intellectual muddlement (as to their perspective epistemic-abnormalcy/preconvergence\(^{22}\)) 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—\(<\text{as-veridical-epistemic-determinism}>\) of entailing—<amplituding/formative–epistemicity>totalising—\(\text{in-relative-ontological-completeness}\) implications over present day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation totalisingly-disentailing—discretion/whim-of-thought’ (as to
relative “nonpresencing-<perspective–ontological-normalcy/postconvergence>”) respectively are rather conspiratorial; given the fact that such a notion of prospective destructuring-threshold-(uninstitutionalised-threshold ‘/presublimating–desublimating-decisionality)-of-ontological-performance’-<including-virtue-as-ontology> is ‘conceptually a nondescript/ignoreable–void of ‘meaningfulness-and-teleology ’ in the contemplation of ‘punctual <amplitunding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag rather measuring-up success/accomplishment/aspiration in shallow-supererogation of manifest in-effect absolution as to the given registry-worldview/dimension existentialising—enframing/imprintedness-(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’, thus in many ways undermining/distracting from the direct addressing of prospective social-stake-contention-or-confliction aporeticism overcoming/unovercoming. Critically, such pedantism today in the face of the increasing subontologising/subpotentiation (associated with the modern day underpinning–suprasocial-construct as to its underlying socio-econo-political subontologisation/ideology-over-ontology and as to technocratic and capitalistic motives and as relayed mediatically) across the decades comes up punctually during election cycles with vague disenfranchising/desublimation notions of no critical relevance to prospective social re-ontologisation as-associated with the strategic, inconsistent and skewed-peddling of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. as ‘strategically made-up imaginary threats and/or falsely construed as of the most-vital-and-preeminent-political-stakes to then falsely project such narratives as to a skewed and ontologically-flawed process/processive 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\(^5\) as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>\(^6\), with such concretely irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather providing a temporal human-subpotency ‘meaningfulness-and-teleology’-infrastructure as to preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—dementating/structuring/paradigming—psychologism’ (as of ‘discrete inheritance 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 ‘process/processive 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\(^5\) 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\textsuperscript{58} as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>, as to media presentation psychological-outleting in disenfranchising/frustrating the human sovereign–function/posture contemplation of prospective sublimating possibilities and rendering the human sovereign–function/posture increasingly irrelevant as it is substituted by underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-universal-possibilities-and-opportunities>). While at the same time the associated pedantism is cynically bent on qualifying ‘genuine social intellectual–function/posture criticism of such preconverging/shallow-supererogating–human-and-social–expectations/anticipations—dementating/structuring/paradigming–psychologism’ manipulation as rather patronising/condescending upon the human sovereign–function/posture’ as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture is perfectly of the requisite reified-and-empowered-reflexivity with regards to profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming without a genuine social intellectual–function/posture in contrast to what has ever always been the case throughout human history for prospective social sublimation/emancipation as driven by the genuine social intellectual–function/posture with regards to the sublimating/emancipative drives associated with say universalising-idealisation, budding-positivism, social enlightenment thought, emancipation from feudalism, anti-slavery, decolonisation, civil rights, etc. as to the reality that in many ways the human sovereign–function/posture is aversed to the ‘discomfort as to manifest existentialising—anxiety-imbued-beholdening-inducing,-existentialising—
enframing/imprintedness-(as-to-\textsuperscript{46} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) associated with prospective profound-supererogation\textsuperscript{46} 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—\textsuperscript{37} historiality/ontological-eventfulness'/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism'>) of ordered human firstnatureness—deferentialism-imbuing and secondnaturedness—deferentialism-
deriving as of underlying human ontological-commitment\textsuperscript{65} as to existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation ’ and not ‘of discrete isolated individuals sublimating/emancipative intellection’ as so-falsely implied pedantically as so-effectively exposing the human sovereign—function/posture to surreptitious/underhanded disenfranchisement/swindling/corruption/dispossession), and it is counternatural to falsely imply that it is such an aversed reflex that will naturally deal with the instigation of prospective human sublimation/emancipation without the accompanying genuine social intellectual—function/posture (whose existentialising—frame is the social harbinger of ‘unbeholding sublimating—nascence ontologising-depth of the full-potency of existence’ as of its perpetuation of ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> projection) articulated prospective ‘relative-ontological-incompleteness /relative-ontological-
completeness’ -(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism’\textsuperscript{69} (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–’ meaningfullness-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–’ meaningfullness-and-teleology’> on the basis of ‘presencing—absolutising-identitive-constitutedness=social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’, especially-so as to an economically driven media landscape that can hardly discriminate between intellection and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and in many ways passes the latter for the former as-so associated with overall social banalisation-of-thought with foils/stooges of pop-intellectuals as the ‘greatest thinkers’ of our present intellectually shameful epoch). In this regards, it is critical to appreciate that the democratic process is a sovereignty-imbuing process and while this sovereignty-imbuing process is critical as the point-of-departure for socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming it is incomplete if it is merely construed/manipulated as to essentially sovereignty-giving without a cultured aspiration to grasp and operate as to prospective ontological-veridicality (as so-understood by the Socratic philosophers) just as our sovereignty over say our house doesn’t necessarily imply our technical competence with requisite house enhancements like electricity, plumbing, etc. even as our sovereignty is the
point-of-departure for our independent/sovereign contemplating to undertake such house enhancement chores. This reality underlies the contention herein of the ‘overrated pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of ’meaningfulness-and-teleology’ as to the fact that human discursivity is not a discursivity of absolute-mentation-capacity but rather a discursivity of limited-mentation-capacity, and thus it is a discursivity of subpotency as to human-subpotency which doesn’t necessarily subject/supersede existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as warranted for prospective sublimation/emancipation (even as human social-and-institutional-frameworks-of—referencing/registering/decisioning of existentialising-decisionality by reflex tend to absolutise human discursivity as to presencing—absolutising-identitive-constitutedness social-vestedness/normativity—<discretely-implied-functionalism>); thus requiring appropriate nonpresencing—<perspective—ontological-normaley/postconvergence> epistemic-projection (as to requisite human limited-mentation-capacity-deepening towards absolute-mentation-capacity, in projective reflection of ontologisation/omnipotentiality as to ontological-normalcy/postconvergence, as sought-after by the genuine social intellectual—function/posture involving its specifically cultivated arts/skills and time investment and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment') and its consequent notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame as to transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ in superseding any underpinning—suprasocial-construct defaulting relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality (beyond the falsehoods and naiveties of process/processive bothsidesisms formulae of discursivity that
disambiguated-‘motif-and-apriorising/axiomatising/referencing’" underlying the genuine social intellectual–function/posture is ultimately wholly ‘an aspirative projection beyond human mortal normative contemplative existential limitations of human-subpotency and rather so as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation implied re-ontologisation/omnipotentiality’, as so-reflecting ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ with respect to making-available/opening-up the full-potency of existence; and thus it is not truly by this most profound knowledge-reification –gesturing in an equivalence relation (as to contention) with distractive-alignment-to-"reference-of-thought-<of-apriorising/axiomatising/referencing> of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification\(\)/akrasiatic-drug/denatured/preconverging-or-dementing narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry-teleology } and sovereign–function/posture critically underlied by positive-opportunism ‘ad-hocly tied to punctual/immediacy social-stake-contention-or-confliction interests in in-effect absolute terms of existentialising—enframing/imprintedness-(as-to- 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- 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/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking ′-projective-insights’/‘epistemic-projection-in-conflatedness ′-of-
notional-deprocripticism-prospective-sublimation) in perspective ontological-normalcy/postconvergence beyond normativities’ but when secondnaturally habituated as to positive-opportunism for institutionalisation become normativities such that ‘what is then ever always lost’ prospectively to all secondnaturally institutionalisation is this ungraspable/conflating perspective ontological-normalcy/postconvergence underlying firstnaturally re-ontologisation/omnipotentiality’ to which ‘habituated secondnaturally institutionalisation ever always prospectively presents’ presencing—absolutising-identitivesteptedness social-vestedness/normativity in distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing>. In the bigger scheme of things 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 knowledge-reification—gesturing is effectively disqualificative ‘of human immediacy/punctual of social-stake-contention-or-confliction distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing> failing dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension that enables/allows accrual of sublimation-over-desublimation from existence itself as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation (beyond human-subpotency mutualising). This supererogatory—unbeholdening-conflectedness of the genuine social intellectual—function/posture implies that is not entrapped/beholdening to an equivalence relation with any given relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality (of underpinning—suprasocial-construct existentialising—enframing/imprintedness—as—to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) imbued distractive-alignment-to-

distractive-alignment-to<reference-of-thought<of-apriorising/axiomatising/referencing>’ just as the same can be said of budding-positivists science with medieval scholasticism or Socratic philosophers universalising-idealisation with non-universalising sophists or all such human emancipation of profound-supererogation. In this regards, 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
construct existentialising—enframing/imprintedness-(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) or their contrastive comparisons like capitalism/communism failing prospective aporeticism overcoming/unovercoming, in the sense that any such underpinning–suprasocial-construct pretense-of-arrogation of human profound-supererogation (as to their implied beholding-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/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking -’projective-insights’/’epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation) (as the very manifest rule reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process). Critically in this regards, knowledge itself as to organic-knowledge is inherently and truly as of an existential-contextualising-contiguity hermeneutic/reprojective/supererogating/zeroing dynamics of notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/’distantiation of contemplative existentialising–frame as to transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ (with regards to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development–as-infrastructure-of–’meaningfulness-and-teleology’) and not just about isolated mere-formulaicity, wherein for instance we can starkly appreciate that it makes little sense articulating university-level knowledge as to university-level competence to say secondary-education level pupil or electronics knowledge as to electronic technician competence to an accountant as to the fact that in both instances there is associated existential
hermeneutic/reprojective/supererogating/zeroing development for the appropriate knowledge requiring the 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’ 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/supererogating/zeroing development for the appropriate university-level or electronics knowledge discursivity or otherwise the knowledge is articulated as to their relevant existential hermeneutic/reprojective/supererogating/zeroing development appropriate deferential-formalisation-transference level of discursivity); but then distractive-alignment-to-reference-of-thought–<of-apriorising/axiomatising/referencing> beyond such palpable examples, in blurry domains of social-stake-contention-or-confliction undermines the true existential-contextualising-contiguity/ hermeneutic/reprojective/supererogating/zeroing dynamics of notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ (whether blurrily undermining appropriate competence-level of discursivity or appropriate deferential-formalisation-transference level of discursivity) so-associated, and so-critically as to wrongly projected equivalence of 'beholdening as sovereignising–imbued-subontologisation/subpotentiation’ desublimating–existentialising–decisionality with ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ sublimating–existentialising–decisionality as to social-stake-contention-or-confliction associated with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality (as reflected in inducing an
mentating/restructuring/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’\textsuperscript{102} as to the fact that the positivistic/rational-empiricist meaningfulness-and-teleology\textsuperscript{19} is of utter ‘<amplituding/formative>disposedness–(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment–(as-to-totalising-contiguous/coherent–factuality-of-variability)’ break/impasse (with the animistic meta-conceptualisation scheme of meaningfulness-and-teleology\textsuperscript{19} as to its prospective uninstitutionalised-threshold\textsuperscript{102}) for inducing the appropriate perspective ontological-normalcy/postconvergence (to enable the eventual epistemicity growth/conflatedness of the animistic social-setup into a positivistic/rational-empiricist conceptivity/epistemic-reflexivity); and this is effectively the critical posture of the genuine social intellectual–function/posture as to its prospective registry-worldview/dimension opening-up function as to perspective ontological-normalcy/postconvergence not constrained to the immediacy/punctual human social-stake-contention-or-confliction presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness–(as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) for the possibility of re-ontologisation/omnipotentiality (and it is such a conceptivity/epistemic-reflexivity underlied by distantiation that is behind a Rousseauist noble-savage conception not necessarily by implying that the noble-savage is punctually/immediately of a positivistic/rational-empiricism mental-projection for instance but rather of an equivalent human potential self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence> thus with the latter construed as the more essential definition of
humanity as from ‘nonpresencing–perspective–ontological-normalcy/postconvergence’
notion of supererogatory–progressivity’). Insightfully, this points out that the very exercise of
making-available/opening-up prospective knowledge as of organic-knowledge is inevitably tied
down to the exercise of underlining simultaneously a prospective threshold of
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
and
associated intellectual-decadence (but then the detachment and lesser ‘emotional-involvement’
with regards to nascent-particular/incipient-and-material/technical-sublimations—blinded-to-
their-relative-ontological-completeness—reference-of-thought—devolving> renders such an
exercise less problematic than with regards to the imposing/impostoring self-preservation/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 existentialising—
enframing/imprintedness—as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)) as this is exactly what makes-available/keeps-open
prospective human sublimating–nascence (as a requisite sublimation-over-desublimation
function/posture that is most important and cannot be allowed to be undermined by the
immediacy-driven/nombrilistic positive-opportunism of presencing—absolutising-identitive-
constitutedness social-vestedness/normativity—discretely-implied-functionalism>) and so
especially in opening-up prospective registry-worldviews/dimensions as to human Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
failing to reflect holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-proces. Critically, the genuine social intellectual–function/posture is thus much more than just about identitive specificities of presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ as to just contrastive and balancing-out/equinamity conception of sublimation-over-desublimation as to the very same existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ psychological-complexes (as so-associated with fairness/equanamity advocacy) but projects of an altogether renewed momentousness of existentialising—framing/imprinting-⟨as-to-prospective—historiality/ontological-eventfulness⟩/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩ in re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-notional–deprocrypticism-prospective-sublimation⟩; such that in effect (as can be appreciated more candidly with the truly cumulative nature of the natural sciences as to historiality/ontological-eventfulness/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩) the genuine social intellectual–function/posture is of most profound-supererogation about relaying a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation for human re-on-tologisation/omnipotentiality across the succession of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating—<amplituding/formative>supererogatory—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–dementativity ‘are not in a contrastive equivalence relation’ between the ‘prior registry-worldview’s/dimension’s \(^7\) presencing—absolutising-identitive-constitutedness\(^3\) of social-stake-contention-or-confliction’ and the ‘prospective registry-worldview’s/dimension’s \(^6\) nonpresencing–<perspective–ontological-normalcy/postconvergence> social-stake-contention-or-confliction’ given that the latter utterly redefines the existentialising–frame for human sublimation/emancipation over prior desublimation/gimmickiness conception explaining why it ‘is reflective of 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–
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\textsuperscript{1}, -imbued-projective–
arbitrariness/waywardness-(as-to-the-human–projective/reprojective—
aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing-process-of-\
\textsuperscript{1}<amplituding/formative–
epistemicity>totalising–conceptualisation')\) which beholdening ‘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\textsuperscript{2} avails–and–re-avails (and not a ‘submission and making up in contrastive
equivalence to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-
ontological-incompleteness\textsuperscript{3} 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-conflatedness\textsuperscript{4}. 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\textsuperscript{6}/ontological-aesthetic-tracing–</perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism'> as to a human genuine social
intellectual–function/posture (underlied by ontological-commitment\textsuperscript{7} implied self-assuredness-
of-ontological-good-faith/authenticity \textsuperscript{8} 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> as to ‘submission and making up in contrastive equivalence to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness, but then the very healthy intellectual environment meant that even the proponents of the superseded classical-mechanics—axiomatic-constructs were already involved in a healthy notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> that would be receptive to such an eventual ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’) while in contrast such transformation implied (with respect to the relative blurriness of ‘social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as to immaterial/social overall relative-ontological-incompleteness—presublimation-construct—meaningfulness-and-teleology’ eliciting ontologically-flawed distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> 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—of-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-conflicatedness→reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> supervening manifestations in notional-conflicatedness (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-conflicatedness→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/intelligibility/setup/measuringinstrument–for–
the more ‘decisively empirical reason’ for human sublimation-over-desublimation than any vague conceptions of inoperant and imaginary notional-constitutedness potency of shallow-supererogation with the implication that our own self-conscious conceptivity/epistemic-reflexivity as herein implied (as of prospective ‘relative-ontological-incompleteness’/relative-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/reparadigmig—psychologism’(6) is the most critical supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness notion for prospective human sublimation-over-desublimation. Critically, supererogation as to undergirding notional~self-distantiation<-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> imbued psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-

axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> speaks to the more fundamental element of human-subpotency that is ‘human effecting’ (notionally 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-profoundness-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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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-
‘apparently sublimating ontologising-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—epistemicity>causality—as-to-projective-
totalitative—implications,—for-explicating-ontological-contiguity’) is effectively what allows
for the possibility and avenue of their respective ‘manifest existential and institutionalised
desublimating pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation 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}’ (and critically this is exactly what renders
the logical-basis/logic—<as-to—transversality—of-affirmative-and-unaffirmative—disambiguated-
‘motif-and-apriorising/axiomatising/referencing’> of the respective ‘prior secondnatured
meaningfulness-and-teleology percolation-channelling—<in-deferential-formalisation-
transference>’ irrelevant for prospective firstnatured knowledge-reification renewed logical-
basis/logic—<as-to—transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’> so-undertaken by the genuine social intellectual—
function/posture as to prospective nonpresencing—<perspective—ontological-
normalcy/postconvergence> over the prior perspective epistemic-abnormalcy/preconvergence,
in reflection of human dimensionality-of-sublimating
<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 for prospective secondnatured meaningfulness-and-teleology\(^9\) 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\(^{13}\) existentialising—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\(^{1}\) implying that it is the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{19}\) that adapts/adjusts to existence (and not the other way round as falsely 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\(^{15}\) as to reference-of-thought-devolving apriorising/axiomatising/referencing—relation-to-the-world as so-reflecting holographically,<\conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^{16}\). 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 reference-of-thought-devolving apriorising/axiomatising/referencing—relation-to-the-world and the prospective budding positivism/rational-empiricism science reference-of-thought-devolving apriorising/axiomatising/referencing—relation-to-the-world. The critical
point here being about understanding the more profound veracity of human psychology as to
‘<supererogatory—human-subpotency>—effecting self-becoming/self-confaltedness /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°’ (as to
superseding/transcending the ‘uninstitutionalised-threshold’ of social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction conception in
preconverging/dementing —apriorising-psychologism’ as so-represented above with say
‘animistic warped occultism° reference-of-thought° devolving’ or our ‘positivism—
procrypticism occlusive° reference-of-thought° devolving psychological science conception’
or for that matter any given registry-worldview/dimension existentialising—
enframing/imprintedness—(as-to° historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)); in reflection of the fact that human ‘social and
individual consciousness is supererogatorily at the very driving seat of human psychology’ as
being about an altogether ‘substantive existential-contextualising-contiguity
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of—social-emanance’ (as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility°—<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re—
apriorising/re-axiomatising/re-referencing—conceptualisation>) built up by ‘intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and—
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity°—of-the-human-institutionalisation-process° as of difference—
critically ‘(formativeness-<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology’) empowering<to-Self> and (formativeness-<as-to-
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferentialism>-of- meaningfulness-and-teleology ) empowering<to-Other>’ in order for ‘the
possibility of the sublimating social to arise as to human-and-social–
expectations/anticipations—metaphoricity –as-rede-mentating/restructuring/reparadигming–
psychologism’ involving the requisite human limited-mentation-capacity-deepening for
‘eventual human ontologising-over-disontologising ontological-performance –<including-
virtue-as-ontology>’ (as to living-development–as-to-personality-development, institutional-
development–as-to-social-function-development and Being-development/ontological-
meaningfulness-and-teleology’); and so as to the fact that human ‘social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of
disontologising/ontologising-and-re-ontologising’ rather acts as existentialising–leeway-
thresholding,-allowing-formatively-for-<disontologising-subontologisation/subpotentiation-in-
order-to-enable-prospective-ontologising/re-ontologising-performance–of-sovereign-self-
reflexive~instigative-eventuating> (given the two-sided epistemic-veracity of human self-
reflexive~instigative-eventuating–(as-to-teledo-logical-instigative/incipient–
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) so-
reflected by the ‘supererogating/willing side’ and the ‘existence sublimating-
validation/desublimating-invalidation side’ for sound human intelligibility to arise), speaking of
human limited-mentation-capacity imbued ‘de-mentative/structural/paradigmatic formative risk
of disontologisation associated with the prospect for veridical human ontologising/re-
ontologising’ for appropriate human sovereign ‘epistemic-growth/disquiet/discomfort as to
construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness by-reification /contemplative-distension’. This critically explains why the very same human limited-mentation-capacity-deepening as <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
normalcy/postconvergence’ underlying human ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{\textcircled{2}}-by-reification /contemplative-distension \textsuperscript{\textcircled{2}}) while undermining disontologisation from human individual, institutional and social numbing-traction--of-desublimating\textsuperscript{\textcircled{2}} meaningfullness-and-teleology (as-perspective-lost-of-


‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential ontological-performance’ -(including-virtue-as-ontology)/potentiation’ for prospective aporeticism
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism' imbed
interlay/organicalism/aestheticising-handle-<supererogatory-projective-
arbitrariness/waywardness-of-transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing> in
hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing

‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential ontological-
performance’-<including-virtue-as-ontology>/potentiation’ for prospective aporeticism
overcoming/unovercoming in reconstrual of ‘<amplituding/formative—
epistemicity>totalising—thrownness-in-existence’ re-aestheticising/re-motif.<in-
postconverging—narrowing-down—‘sublimation-of-taste—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity-of- historiality/ontological-eventfulness /ontological-aestheticising-tracing’,-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”> and re-
re-procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<in-
postconverging—narrowing-down—‘sublimation-of-apriorising/axiomatising/referencing—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity-of- historiality/ontological-eventfulness /ontological-aestheticising-tracing’,-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”>). Such a
conception of <supererogatory—human-subpotency>—effecting is critically relevant in
appraising that ‘technical/profound articulations are not made gratuitously’ (in contrast to a
modern day unnecessary ‘social-and-media reflex of facility/convenience’ shunning
technicity/profundity which goes on it is herein argued to be at the ‘infrastructural/root source
of the cultivation of public and institutional discursive mediocrity’ as to ‘enculturating a
practice of public interestedness/profundity mediocrity and public awareness/accounting/decisioning mediocrity’ whereas the technicity/profundity of modern day
training and professions rather points to the fact of a public potentially capable to handle more creatively profound/technical public analysis and public debate rather than just ‘parsimonious/frugal ratings-driven defining conception of intellectual analysis prone to desublimating disorientation, misanalysis and irrelevance’) as to the requisite social notional–self-distantiative contemplative profundity/technicity that inherent existence sublimating–nascence warrants to make available appropriately sublimating <supererogatory–human-subpotency>–effecting (whether as to direct knowledge acquisition or appropriate percolation-channelling<-in-deferential-formalisation-transference> enabling the sovereign–function/posture ontologising-aptness). This poor appreciation of profundity/technicity in the 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/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’ -by- reification /contemplative-distension ‘ of the individual as to their ‘appropriate notional–self-distantiation<-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’, 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/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-
relative-ontological-completeness"/reification /contemplative-distension’ 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). The concrete and natural human psychological disposition with respect to knowledge as to organic-knowledge is in appreciating that for critical thinking even for the novice it is imperative to truly engage with the substance of the matter comprehensively-and-insightfully notwithstanding the level of exactifying comprehension (again whether as to direct knowledge acquisition or appropriate percolation-channelling-in-deferential-formalisation-transference> enabling the sovereign–function/posture ontologising-aptness). The abstraction-of-thought/principled-thought articulated with subject-matters content is not done gratuitously as it is often popularly advanced especially with ‘ontologically-flawed frameworks of blurriness’ and ratings/sales immediate interests’ susceptible to normalised/stereotyped/selfhelping/feel-good construal of knowledge. Subject-matter abstraction-of-thought/principled-thought content are not so-produced gratuitously in the sense that this effectively speaks to: the requisite sophistication/complexity for ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory–human-subpotency>–effecting imbued epistemic-totalising 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) ‘that then permits hermeneutically/reprojectively/supererogatingly/zeroingly human sublimating-accessing/sublimating-relating-to’ existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (noting here that what is key here is ‘the existence constrained educed sublimating’ however the technicity/profundity whereas an attitude of normalised/stereotyped/selfhelping/feel-good knowledge that ‘doesn’t align with the existence
constrained educated sublimating’ is fundamentally besides the point however its ‘false convincing of the fellow human mortal approach’ so-reflected as to the deficient social outcomes it is bound to be associated with’). Critically when push comes to shove, such blatantly flawed conception of true knowledge but socially accommodated as to ‘a social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception associated with immediate public ratings and/or sales/merchandising’ (over the ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’/by-reification’/contemplative-distension’’ implications of ‘constraining existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation’/imbuing human ontological-commitment implied self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality’) are found to be wanting in contrast with the true nature and existential sublimating/desublimating implications of professional/technical/scientific knowledge inherent subject-matter content as abstraction-of-thought/principled-thought (notwithstanding supposedly professional/technical/scientific auxiliary/substitutive practices of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the sovereign’s service without any underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’/by-reification’/contemplative-distension’/that are closely attached-and-driven directly or indirectly by public ratings and/or sales/merchandising with little consideration for veridical/optimal existential sublimating/desublimating implications, even as it is herein argued professional/technical/scientific abstraction-of-thought/principled-thought content mustn’t necessarily generate less public interest but should primarily be motivated with inherent knowledge-reification sublimating–existentialising–decisionality implications). It is herein contended however counterintuitive that the idea of understanding 100% of knowledge content at one go (as commonly assumed and cultivated with such content
driven by public ratings and/or sales/merchandising as to excessive simplification, distortion, superficiality, ephemerality and attention-grabbing undermining organic knowledge) is very much detrimental for a profoundly engaging and sublimating practice of public exposition to knowledge as so-inducing the degradadation/banalisation of content in order to supposedly capture the most number of people at one go, and so it is herein argued very much contrary to the natural human potential for profound knowledge assimilation which is rather of hermeneutic/reprojective/supererogating/zeroing potential. A lot of true learning, understanding and engagement (beyond attention-grabbing and simplification convenience) comes and expands hermeneutically/reprojectively/supererogatingly/zeroingly as to re-exposition to same and similar content for eliciting an active thought/contemplative engagement that is sufficiently challenging to people's true intellectual growth possibility as to creatively eliciting and developing true contemplative interest and not just passivity (however the habituation of a plainness that turns out to seem to be ‘the popular choice’). Such an attitude of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the sovereign’s service without any underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension’ to the education of children and young people can be particularly detrimental to critical thinking (while cultivating ‘an elicited conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology’) due to the overly denatured and insufficiently challenging—and—dependence—eliciting existentialising—frame of meaningfulness-and-teleology (as to veridical hermeneutic/reprojective/supererogating/zeroing re-exposition for eliciting active thought/contemplative engagement as of prospective existential-contextualising-contiguity—in-reification of knowledge content and generation of varying interests); and so in reflection of the fact that a lot of childhood and human developmental learning is rather ‘passive integration
of schema of thinking/contemplation and engagement’ as more decisive than really ‘knowing and recalling knowledge content’ (notwithstanding the inherently basic interrelatedness) with ‘passive integration of schema of thinking/contemplation and engagement’ critical for elaborating/framing meaning starting with the very incipient and appropriate jargon/language-conceptualisation for producing meaning (that is bound to align with constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and so rather than ‘an elicited conformity/trending/voguing/fashionability/resonance relation to ‘meaningfulness-and-teleology’ with a poor sense of the prospective existential-contextualising-contiguity-in-reification of knowledge content). Where the cultivated ‘passive integration of schema of thinking/contemplation and engagement’ is rather as of ‘an elicited conformity/trending/voguing/fashionability/resonance relation to ‘meaningfulness-and-teleology’ over eliciting an active thought/contemplative engagement that is sufficiently challenging to the true human intellectual growth potential (as to veridical hermeneutic/reprojective/supererogating/zeroing re-exposition for eliciting active thought/contemplative engagement as of prospective existential-contextualising-contiguity-in-reification of knowledge content) enabling appropriate social ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension,’ then the supposed outcome of a seeming public disinterest and disengagement with technicity/profundity is rather an issue induced as to our procrypticism/disjointedness-of-reference-of-thought social <amplituding-formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in its 7-presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) (starkly reflected as to the temporal-advantageousness and manifest in-effect absolution of ratings and/or
sales/merchandising now permeating the rationale of basically all institutions in their numbing-
traction—of-desublimating—‘meaningfulness-and-teleology’—(as-perspective-lost-of-
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—as-to-the-imbued-
postconverging/dialectical-thinking)—of—notional—deprocrypticism—(in-dimensionality-of-
sublimating) —<amplituding/formative—epistemicity>growth-or-conflatedness /scalarisation-
as-to-rescalarisation-as—re-ontologisation)’ beyond-the-consciousness-awareness-teleology—
<in-existential-extrication—as—of-existential-unthought> as so-oblivious to the ‘profound
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to dimensionality-of-
sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation’ so-implied as of prospective ‘deprocrypticism—or—preempting—
disjointedness-as—of—reference—of—thought nonpresencing—<perspective—ontological-
normalcy/postconvergence> sublimating—existentialising—decisionality
apriorising/axiomatising/referencing—relation—to—the—world). 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
(as no normalised/stereotyped/selfhelping/feel-good knowledge is hardly of any help to the
technician/practitioner/scientist in the face of constraining existential implications) or with the
relative blurriness of social-and-institutional-frameworks of—
referencing/registering/decisioning existentialising—decisionality, and critically in many ways
the cultivation of shallow technicity/profundity (as to poor ‘epistemic-
growth/disquiet/discomfort as to construction-of-the-Self in dispensing—with-immediacy-for-
relative-ontological-completeness—by—reification'/contemplative-distension’ requiring
appropriate notional—self-distantiation—<imbued—re-motif—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 <supererogatory–human-subpotency>–effecting as to the formative-and-enabling formulative backdrop for sovereignly appraising ‘meaningfulness-and-teleology’ technicity/profundity’ whether with regards to public education or even childhood-development education and/or formative institutional/professional education, as to the fact that formulative understanding (as of <supererogatory–human-subpotency>–effecting) is the sovereignty/independence giving possibility for human ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification’/contemplative-distension’ relation with knowledge (as to conscious awareness existentialising–decisionality implications even if complete understanding as of complete ‘meaningfulness-and-teleology’ technicity/profundity is not achieved and thus rendering the public resilient to desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with regards to the competing discourse in public spaces by such a direct or deferential capacity for notional–self-distantiation-<imbued—re-motif-and-ref-apriorising/re-axiomatising/re-referencing> to cultivate ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification’/contemplative-distension’ 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/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness(by-reification/contemplative-distension as such a flawed conception is very much prone to disenfranchising public, media and institutionalised 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 (as 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>). The sovereign–function/posture ontologising-aptness warrants that it doesn’t fall prey to falsehoods of ‘contrastive equivalence’ implied as of distractive-alignment-to-reference of thought<of-apriorising/axiomatising/referencing> manifested with ontologically-flawed process/processive 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.), and further requires that effective public and institutional intellectual contestation of aptitudinal-substantive-pertinence are not be 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 involves striving 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/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immidiacy-for-relative-ontological-completeness by-reification /contemplative-distension’ (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-blinded-to-their-relative-ontological-completeness-reference-of-thought-devolving existentialising-decisionality or with the relative blurriness of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising-decisionality); and so to fundamentally bring to the consciousness-awareness-teleology that ‘sovereignty doesn’t equate with technicity/profundity’ (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—(as-perspective-lost-of—supererogatory—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—<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-processing 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 existentialising-decisionality evaluation-and-coherence’). 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’ (within the framework of a natural and truly original, autonomous and non-contrived intellectual culture) ‘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 in a ‘framework of de-mentated/structured/paradigmed institutional and media contrivance’ 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-existentia- 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 deeply eroding-and/or-corrupting their capacity for ‘neutral sovereign–function/posture upholding’ and most critically-so not necessarily in quashing ideas but inducing social apprehension and contestive inactivity). 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’) in recent decades with regards to socio-econo-political
subontologisation/ideology-over-ontology has often failed to appreciate the implications of the fact that given human \(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}\), ‘human meaningfulness-and-teleology’ is effectively of epistemic-totalising consequence (thus implying its profoundness/ontologising-depth is of notional-nondisjointedness/contiguity/coherence as of \(<\text{amplituding/formative}>\text{disposedness–(as-to-orientation/value-construct/valuation–and–derived-parameterising)}\) and \(<\text{amplituding/formative}>\text{entailment–(as-to-totalising-contiguous/coherent–factuality-of-variability)}\)’ underlined as to its given prospective \(^4\) 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); with the implication here that institutional process/processiveness as of mere-formulaicity as to mere-formulaic–methodologising/mutualising/organising/institutionalising cannot be construed as the all-be-all of human institutions but rather process/processiveness has to be associated with institutional outcomes and purpose reappraisal as to profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness conception of social-stake-contention-or-confliction to avoid their pedantising skewing into numbing-traction—of—desublimating—‘meaningfulness-and-teleology’—(as-perspective-lost-of—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the imbued-postconverging/dialectical-thinking—of—notional–deprocrypticism—in-dimensionality-of—sublimating—\(^{—1}\)<amplituding/formative–epistemicity>growth-or-conflatedness /scalarisation—as-to-rescalarisation-as–re-ontologisation\(^3\)). Thus the veracity/efficiency of social intellection is rather in terms of ‘the consequent sovereign–function/posture contemplative pertinence/capacity in epistemic-totalising growth/conflatedness/postconvergence allowing for appropriate coherence between concrete social reality and overall public perception of

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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 process/processive 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’ so-underlined by manifest social-stake-contention-or-confliction issues should as to human epistemic-growth/conflatedness/postconvergence instigatively drive public debates rather than ‘the naivety that the balancing of human-subpotencies as of vague process/processive bothsidesism mental-reflex in constitutedness/preconvergence will then reflect sublimating social ontological-veracity’ so-underlined by issues of relatively little relevance to general social-stake-contention-or-confliction with the latter just making room for desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation induced distractive-alignment-to-<of-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 process/processive 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’ as so particularly elicited with distractive-alignment-to-<of-apriorising/axiomatising/referencing> issues. The fundamental point here is that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—with~as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticm-overcoming/unovercoming’> makes nonsense of any such vague notion as ‘neutrality by the balancing of human-subpotencies’ so-reflective of ‘vested interests driven conception of balance as to discrete interests’ (rather than common/mutualising interest conception of balance rather requiring the cultivation of a veridical social exercise of notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to implied social formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–meaningfulness-and-teology reflective of nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection implications), with such ‘vested interests driven conception of balance as to discrete interests’ rather an exercise consciously or unconsciously of manifest ontological-bad-faith/inauthenticity in existential-extrication-as-of-existential-unthought. Thus ontological-veracity (as to the pertinence of ‘overall social intellection-aptitude body’ as to its capacity for ‘neutral sovereign–function/posture upholding’) rather arises as of a ‘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’ in pointing out the prospect of desublimating social outcomes and implications rather than the passive deification of process/processiveness (underlying why such a deficient social intellection posture will tend to be one step behind cumulating desublimating social outcomes as if it is most critically about reflecting upon such cumulating desublimating outcomes rather than truly a posture of anticipative preemption). Basically the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory-human-subpotency>-effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional–originariness-
growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation>. Disontologisation thus arises at human
destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-
decisionality)–of-ontological-performance-incorporating-virtue-as-ontology reflected as to
numbing-traction—of-desublimating–meaningfulness-and-teleology-as-perspective-lost-of-
’supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbedded-
postconverging/dialectical-thinking-of-notional–deproCrypticism–(in-dimensionality-of-
sublimating)—amplituding/formative–epistemicity/growth-or-conflatedness/scalarisation-
as-to-rescalarisation-as–re-ontologisation). The bigger point here has to do with the requisite
knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued
theoretical/conceptual/operant implications as to ‘social and institutional 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’ elicited ontological-normalcy/postconvergence
recovery-of/making-available of prospective ontologising-depth of meaningfulness-and-
teleology (in so-overriding sovereignising disposition for beholdening subontologisation/subpotentiation as associated with social and institutionalised
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
desublimating–existentialising–decisionality imbued distractive-alignment-to-reference-of-
thought–of-apriorising/axiomatising/referencing) as to human prospective re-
ontologisation/omnipotentiality drive; and so-reflected 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. Disontologisation as to
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-ontologisation/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 pedantry 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. Critically in this regards, human civilisation is only possible as to the genuine social intellectual–function/posture rather eliciting and fulfilling human ontological-commitment implied self-assuredness-of-ontological-good-faith/authenticity–as-being-as-of-existential-reality and so in a cogent percolation-channelling-

existentialising–frame allowing for human and humanity’s ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’-by-

reification/contemplative-distension’ (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-

existentialising–frame of intellectualism involving genuine social intellectual–function/posture projection of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as 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 supererogatory--epistemic-conflatedness ) with fellow specialists and then of derived-knowledge implications percolating to the appraisal of ‘overall social intellecction-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—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 effective prospective existential-contextualising-contiguity—in-reification of knowledge content) 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—<in-deferential-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 or a public policy expert as more directly relevant in the democratic process but rather have the appropriate fundamentals-and-distance to be able to sovereignly relate-to and reference-to the implications of such knowledge-reification—hermeneutically/reprojectively/supererogatingly/zeroingly as to effective prospective existential-contextualising-contiguity—in-reification of knowledge content and so while at the same time not subject to vague conceptualisations inducing disorientation, estrangement and trivialisation of the veridical public outcomes of social-stake-contention-or-confliction aporeticism overcoming/unovercoming as to numbing-traction—of-desublimating—meaningfulness-and-teleology—as-perspective-lost-of-
hyperrealisation/hyperreal-transposition) such as of ideological capitalistic or communistic conceptualisation within our positivism–procrypticism occlusiveness manifest in-effect absolution registry-worldview/dimension ‘poorly appreciative of prospective profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as rather imbued with the more fundamental human psychology’ implied as of ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’). This ‘dynamically reinforcing sublimating–nascent relationship’ as reflective of the ever relevant constraining dynamics of presencing–absolutising-identitive-constitutedness in epistemic-abnormalcy/preconvergence and nonpresencing–<perspective–ontological-normalcy/postconvergence>, points to the requisite knowledge-notionalisation (as herein reflected with the fact that profound knowledge must ‘understand 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–apriorising-psychologism (in constitutedness), as recurrently manifested across the succession of registry-worldviews/dimensions. Critically, human <amplituding/formative–epistemicity>totalising–thrownness-in-existence educing intelligibility, as of ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory–human-subpotency>–effecting imbued epistemic-totalising 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), and so as to underlying human notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ distantiation of contemplative existentialising–frame as to transversality–of-
dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—de-
mamentiveness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>) de-
mentatively/structurally/paradigmatically arises/re-arises at prospective destructuring-threshold-
(uninstitutionalised-threshold/presublimating—desublimating-decisionality)~of-ontological-
performance—<including-virtue-as-ontology> as to:

- human lack of visibility of prospective ontologising-depth and epistemic-totalising
  implications as so-undermining prospective ontologisation (as from the <self-reflexive>-
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 <self-reflexive>-willed–will of
dominance/ vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity—<discretely-implied-functionalism> and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation),

- institutionalising percolation-channelling—<in-deferential-formalisation-transference>
defaulting into a ‘subconscious-and-passive epistemic-totalising’ re-automatism relation with
the existentialising–frame re-apriorising/re-axiomatising/re-referencing of ‘meaningfulness-
and-teleology’ (in shallow supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness) and so over ‘conscious-
and-active epistemic-totalising’ re-procession of the existentialising–frame re-apriorising/re-
axiomatising/re-referencing of ‘meaningfulness-and-teleology’ (as so-reflecting ‘the requisite
dynamic sublimating grasp/mastery hermeneutically/reprojectively/supererogatingly/zeroingly
of the-very-same-immanent-existence/intrinsic-reality/ontological-verbatim,-as-to-
‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’ in-accounting-
for prospective human limited-mentation-capacity-deepening’ with regards to ‘human relative
knowledge-reification\textsuperscript{[i]} gesturing or as herein in reflecting holographically-\textsuperscript{<conjugatively-and-transfusively>} the ontological-contiguity\textsuperscript{[ii]}—of-the-human-institutionalisation-process\textsuperscript{[i]} as to an explicit ontological-normaley/postconvergence epistemic-projection knowledge-reification\textsuperscript{[i]} gesturing or for that matter natural science and true scientific knowledge-reification\textsuperscript{[i]} gesturing, wherein the knowledge-reification\textsuperscript{[i]} gesturing is totalising-entailingly explicative of everything within its epistemic bounds as to reification\textsuperscript{[vii]} and dereification\textsuperscript{[vii]} in the sense for instance that a physics/chemistry/biology principle is not disentailing as it explains both predicative effectiveness and/or ineffectiveness as to the fact that the same law of gravity can explain totalising-entailingly why a mechanical setup functions well or doesn’t function well as to the underlying knowledge-notionalisation)

(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 organicknowledge is necessarily in an ‘existentialising–frame reflecting its existentialising—framing/imprinting—(as-to-prospective—
historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflect–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 shallow 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 excessive/undue 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 mere 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-sublimating-validation/desublimating-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 imbued positive-opportunism uninsightful about originariness-parrhesia,–as–spontaneity-of-aestheticisation ‘is bound as of threshold-of-<self-reflexive>-willed–will to be developed into desublimating beholding-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-drug/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for—conceptualisation in reflection of human dimensionality-of-sublimating<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation>’ and so over ‘mere-formulaic

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methodologising/mutualising/organising/institutionalising as of human-subpotency non-scalarity/beholding-<as-to-what-has-gone-before-aesthetically-de
demtates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> in
presencing—absolutising-identitive-constitutedness\(^{13}\) <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ’
- a human \(^{79}\) presencing—absolutising-identitive-constitutedness\(^{13}\) 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 of manifest
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 \(^{60}\) nonpresencing-<perspective–ontological-normalcy/postconvergence>
implications’ explaining the veracity of the manifest
suboptimisation/subontologisation/subpotentiation of all human societies as to their shallow-
supererogation\(^{96}\) 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’ of manifest in-effect absolution’ conception of the social-setup, with
such a conception of the social-setup arising as to the fact that however counterintuitive it may
seem ‘ordinarily/generally a social-setup is not consciously-and-subconsciously self-reflexive
unnerving/undermining/contradiction/unconstraining for disontologising’) as to the relative beholding inconsideration associated with the temporal advantageousness of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation’ (thus reflecting why for instance the democratic process is bound to ebb in suboptimisation/subontologisation/subpotentiation given the inherent overall disparity/incongruence of the actual manifestation of a social-setup’s self-reflexivity as to ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ and the potential manifestation of the social-setup’s self-reflexivity as to perspective ‘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 ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ of the social-setup and in so-doing eliciting the overall social-setup self-reflexivity as of the breadth of socially cogent percolation-channelling-<in-deferential-
formalisation-transference> existentialising–frame of intellectualism including the illuminating genuine social intellectual–function/posture, the appraisal of ‘overall social intellection-aptitude body’ and generalised social advocacy in contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth perspective 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 transative as to ‘living-development–as-to-personality-development beholdening/unbeholdening existentialising–frame’ and ‘institutional-development–as-to-social-function-development beholdening/unbeholdening existentialising–frame’ (so-reflected overall de-mentative/structural/paradigmatic as to perspective ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ superseded/transcended with perspective ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ implications for prospective re-ontologisation’ so-underlying the dynamics of prospective human ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification’/contemplative-distension’).

Ultimately, our human "presencing—absolutising-identitive-constitutedness\langle as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition \rangle (as to the high emotional-involvement associated with social ontological-performance \langle including-virtue-as-ontology \rangle and low emotional-involvement associated with non-social ontological-performance \langle including-virtue-as-ontology \rangle elicited prospective transcendence-and-sublimity/sublimation/supererogatory-supernatural–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’ by-reification /contemplative-distension’ 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 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 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-&lt;discretely-implied-functionalism&gt; 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-&lt;projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence&gt;) 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-&lt;perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> of social and philosophical
‘knowledge-reifying-and-empowering concepitivity/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\(^\d\) 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\(^\d\) (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–deprocrypticism-prospective-sublimation⟩ as to human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-⟨amplituding/formative–epistemicity⟩totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ’). 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 ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ since critically any registry-worldview/dimension is rather of ‘self-referencing-syncretising forward-facing projection of mere-formulaicity as to social-stake-contention-or-confliction’ such that it reflects of itself mainly as of postconverging-or-dialectical-thinking—apriorising-psychologism while qualifying its prospective uninstitutionalised-threshold (as of preconverging-or-dementing—apriorising-psychologism) as nondescript/ignorable–void and so in a presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition). But then ontology/science being as of existence doesn’t kowtow—and—subject-to the ‘little human mortal’ thresholds about existence, and it is up to the human to undertake its ‘epistemic-growth/disquiet/discomfort 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—
positivism/rational-empiricism) and procrypticism—or-disjointedness-as-of-reference-of-thought (failing deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought) are the truer underlying human epistemic-causality but for the narcissistic <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag speaking to the more fundamental 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-distantiation—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-identitive-constitutedness existentialising—enframing/imprintedness—hyperrealisation/hyperreal-transposition). In this regards, the reality of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity however its crossgenerational and diffusionary nature is an ‘empirical fact’ that can be counted upon for prospective human ‘nonpresencing—perspective–ontological-normalcy/postconvergence> 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-reflect as of social notional–self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-

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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\(^9\) as beholding to \(^8\) presencing—absolutising-identitive-constitutedness\(^1\) 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\(^8\) 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\(^9\) (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 pedestal’ with profound knowledge as of the-Good/understanding/knowledge-reification\(^9\)/ontological-primemovers-totalitative-framework\(^2\) (as to when it seemingly ‘affirm to be engaged in analysing’ but grossly blundering about the very requisite basics before even pretending to be truly engaged with such thought as articulated by postmodern thinkers and as so-prodded by monopolising/quasi-monopolising/networking existentialising–frame of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on side-lining salient and relevant narratives as to technicity/profundity), in a decadent intellectual
Critically thus, the ‘knowledge-notionalisation backdrop of entailing-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 of the practical implications for prospective re-ontologisation; and as herein contended with regards to ‘nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ that the fundamental idea for such prospective social re-ontologisation lies with ‘appropriate constraining deblurring analysis in profound-supererogation 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—assUBLIMATING—WITHDRAWAL,—ELICITING—OF—PROSPECTIVE—SUPEREROGATION ). We can appreciate in this regards the role of constraining existence in the ‘nonpresencing-<perspective—ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ driving the natural sciences as to the ‘transversal and cross-subjecting sublimating—selectivity—and—desublimating—deselectivity as to manifest sublimation of scientific ideas’ effectively building up the various fields in perpetuative re-ontologisation (and so-construed as to a ‘science supererogating exactifying/precisioning—of—sublimation—<as—to—entailing—theoretical,—conceptual—and—operant—implications> conception’ that is not undermined by a false conception of science reflected by ‘a science ideology desublimation in existentialising—
enframing/imprintedness-as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition'). 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 subjected to deconstruction analysis or genealogical/archaeological analysis as to nonpresencing-perspective—ontological-normalcy/postconvergence implications of human limited-mentation-capacity-deepening and so over an existence-driven self-reflexive-willed–thought; in a flawed knowledge-reification gesturing that poorly appreciates the two-sided epistemic-veracity of human self-reflexive-instigative-eventuating-as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,—preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation so-reflected by the ‘supererogating/willing side’ and the ‘existence sublimating-validation/desublimating-invalidation side’ for sound human intelligibility to arise (and critically the reality of a truly social scientific insight is one that necessarily has to take a considerable distance from the immediate/punctual high emotional-involvement as inherently manifested in the direct socio-econo-political processes of social-stake-contention-or-confliction and its associated directed ideologies with such a truly scientific endeavour not about pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation but ‘rather most thoroughly involved in social-stake-contention-or-confliction aporeticism overcoming/unovercoming’ along the lines of a more profound human and social sublimation arising as from human ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in
dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification’ /contemplative-distension’). This should not be construed as a weakness as often wrongly implied of the anti-ideological stance of postmodern thought but rather speaks of a strength in the sense that it is naïve to think the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of presencing—absolutising-identitive-constitutedness’ social-vestedness/normativity-<discretely-implied-functionalism> can be veridically undermined/superseded by a ‘corresponding antipodal/diametrical compensatory subontologisation’ (as manifested between the conflicting capitalistic and communistic ideologies), rather than a true aspiration for a most profound prospective ontologisation/re-ontologisation in-of-itself so-implied as of supererogatory-progressivity as to human aporeticism overcoming/unovercoming in enabling prospective sublimating–nascence for human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality. Such a postmodern philosophical anti-ideological stance of ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ (just as is the case with the natural sciences as to ‘prospective scientific sublimating reconstruals of 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’ not to be confused with science ideology which is rather about ‘consciously or unconsciously usurping the sublimating credence of science in its science ideology pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation exercise’) 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\textsuperscript{12} -by-reification /contemplative-distension’’ and doesn’t carry false promises of shallow supererogatory\textsuperscript{9} acuity/perspicacity/astuteness/edginess/incisiveness as to mere-formulaic methodologising/mutualising/organising/institutionalising (as associated with ideological stances reflected say as to capitalistic or communistic ideologies); 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\textsuperscript{11} but rather (notwithstanding the high emotional-involvement) appropriate human development as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as from ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> as a prerequisite speaking hermeneutically/reprojectively/supererogatingly/zeroingly of a prospective ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> change in human apriorising/axiomatising/referencing—relation-to-the-world than just ‘meaningfulness-and-teleology\textsuperscript{9} within prior mere-formulaicity (of prior 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 an already prospectively poorly apriorising/axiomatising/referencing—relation-to-the-world’, and in this regards 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 apriorising/axiomatising/referencing—relation-to-the-world wouldn’t countenance-and-cultivate the true prospect of scientific knowledge requiring a positivism apriorising/axiomatising/referencing—relation-to-the-world (notwithstanding the then high emotional-involvement), with such budding positivism not being at all a ‘corresponding antipodal/diametrical compensatory subontologisation’ to medieval-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from-
‘(supererogatory—de-mentative–amplituding/mental-aestheticising-attuning)-
interlay/organicalism/aestheticising-handle’,-as-to-supererogatory—projective-
arbitrariness/waywardness-of—transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing>’ with regards to the 'deprocrypticism—or—
preempting—disjointedness-as-of—reference-of-thought implied ‘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 making-
available future human re-ontologisation/potentiation/optimisation potential and so beyond our 
occulsive ‘presencing—absolutising-identitive-constitutedness’ social-vestedness/normativity-
<discretely-implied-functionalism> ‘minimum-and-balancing expectations/anticipations 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 increasingly underlied with dynamic, sophisticated and networking 
institutionalised pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation in many ways undermining prospectively profound 
intellectualism and the genuine social intellectual—function/posture). In this regards, it should 
be appreciated that as to notional—deprocrypticism reflecting holographically—<conjugatively—
and-transfusively> the ontological-contiguity’—of-the-human-institutionalisation-process’ —
‘such a deprocrypticism imaginary is claiming to be the very rule of human civilisation’ as to
the fact that ‘there is no recurrent-utter-uninstitutionalisation basis for advancing prospective base-institutionalisation’, and ‘no base-institutionalisation basis for advancing prospective universalisation’, ‘no universalisation basis for advancing prospective positivism/rational-empiricism’ and prospectively ‘no positivism–procrypticism basis for advancing prospective deprocrypticism/nondisjoining’ but for ‘the inherent nonpresencing-<perspective-ontological-normality/postconvergence> nature of existence’ instantiated hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective human limited-mentation-capacity-deepening (in resolving the prior ‘dullness’ of the human mind); rendering nonsensical, nombrilistic and self-important pretenses/claims that are rather of manifest in-effect absolution as to their given ⁷⁹ presencing—absolutising-identitive-constitutedness as so-fraudulently implied by positivism–procrypticism anti-relativism stance (and eliciting herein the counterclaim that a rational-and-coherent defense of such a posture warrants a further claim that humanity should rather recommend going back to the state of ‘recurrent-utter-uninstitutionalisation as to its given manifest in-effect absolution ⁷⁹ presencing—absolutising-identitive-constitutedness’ as a more coherent anti-relativism stance as so-expliciting the idea that human progress doesn’t/shouldn’t occur, even as paradoxically many such anti-relativism proponents seem to project progressive views without truly grasping the contradictory implications of progressivism and anti-relativism explaining their inclination to ‘disjointing totalisingly-disentailing—discretion/whim-of-thought’ whereas ‘true knowledge has to carry its sublimation within itself as to its notional–nondisjointing totalising-entailing’ for it to be socially potent and effective, as we can appreciate that the potency of a scientist is not in themselves but rather their inherent knowledge formulation which then has to avoid explicited or implicated contradictions). In other words, ‘existence imposes its sublimating rules to the human mortal subpotency’ as the very ‘fundamental meaning of science’ (notwithstanding vague human-subpotency self-important
‘methodologising/mutualising/organising/institutionalising’ anti-intellectual fooling-about and complotism). In this respect, it is herein contended as of a most intimate appreciation that such anti-relativism stances which will imply no human progress occurs are ‘so moronic’ it is doubtful these are held out of true conviction (bad or good), but rather are ‘cynical and strategic anti-intellectualism stances hanging upon mere institutional imprimaturing (as overplaying the card of ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ as to the protection offered by sensibility/decorum of institutional imprimatur)’ in undermining the implications of prospective profound-supererogation\textsuperscript{\textcircled{96}} entailing-$<\text{amplituding/formative–epistemicity}>\text{totalising~in-relative-ontological-completeness}$\textsuperscript{\textcircled{87}} as associated with social equality and anti-bigotry movements as to class, race, gender, etc. (and so-reflected by the fact that their proponents have ‘hardly been able to meet the academic standards of the arguments implied and projected by proponents of relativism’ and rather turning to surreptitious and media-driven strategies avoiding intellectual engagement in inducing social and institutional numbing-traction-of-desublimating\textsuperscript{\textcircled{55}} meaningfulness-and-teleology (as-perspective-lost-of-‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking’-of-notional–deprocrypticism-(in-dimensionality-of-sublimating\textsuperscript{\textcircled{24}}-$<\text{amplituding/formative–epistemicity}>\text{growth-or-conflatedness}$/$\text{scalarisation-as-to-rescalarisation-as–re-ontologisation}$)). Such ‘strategic and cynical institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation’ it is herein contended is much more potently effective in de-mentating/structuring/paradigming social and institutional in-effect bigotedness (consciously or unconsciously) than the overt and superficial name-calling social manifestations conception of bigotry/prejudice/narrow-mindedness as to emotional distress; and so, as the deferential social and institutional interpretation of such in-effect bigotedness stances surreptitiously/underhandedly undermine
the requisite social and institutional prospective aporeticism overcoming/unovercoming as to profound supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness eliciting of human ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness”-by-reification”/contemplative-distension”’.

Basically, we can garner that ‘the very epistemic condition inherent to human limited-mentation-capacity in relation to the <nonpresencing-<perspective–ontological-normalcy/postconvergence> of inherent existence sublimating–nascence’ induces (as of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence’) ‘human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ (so-reflected in mere-formulaicity as to mere-formulaic methodologising/mutualising/organising/institutionalising implied prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation)
as ‘human ontological-performance”-<including-virtue-as-ontology> degrades into prospective epistemic-abnormalcy/postconvergence’ with regards to social-functioning-and-accordance—
<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought, in supererogatory–epistemic–conflatedness in reflecting holographically-
<including-virtue—as—ontology> is potently about understanding/analysing—as—from-the-angle of such ‘human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ into epistemic-abnormalcy/postconvergence of mere-formulaicity as to mere-formulaic methodologising/mutualising/organising/institutionalising implied prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of—aestheticisation so-underlied with regards to ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’ (and so-reflected as to the ‘de-mentative/structural/paradigmatic formative risk of disontologisation associated with the prospect for veridical human ontologising/re—
ontologising’ for appropriate human sovereign ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness by-reification /contemplative-distension’ as so-undergirded by human self-reflexive–instigative-eventuating-(as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,—preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)). It is herein contended that the veracity of human intelligibility for ontologisation is of necessity (given human limited-mentation-capacity) ‘epistemic-totalisingly educing as from human supererogation’ as so-reflected in the very incipient ‘<supererogatory–human-subpotency>—effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,—as–spontaneity-of-aestheticisation’ as of human self-reflexive–instigative-eventuating–(as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,—preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation); with the implication that a human mental-reflex of ‘formulaic ruling and rule-making as to apriorising/axiomatising/referencing’ is ever always of wanting ontological-veracity in need for ‘corrective human profound-supererogation’ imbuing human limited-mentation-capacity-deepening’. In other words human ‘potential of profound-supererogation’ (as corrective potentiality of human limited-mentation-capacity) is veridically what carries an abstract equivalence association/relation with existence’s inherent ontological-normalcy/postconvergence (and so rather than any human limited-mentation-capacity educing mere-formulaicity which rather induces ‘human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’). But then, all social-setups ‘as specifically instantiated social-constructs of human intelligibility’, are wedded whether as of relatively shallow-supererogation or relatively profound-supererogation (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 ) to ‘their given mere-formulaicity as to mere-formulaic methodologising/mutualising/organising/institutionalising implied prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ for their ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’ so-reflected in their existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with their ontological-performance—<including-virtue-as-ontology> so-thresholding between their given ‘second-level human-subpotency driven self-referencing-syncretising human-existential-tautology as to desublimating derivation of intelligibility’ and their given ‘first-level existence-potency driven self-referencing-syncretising human-existential-tautology as to sublimating derivation of intelligibility’. Hence registry-worldviews/dimensions ‘self-referencing-syncretising forward-facing projection of mere-formulaicity’ speaks to their inclination for ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’ that will formatively drift into prospective disontologisation over prospective ontologisation/re-ontologisation; with the ultimate notional~deprocrypticism aporeticism overcoming/unovercoming cognisance and implication that ‘human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ is inevitably given as to a mere-formulaicity relation to intelligibility, thus requiring a deprocrypticism ‘rehabilitated conceptualisation of human purposeful profound-supererogation’ together with ‘rehabilitated conscious reflexion about the inherent prospective deficiency in mere-formulaicity of human intelligibility’ (rather than a convenience-seeking defaulting individual and social mental-reflex into mere-formulaicity as to elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity”). In this regards, human ‘fundamental ontologising/disontologising confliction’ (with regards to ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’) undermines the notion that human social-setups are in ‘an absolute ontologising predisposition of sublimating–existentialising–decisionality relation with inherent existence sublimating–nascence’ (as is wrongly projected by presencing—absolutising-identitive-constitutedness\(^1\) social-vestedness/normativity-<discretely-implied-functionalism>) and manifest a disontologising disposition at prospective uninstitutionalised-threshold\(^2\), and so even as ‘counterintuitively we may think as from our positivism/rational-empiricism registry-worldview/dimension that we are naturally predisposed to relate to the dementating/structuring/paradigming implications of prospective true knowledge in terms of their veridical entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness’ without a disontologising disposition; but then the ‘fundamental ontologising/disontologising confliction’ (as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure–meaningfulness-and-teleology\(^3\)) rather arises as of ‘a prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> change in knowledge-reification gesturing’ (as we can appreciate that the state of recurrent-utter-uninstitutionalisation construed of its non-rules—apriorising/axiomatising/referencing–psychologism knowledge disposition in terms of entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^4\) but for the prospective base-institutionalisation change in knowledge-reification\(^5\) gesturing for prospective ontologisation/re-ontologisation as to rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism which highlighted the uninstitutionalised-threshold\(^6\) of recurrent-utter-uninstitutionalisation at which point it is of a
disontologising disposition, and this ‘prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> changing in knowledge-reification gesturing for prospective ontologisation/re-ontologisation’ as to the successive registry-worldviews/dimensions prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is the veridically undergirding rule for sublimating–nascence and so retrospectively-to-prospectively and equally reflect the fact that our positivism–procrypticism is of a disontologising disposition with respect to prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought ‘prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> changing in knowledge-reification gesturing for prospective ontologisation/re-ontologisation’ as to preempting—disjointedness-as-of-reference-of-thought,-as-to-‘amplituding/formative–epistemicity>growth-or-conflatedness’/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in undermining our present institutionalised institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimation). The implication of this human ‘fundamental ontologising/disontologising confliction’ (with regards to ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’) is that the mental-reflex of ‘a mutual logical coherent engagement’ is only as pertinent when speaking of ‘a common knowledge-reification gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’ but where prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> intimates a fundamental variance in knowledge-reification gesturing as to relative-ontological-incompleteness by relative-ontological-completeness, then such a supposed ‘a common knowledge-reification gesturing as of
apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’
collapses (as the relative-ontological-completeness reflects a re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-notional–deprocrypticism-prospective-sublimation}). This ‘fundamental ontologising/disontologising confliction’ (as to ‘prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> changing in knowledge-reification gesturing for prospective ontologisation/re-ontologisation’ implications) very much reflects the Socratic-philosophers ‘universalising-idealisation ontologising/re-ontologising’ with respect to Ancient-sophists ‘non-universalising disontologising’, budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising’ with respect to medieval-scholastics ‘non-positivising disontologising’ and it is herein claimed as well postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising’ (objectifying knowledge conception say with incipient deconstruction or genealogy/archaeology as to such explicited knowledge-reification gesturing even as other 20th century thinkers expressed varyingly similar notions without expliciting their knowledge-reification gesturing or as herein construed in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process”) with respect to present-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ (personalising knowledge conception as of institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation). At which point the veracity of prospective ontologisation/re-ontologisation is rather one of prospective human notional–self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness/formative–supererogating—<projective/reprojective—aestheticising-re-motif—
existentialising–decisionality dual psychological-dispositions continuum-gradient of
sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ effectively
underlies the inherent existentialising–decisionality of underpinning–suprasocial-construct as to
underlying socio-econo-political subontologisation/ideology-over-ontology whether
technocratic, capitalistic or communist; as to the fact that in many ways ‘the very
existentialising–realness of such abstract notions as to their nondisjointing tends to be
<amplituding/formative–epistemicity>totalisingly–absent/vague, relative/qualified and
ephemeral/fleeting’ with the underpinning–suprasocial-construct more fruitfully
identifiable/construable as to its ‘underlying social dynamics of ’presencing—absolutising-
identitive-constitutedness \social-vestedness/normativity-<discretely-implied-functionalism>’
that-drives/is-behind such subontologisation/ideology-over-ontology disjointing abstract
notions as technocratic, capitalistic or communist which are rather ‘catchmenting-by-rejection
vague/imaginary lures of social-stake-contention-or-confliction’ (as can be more vividly be
observed in moments of crisis when such ‘underlying social dynamics of ‘presencing—
absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-
functionalism>’ manifest themselves as superseding any such abstract ‘catchmenting-by-
rejection vague/imaginary lures of social-stake-contention-or-confliction’ but also persistently
across time in more subtle ways). Such ‘catchmenting-by-rejection vague/imaginary lures of
social-stake-contention-or-confliction’ are geared on collectively inducing defaulting
‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–
decisionality psychological-disposition (as to relative-ontological-incompleteness—
presublimation-construct–of—meaningfulness-and-teleology desublimating–existentialising–
decisionality) that goes on to ‘surreptitiously/subconsciously distract-
from/drown/dilute/enframe the possibility for prospective incisive and diligent ontological-
veracity sublimation/emancipation analysis of any such underpinning–suprasocial-construct

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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’,
‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of
universal-transparency
transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness

desublimating–existentialising–decisionality’ (in relation to induced nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought–devolving>) need to be properly re-examined and reconstrued (and so in the sublimating light of nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought–devolving>) to imply the need for their very own prospectively induced sublation as to
). The emphasis here lies with the fact that while nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought–devolving> (as to ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality) come with ‘universal-transparency
(transparency-of-totalising-entailing,-as-to-entailing—amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness
) of sublimating–nascence’ eliciting human positive-opportunism integration secondnared-institutionalisation, this
distortive-originariness/distortive-origination–as-to– historicity-tracing–inhibited-mental-aestheticising (and thus reflecting the sublimating possibility for prospective ‘bechancing-backdrop of nonpresencing<-perspective–ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination–as-to– historiality/ontological-eventfulness’/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’/~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholding-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>). 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 retrogradadion for non-
compliance) the very possibility for their full-capacity for supererogatory–progressivity while
being well aloof of the public accounting that political actors running states have to fulfill thus
speaking to a most fundamental globalised capitalistic induced democratic-deficit while
relatively disempowered governments are left to pick-up-the-pieces (while de-
mentatively/structurally/paradigmatically hemmed-in by the clerical counsels championing the
capitalistic model) as to the blindness/sightlessness of a general public backlash (directed to
media-driven impressionable narratives rather than to the protracted implications of the roguish
capitalistic model), and so as to the more critical de-mentative/structural/paradigmatic
international capitalistic system usurpation and undermining of the possibility for social
supererogatory–progressivity and rendering democratic processes circularly unsatisfactory with
the electorate increasingly resorting to protest and anti-incumbent votes. In many ways thus the
supererogatory–progressivity potential of the global economy presents more opportunities than
the capitalistic model arrogatingly seem to imply as in many ways it can be argued that as of
individual and social supererogatory–progressivity much of ‘vocational rationale’, ‘vocational
skills’, ‘vocational economic models’ and ‘vocational creativity’ underlying the capitalistic
model can perfectly thrive without capitalistic ‘catchmenting-by-rejection vague/imaginary
lures of social-stake-contention-or-confliction’; and so as to the fact that the very notion of
capitalistic enterprising across the world takes various shapes and forms wherein ‘the more
doctrinaire skewed value-extraction and market distorting models’ ride-the-wave of profound
value creation activities (often of poorly compensated supererogatory–progressivity) and in
many ways undermining the inclination for profound value creation as to the shortcut for short-
term returns. This capitalistic model of skewed value-extraction undermines the possibility of overall human supererogatory–progressivity as to when in the contest between optimal-resource-allocation for value-creation as to the requisite creativity for individuals and social supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting the externalities investments in education and infrastructure of second and third world countries) but still posing the question as to how skewed value-extraction can dementatively/structurally/paradigmatically address in the long-run issues of requisite social and public investment as a requisite for a theoretically self-sustaining economic model (not critically driven and supported by the supererogatory–progressivity prioritisation of local or foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit manifestation of supererogatory–progressivity as underlying any given underpinning–suprasocial-construct is most obvious today with the Chinese economic revolution as to the creative impetus driving its overall socioeconomic transformation. Here again it is fair to say just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to ‘country supererogatory–progressivity directed whole socioeconomic transformation project’, and in many ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term skewed value-extraction poorly capable of fulfilling the necessary externalities investment to thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history of all modern developed governments was hardly about their
naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20th century international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in many ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic ‘shallow-supererogation’ of supererogatory–progressivity’ as so-associated with debt servitude and de-mentative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in many ways third world countries of limited human and natural resources to be capable of instigating national supererogatory–progressivity with respect to their incipiently disadvantageous circumstances (especially compounded by their limited nation-building human resources) and this in many ways accounts for their high and relatively inefficient and subsistence informal sectors as to the relative inability of state resources to construct profound and sustainable projects of
socioeconomic development (and even then when given the chance with the little means available as of a natural intuition they recoursed essentially to supererogatory-progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a true profit-driven and value-extraction capitalistic model), and more critically so as to their more profound interests in social stability in the very first place which can only arise as from a basic level of social wellbeing of their populations before even practically utterly appropriating any such abstract capitalistic model rationale (which in many ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed countries exploit third world natural resources on unfair shallow-supererogation\textsuperscript{96} 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-\textless as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation\textgreater\textendash omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) is to reflect the reality today of underlying human supererogatory-progressivity as to the incipient reality that human family, communal, clanic and national communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many Third world countries) with such a purist conception rather reflected as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ in a rather comprehensively developed framework/mechanism of value-allocation and value-extraction necessarily underlied 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-supерerogation’ of supererogatory–progressivity’) beneath the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ is hardly reflected today as to ‘hardened narratives of an absolutising pure capitalistic model’ as mirroring the very ruthlessness associated with the renting and skewed value-extraction capitalistic model (as so-enculturated socially and mediatically as to ‘presencing—absolutising-identitive-constitutedness’ social-vestedness/normativity-<discretely-implied-functionalism>). The relative veracity of supererogatory–progressivity is strongly seen with the state-driven Asian and European supererogatory–progressivity economies (with the Germans, Japanese and Chinese out-competing the U.S. with respect to trade balance and so without all the ‘grandiose capitalistic economic theorising’ but on the more veridical realism of policy-driven supererogatory–progressivity) and as even in the U.S.
there is atleast a critical level of strategic supererogatory–progressivity with local states
definitely adopting incentives-driven approaches of supererogatory–progressivity; all this
speaking from an totalising-entailing perspective analysis of the purist capitalistic model as
poorly self-sustaining of its socioeconomic framework (especially its relative irresponsibility
with regards to foundational externalities like education, infrastructure, well thought-out
policies, collective social advancement, etc.). The bigger question that then arises has to do
with the possibility for optimal human supererogatory–progressivity ‘beyond just the statism
and geostrategy/states-competition muddled framework’ that is de-
mentated/structured/paradigmed to induce skewed ‘shallow-supererogation’ of
supererogatory–progressivity’ as to capitalistic ‘catchmenting-by-rejection vague/imaginary
lures of social-stake-contention-or-confliction’. Taking a step aback, in many ways the reality
of the very fundamental notion of the capitalistic model speaking of perfect markets do not
exist, and rather ‘markets themselves develop as advantageously created situations after the
facts’ as to the requisite human creative supererogatory–progressivity for a market to even
arise; and in this respect the supposed fittest notion of capitalistic competition as to
punctual/immediate fitness tends to underperform the more advantageous supererogative
contemplative deliberation of markets for critically efficient/optimising resource
allocation/utilisation/development (as to the fact that de-
mentatively/structurally/paradigmatically the relatively deliberative conceptualisation of
markets associated with say German, Japanese, Chinese, South Korean public-policy
supererogatory–progressivity economic models participate in their competitive edge over
‘vague/abstract punctual/immediate fitness notion of capitalistic competition’ that speaks to an
overall deliberative optimalising potential of human supererogatory–progressivity beyond any
such capitalistic limitative-artifice-of-human-imaginary/metaphysical-conceptualisation as to
‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’
aestheticised-postconverging/dialectical-thinking<qualia-schema> wrongly implying it is actually as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, as to its ontological-performance<including-virtue-as-ontology>; and so as the very manifest condition of human<amplituding/formative–epistemicity>totalising-thrownness-in-existence'-imbued-projective-arbitrariness/waywardness{(as-to-the-human-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative–epistemicity>totalising–conceptualisation’).

prior conception of ontologisation and value-construction’ de-
mentatively/structurally/paradigmatically explain the possibility for the succession of registry-
worldviews/dimensions as to prospectively induced living-development—as-to-personality-
development and institutional-development—as-to-social-function-development social-stake-
contention-or-confliction), - presencing—absolutising-identitive-constitutedness'
existentialising—enframing/imprintedness-(as-to-^ historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) (beyond ‘subontologisation/subpotentiation of
ontology as to dominance/vested-interest—drivenness—\(<\text{as-to-}^\text{eliciting-by-or-exploiting-of-}
descalarising-sycophantic-sophistic-interests,\text{as-inducing-prospective-threshold-of-}
institutional-and-social-desublimation}>\)), de-mentatively/structurally/paradigmatically speaks
to underpinning–suprasocial-construct inherent susceptibility to
subontologisation/subpotentiation associated with the descalarisation of ‘meaningfulness-and-
teleology’ as reflected with \(<\text{amplituding/formative}>\text{wooden-language-(imbued—temporal—}
mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –}
narratives—of-the-^ reference-of-thought—\text{categorical-imperatives/axioms/registry-teleology}^\text{⟩},
and thus ‘prospective ‘reference-of-thought re-ontologisation as to rescalarisation’ in many
ways occurs in ontological-normalcy/postconvergence rather as a ‘re-origininary—as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking^\text{⁻} projective-insights’ ‘epistemic-projection-in-conflatedness^\text{⁻} of-
notional–deprocrypticism-prospective-sublimation}^\text{⁻} \text{intemporal-disposition’ mental-reflex of}
rescalarisation as to its criticality for the underpinning–suprasocial-construct prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastucture-of–‘meaningfulness-and-teleology’ with the reality of all such induced re-
ontologisation whether with say the Socratic philosophers and budding-positivists
rescalarisation of ‘meaningfulness-and-teleology’ effectively implying a psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring exercise in transversality-of- affirmitive-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ with the prior registry-worldview/dimension in relative-ontological-incompleteness descalarisation in inducing the requisite positive-opportunism 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 universalising-idealisation and positivism/rational-empiricism respectively (explaining their persecution at that instigative stage) but only took hold respectively as to the positive-opportunism respectively of a universalising-idealisation backdrop and positivism/rational-empiricism backdrop for the subsequent induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction implications these ushered at which point the need to draw from their respective meaningfulness-and-teleology infrastructure for prospectively induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction then elicited their appreciation. This reflect the fact that the rescalarising re-ontologisation respectively as of base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought over the respective subontologisation/subpotentiation of recurrent-utter-uninstitutionalisation, ununiversalisation,
mentally-aestheticised-postconverging/dialectical-thinking \text{–qualia-schema}\textgreater\textless effectively reflected as of notional-deprocrypticism such that such an underpinning-suprasocial-construct conception as of positive-opportunism\textsuperscript{3} will rather be in a complexification of positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought that can’t truly contemplate of prospective deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought which is a notion beyond just the possibility for secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducbility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for originariness-parrhesia,–as–spontaneity-of-aestheticisation


in many ways the core incipient/nascent/instigative genuine social intellectual–function/posture as keeping opened/alive the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ is about an intemporal-disposition that is consummated as to its
ontological-normalcy/postconvergence’. Ultimately, ‘human-subpotency non-scalarity/beholding-<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ speaks
to a mental-disposition that reflexively assumes ‘incrementalism-in-relative-ontological-
incompleteness’—enframed-conceptualisation as to the priority of ‘meaningfulness-and-
teleology’ and value-construction as of induced living-development—as-to-personality-
development and institutional-development—as-to-social-function-development social-stake-
contention-or-confliction enamoured to the prior ontologically-deficient/relative-ontological-
incompleteness’ Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology with a poorer
capacity for the dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension for the more profound implications of prospective
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology as to ‘scalarity/immanency
of existence’s ontological-normalcy/postconvergence’ projected maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (given
that originariness/origination—so-construed-as-to-ontological-normalcy/postconvergence-
perspective-scalarising-construal-of-existence> as to human limited-mentation-capacity-
deepening implications is as of the apriorising conflatedness of ontological-
normalcy/postconvergence implied maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation and not apriorising constitutedness implied
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) and in
many ways de-mentatively/structurally/paradigmatically explains the engrained manifestation
for the successive registry-worldviews/dimensions elapsing into ‘presencing—absolutising-
identitive-constitutedness existentialising—enframing/imprintedness—(as-to- historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation 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,’ — presencing—
absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as-to—
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) skewed
<amplituding/formative—epistemicity> totalising/circumscribing/delineating conception of
value-construction as to social-vestedness/normativity—<discretely-implied-functionalism>, —
presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness—(as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) construed as the
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework with regards to social-stake-contention-or-confliction,
— presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness—(as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) <amplituding/formative—epistemicity> totalising—self—
referencing-syncretising/circularity/interiorising/akrasiatic-drag closed framework of
sanctified probity and probationary exercise,— presencing—absolutising-identitive—
constitutedness existentialising—enframing/imprintedness—(as-to— historicity-tracing—in—
presencing—hyperrealisation/hyperreal-transposition) underlying social
disenfranchising/desublimating influence-networking—<subverting-supposedly—universal—
possibilities-and-opportunities> falsely construed as prospectively sublimating,— presencing—
absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as-to—
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) flawed
exemplifying/epitomising/palliation as supposedly sublimation in substitution of relevant
<discretely-implied-functionalism> undermining the full potential for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology and value-construction, - presencing—absolutising-identitive-constitutedness\textsuperscript{13} existentialising—enframing/imprintedness-{as-to-} historicity-tracing—{in-presencing—hyperrealisation/hyperreal-transposition} de-mentative/structural/paradigmatic demobilisation of human sovereign and full prospective sublimation capacity, - presencing—absolutising-identitive-constitutedness\textsuperscript{13} 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\akrasiat-drag/denatured/preconverging-or-dementing\{narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology\} eliciting of \amplituding/formative\wooden-language\{imbued—averaging-of-thought\as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\as-of—'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications\} as to preempting prospectively subverting sublimation, - presencing—absolutising-identitive-constitutedness\textsuperscript{13} existentialising—enframing/imprintedness-{as-to-} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} de-mentatively/structurally/paradigmatically construing as calamitous the possibility for prospective re-ontologisation from its subontologisation; with ‘human superseding of so-articulated presencing—absolutising-identitive-constitutedness\textsuperscript{13} existentialising—enframing/imprintedness-{as-to-} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}’ keeping opened/alive the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. Critically, scalarisation analysis operantly implies projecting the implied ‘scaling/scalar of reference’ as from ontological-
normalcy/postconvergence epistemic-projection perspective implications of analysis as to the prospective possibilities 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 ’. In this regards, it can very much be appreciated that human scalarisation potential (existentially manifestable as of successive rescalarisation as re-ontologisation as to human limited-mentation-capacity-deepening 2 implications) reflects all the sublimation-over-desublimation possibility for the full possibility of human ontological-performance -<including-virtue-as-ontology> as can be so-construed as from notional–deprocrypticism prospectively implied originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>.

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-conflatedness12 sublimation or epistemic
constitutedness’/pseudoconflation desublimation/gimmickiness’ for eliciting
sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-
normalcy/postconvergence epistemic projection-perspective’. In this respect, scalarisation
analysis is a projection beyond just a conceptually implied originariness/origination—<so-
construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-
existence> but is comprehensively and notionally/epistemically reflective of underlying de-
mentative/structural/paradigmatic rescalarisation and descalarisation of human ontological-
performance—<including-virtue-as-ontology> as to human limited-mentation-capacity
implications. This incipient descalarisation reflex is critically manifested by the fact that the
human is de-mentatively/structurally/paradigmatically as of its <amplituding/formative–
epistemicity>totalising—thrownness-in-existence (as so-attendant of overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation> abstractly) imbued with human
‘formativeness—<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism>--of—meaningfulness-and-teleology and so as to human
inherently embodied—vitality/survival/subsistence in existential becoming with regards to
human living-development—as-to-personality-development, institutional-development—as-to-
enframing/imprintedness-{as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-performance—\langle\text{-}\textless\text{-}\textit{including-virtue-as-ontology}＞\text{descalarisation reflex}\text{). This inherent ‘human limited-mentation-capacity implied phenomenal/manifest concreteness/concretism/existentialising—enframing/imprintedness—\langle\text{-}\textless\text{-}\textit{including-virtue-as-ontology}＞\text{descalarisation reflex’ is however concomitant with the corresponding potential capacity for rescalarisation as to human formativeness—\langle\text{-}\textless\text{-}\textit{as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}\text{-}\textless\text{-}\textit{meaningfulness-and-teleology}＞\text{of—\langle\text{-}\textless\text{-}\textit{maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. Such a scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying–scalarisation—\langle\text{-}\textless\text{-}\textit{existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation}＞\text{construal of human formativeness—\langle\text{-}\textless\text{-}\textit{as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}—of—\langle\text{-}\textless\text{-}\textit{meaningfulness-and-teleology}＞\text{so-implied as of originariness-parrhesia,—as–spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—\text{-}\textless\text{-}\textit{for–conceptualisation) underlies the very possibility for human limited-mentation-capacity-deepening}＞\text{reflecting holographically—\langle\text{-}\textless\text{-}\textit{conjugatively-and-transfusively}＞\text{the ontological-contiguity—of-the-human-institutionalisation-process}＞\text{. The overall point here is that the human as ever always caught up in ‘human limited-mentation-capacity implied phenomenal/manifest concreteness/concretism/existentialising—enframing/imprintedness—\langle\text{-}\textless\text{-}\textit{as-}}
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-{implicitepon

preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology\(^9\) construed scalarisation-as-to-rescalarisation-as-re-
ontologisation/supererogatory\(^{10}\) involuting-or-guilding-or-amplifying–scalarisation-<as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\)> with respect
to human limited-mentation-capacity-deepening ’ which perspective of ontological
conceptualisation is not beholdening to any "presencing—absolutising-identitive-
constitutedness\(^1\) existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition) but is rather reflective of "nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection’. That is, the reality
of the full potential for human-subpotency ontological-performance\(^7\)-<including-virtue-as-
ontology> (as enabling the superseding of any "presencing—absolutising-identitive-
constitutedness\(^1\) existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition)) rather lies with human underlying
supposedly coherent ontological-commitment (so-associated with ‘originariness/origination-
<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-
of-existence> implied scalarisation-as-to-rescalarisation-as-re-
ontologisation/supererogatory\(^{10}\) involuting-or-guilding-or-amplifying–scalarisation-<as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ >’ as reflecting
human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-
imbued-mediativity-and-deferentialism>-of— meaningfulness-and-teleology\(^9\) full potential for
human-subpotency ontological-performance\(^7\)-<including-virtue-as-ontology> so-underscored
as of originariness-parrhesia,—as–spontaneity-of-aestheticisation
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness) and so, as to: human-
subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency–sublimating–
nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–

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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”), as 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—sublimating-selectivity-of-ontological-good- 
faith/authenticity—over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity’, 
as the driver of the human-subpotency potentiating existential becoming manifestation of 
sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and- 
teleology—in-cumulation/recomposuring all along in reflecting holographically- 
<conjugatively-and-transfusively> the ontological-contiguity”—of-the-human- 
institutionalisation-process”; as it dynamically induces (as of ‘varying magnitudes/scales—as- 
to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,- 
institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology 
of prospective human-subpotency~aporia/undecidability/dilemma/ought- 
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—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 ³reference-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-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>. It is the
profound ontological-veracity of such implied human intersolipsism of "meaningfulness-and-
teleology" (as of formativeness—<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of—
meaningfulness-and-teleology full potential for human-subpotency ontological-
performance—<including-virtue-as-ontology>) and so over intersubjectivity—of—
meaningfulness-and-teleology as to "presencing—absolutising-identitive-constitutedness—
estentialising—enframing/imprintedness—<as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition), that reflects the intemporal-disposition possibility for
the ‘abstract individual’ to venture at eliciting the transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity possibilities of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation beyond and superseding
human temporality/shortness <amplituding/formative>wooden-language—(imbued—
averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-
teleology—as-of—‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-
implications>) enabling prospective human living-development—as-to-personality-development,
institutional-development—as-to-social-function-development and Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as so-defining the-social or human-social-
potency. This fundamental undermining of intersubjectivity—of— meaningfulness-and-
teleology as to its ontological-performance—<including-virtue-as-ontology> conception lies
in the fact that as of its implied "presencing—absolutising-identitive-constitutedness—
estentialising—enframing/imprintedness—<as-to- historicity-tracing—in-presencing—
presencing—absolutising-identitive-constitutedness
enframing/imprintedness-(as-to- historicity-tracing—in-presencing— hyperrealisation/hyperreal-transposition) that fails to grasp ‘relative-ontological-incompleteness’/relative-ontological-completeness
incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human
meaningfulness-and-teleology\textsuperscript{99} 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\textsuperscript{102} of ontological-performance\textsuperscript{1} <-including-virtue-as-ontology>, - human formative convoluted developmental echeloning in any registry-worldview/dimension as of socially translatable ontological-good-faith/authenticity\textsuperscript{66} -de-mentating/structuring/paradigming-<seeding/incipient–profound \textsuperscript{7} -supererogation\textsuperscript{7},-as-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> and ontological-bad-faith/inauthenticity ~de-mentating/structuring/paradigming-<seeding/incipient–shallow\textsuperscript{7} -supererogation\textsuperscript{7},-as-mentally-aestheticised–preconverging/dementing –qualia-schema> reflecting respectively the structure of human intemporal and temporal ontological-performance\textsuperscript{71} <-including-virtue-as-ontology>, - the social-construct uninstitutionalised-threshold\textsuperscript{92} defined as to the given registry-worldview/dimension prospectively 'descalarising–in-de-mentating/structuring/paradigming first-moving/rentier/prerogative induced beholdening-becoming—distortive-originariness/distortive-origination—as-to-\textsuperscript{46} historicity-tracing–inhibited-mental-aestheticising meaningfulness-and-teleology\textsuperscript{99} ontological-performance <-including-virtue-as-ontology> (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\textsuperscript{99} )’ so-underlined by the ‘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-
sublimity/sublimation/supererogatory—de-mentativity inducing potential as to the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity^1^—of-the-human-institutionalisation-process^2^ (at the crossroads of prior ^3^meaningfulness-and-teleology^4^ and prospective metaphoricity^5^) over approaches of relative gimmickiness-of-thought as to our positivism/rational-empiricism ^6^presencing—absolutising-identitive-constitutedness^7^ <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag^8^ 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^9^ 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 ^10^universal responsibility. Paradoxically, viewed from this angle as of the possibility of inducing prospective notional-contiguity/epistemic-contiguity^11^-<profound-supererogation^12^-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

regards to virtue analysts analyses that are naively articulated on the basis of the ontological-contiguity\(^a\) of our ‘modern take attitude/mental-disposition/care–and–episteme’ as of our <amplituding/formative–epistemicity>–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^2\) prior relative-ontological-incompleteness –of– reference-of-thought leading to palliation as of selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs, an altogether different drawback is decisively apparent as we know that since those troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the de-mentative/structural/paradigmatic consequence arising with such manifestations in ontological-contiguity\(^a\) of our ‘modern take attitude/mental-disposition/care–and–episteme’; divulging that conceptualising virtue in ontological-contiguity\(^a\) is at best only of palliative consequence and not truly aetiologisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity\(^\circ\)-<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\(^c\). This existential reality about ontological-primemovers-totalitative-framework\(^2\) 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\(^d\)-<as-to-perspective-ontological-normalcy/postconvergence-implied-
singularisation thus inducing the aetiologisation/ontological-escalation addressing/resolving our ‘modern take attitude/mental-disposition/care–and–episteme’ vices-and-impediments. As a further elucidation, prospective notional-contiguity/epistemic-contiguity<profound-supererogation>-of-mentally-aestheticised-postconverging/dialectical-thinking—qualia-schema> as of prospective relative-ontological-completeness of reference-of-thought actually points out that the uninstitutionalised-threshold is rather a point of de-mentation-(supererogatory—ontological–de-mentation—or-dialectical–de-mentation—stranding-or-attributive-dialectics) which is what justifies the pre-eminence of the prospective institutionalisation attitude/mental-disposition/care–and–episteme over the uninstitutionalised-threshold attitude/mental-disposition/care–and–episteme. We can effectively grasp why Heidegger’s implicated insight as of notional-discontiguity/epistemic-discontiguity<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—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^\d\) is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes is more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as of dimensionality-of-sublimating—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness\(^\d\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^\d\)) which philosophically precedes his secondary thinking-proposition as reasoning-from-results/afterthought; such that budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument becomes intelligible, thus revealing that Heidegger notional-discontiguity/epistemic-discontiguity\(^\d\)-<shallow-supererogation\(^\d\)-of-mentally-aestheticised—preconverging/dementing\(^\d\)—qualia-schema> why intending to be of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is actually of an <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag aposteriorising/logicising/deriving/intelligising/measuring with prior positivism
aestheticised-postconverging/dialectical-thinking


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 /transvaluable-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as 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 metaphoricy 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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme, we may be forgiven to confuse-and-dismiss their schema as-to-de-mentative/structural/paradigmatic—disminers—implications as of prospective reasoning-through/messianic-reasoning as incoherent from a shallow-and-immediate uninsightful analytical perspective on the basis of the respectively prior reasoning-from-results/afterthought of non-positivism/medievalism and positivism/rational-empiricism manifestation of procripticism—or—disjointedness-as-of—reference-of-thought (since as of the latter relative-ontological-incompleteness perspective ‘all the reasoning in the world’ is only respectively as of non-positivism/medievalism apriorising/axiomatising/referencing—psychologism or positivism—prorcripticism apriorising/axiomatising/referencing—psychologism); thus failing to perceive that the projective-insights for 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—suppererogatory—epistemic-confalatedness to supersede human temporality/shortness
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩), as of

deneuterising ‘exteriorisation attitude/mental-disposition/care–and–episteme’ of


meaningfulness-and-teleology as of human limited-mentation-capacity-deepening

dentativity; as we can effectively appreciate that the very mathesis universalis schema/disseminative metaphoricity engendering our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional-discontiguity/epistemic-discontiguity –<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> analysis, implied as of prospective relative-ontological-completeness –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 –of–reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews/domains of existence, with its grandest axiomatic-construct as an epistemic-totalising /circumscribing/delineating construct being the –reference-of-thought. We can grasp that it is not existence and purviews/domains of existence which will adjust to human-subpotency for ontologically-veridical –meaningfulness-and-teleology but rather human-subpotency adjusting as to existence-potency–sublimating–nascence–disclosed–from–prospective-epistemic-digression–as–of–<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in–supererogatory–epistemic-confatedness ; with such adjusting being construed as of prospective relative-ontological-completeness². 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–of–reference-of-thought/relative-ontological-completeness–of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification, implied as of –dementation–(<supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding–or-attributive-dialectics) with regards to the –reference-of-thought transcendence-and-sublimity/sublimation/–supererogatory–de-mentativity. In lieu the poor intuition is to imply that
we are already well grounded and that prospective meaningfulness-and-teleology is an incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation to our already established psychoanalytic disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation in resetting-our-psychoanalytic-disposition/prospective-grounding as of amplituding/formative—epistemicity totalising—renewing-realisation/re-perception/re-thought in conflatedness, such that this leads to constitutedness when so poorly psychoanalytically grounded on the naïve and ontologically-flawed basis that it is existence and purviews/domains of existence that adjust to our human-subpotency. Thus however counterintuitive, this overall conception structures the fact that it is as of de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics that our human amplituding/formative—epistemicity—totalising/circumscribing/delineating reference-of-thought is transcended for prospective relative-ontological-completeness—of—reference-of-thought implied as of notional-discontiguity/epistemic-discontiguity —shallow—supererogation —of—mentally—aestheticised—preconverging/dementing —qualia-schema}. In this regard, ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity —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 ’ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology is essentially one of shifting attitude/mental-disposition/care—and—episteme by the successive institutionalisations reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, even though beyond-the-consciousness-awareness-teleology despite human induced bias leads to a wholly immersed-and-engrossed focussing only at its given present institutionalisation’s reference-of-thought ‘present attitude/mental-disposition/care–and–episteme’ as if other retrospective-and-prospective institutionalisations’ reference-of-thought do not have their own attitude/mental-disposition/care–and–episteme as of their underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought. This phenomenological insight in recognising that there is an underlying metaphoricity-induced relative-emancipatory migration from the mindset of the early hunter-gathers as of recurrent-utter-uninstitutionalisation towards modern man as of positivism–procrypticism to the prospective postmodern man as of deprocrypticism, calls for a full appreciation of this most profound phenomenological transcendental process of corresponding ‘human attitude/mental-disposition/care–and–episteme migration’ inducing successive apriorisings/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments of human meaningfulness-and-teleology 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 ‘ad hoc–and–scantily’ identify other retrospective and prospective registry-worldviews/dimensions reference-of-thought 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-

with the latter construed as postconverging-or-dialectical-thinking–apriorising-psychologism and the former construed as preconverging-or-dementing–apriorising-psychologism. Thus a registry-worldview/dimension institutionalisation ‘reference-of-thought always operates as if it is the absolute framework of meaningfulness-and-teleology’, that is, by its ‘interiorisation attitude/mental-disposition/care–and–episteme’, notwithstanding the ontological-veridicality of its prior relative-ontological-incompleteness–of reference-of-thought at its uninstitutionalised-threshold, as reflected by the prospective registry-worldview/dimension institutionalisation ‘reference-of-thought in an ‘exteriorisation attitude/mental-disposition/care–and–episteme’ towards it. Consider in this regard the ontologically-veridical reflected immersed-and-engrossed attitude/mental-disposition/care–and–episteme with respect to the ‘ill-health <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ wherein the ‘to be or existing as wholly immersed-and-engrossed’ recurrent-utter-uninstitutionalisation existential-contextualising-contiguity–lowest-level-reification perceptivity-as-of-bad-omen attitude/mental-disposition/care–and–episteme could involve a conversational stance of the sort, ‘I have been stricken by a spirit’, in an effusive-conversational-as-of-existential articulating of what can be done to allay such a spirit; or with respect to our positivism–procrypticism, in an effusive-conversational-as-of-existential articulating of a clinical analysis mainly as a patient ill-health state; or with respect to prospective postmodernism, in an effusive-conversational-as-of-existential articulating of associated socio-economic and socio-

When so-construed prospectively, ‘postmodern exteriorisation attitude/mental-disposition/care–and–episteme’ is all about such a deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as implied by its human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation ‘originary postmodern-thought-process and other postmodern creative-processes avant-gardism’ that are not in a reasoning-from-results/afterthought ontological entanglement with our ‘modern take attitude/mental-disposition/care–and–episteme’. Consider in this regard the reasoning-through/messianic-reasoning prospective de-mentative/structural/paradigmatic disseminative implications as of Derridean différance/internal-dialectics/difference-deferral, Foucauldian genealogy-knowledge-and-power-discourse and Deleuzian immanence experimentation that can all be construed (and as equally implied by this author’s ontological-normalcy/postconvergence referentialism conception of historiality/ontological-eventfulness /ontological-aesthetic-tracing-
as of prospective transcendence-and-sublimity/sublimation/supernegativity/supererogatory-de-mentativity
singularisation\textsuperscript{7}/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\textsuperscript{7}/epistemic-immanence/veridical-epistemic-determinism, construed as of its perpetuating/disseminating of the preemption of disjointedness. In this regard, singularisation\textsuperscript{7}/epistemic-immanence/veridical-epistemic-determinism retrospectively and prospectively reflects the notional-conflatedness\textsuperscript{12}/conflatedness implied as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality but with the latter as a ‘seeding promise of human-subpotency ontological-performance \textsuperscript{-<include-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascent-as-of-its-coherence/contiguity’ ever always coming short due to human temporal ontological-performance\textsuperscript{7}-\textsuperscript{-<include-virtue-as-ontology> denaturing\textsuperscript{5} as of temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{9}} pedantic/formulaic alignment to ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{9}’ for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness, so-construed at the uninstitutionalised-threshold\textsuperscript{2} as constitutedness\textsuperscript{13}, thus requiring prospective intemporal/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} institutionalisation renewing of \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{9} that overcome the distortional implications of such pedantic/formulaic denaturing\textsuperscript{5}; by way of
<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-‘devolving’ in reflecting of ‘human-subpotency ontological-performance’ <-<including-virtue-as-ontology> correspondence with the full-potency of existence in its coherence/contiguity’ as of implied ‘human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’, is effectively as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism to singularisation/epistemic-immanence/veridical-epistemic-determinism. That is singularisation/epistemic-immanence/veridical-epistemic-determinism points out that there is no inherent meaning of existence about existence as existence is tautologically what it is as existence, rather the notion of meaning arises as of the notion of human-subpotency strife to ‘grasp what is existence’, and that latter notion is all about human-subpotency ‘axiomatic-constructs as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–‘devolving’ ‘human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’. In other words, meaning is always a human project to construe existence as of human limited-mentation-capacity-deepening of ‘axiomatic-constructs as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–‘devolving’, singularisation/epistemic-immanence/veridical-epistemic-determinism, and as reflected by this author’s notion of ontological-normalcy/postconvergence referentialism conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>, points out that dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as of human-subpotency ontological-performance <-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is ontologically-flawed, and that prospective relative-ontological-completeness reflects that singularisation/epistemic-
immanence/veridical-epistemic-determinism as of human-subpotency ontological-performance<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is what is rather ontologically-veridical. It is this prospective singularisation/epistemic-immanence/veridical-epistemic-determinism that reflects the effective possibility of a ‘seeding promise of human-subpotency ontological-performance<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascent(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\superscript{13} knowledge-reification\superscript{38} that determines science practice, and so in existential conflatedness\superscript{12}. Further, it had long dawned on this author that scam studies meant to undermine the validity of underlying constructivist and relativist insights about existential reality as implied by postmodern-thought including with respect to such implications in the natural sciences are rather ’supposedly invalidating’ wholly with respect to the authors of such scam studies coming out with the arguments of their ‘intendedness of invalidation’; with the legitimate contention that such ploys are thus surreptitious manoeuvres for preempting a given orientation of thought ‘not because of the inherent invalidity of such orientations as of inherent theoretical knowledge arguments in undermining such orientations’ but rather as a ploy of ‘inducing popularised scientific ideology’ to surreptitiously stifle such orientations without truly engaging in undermining its theorisation. Bogusness or non-bogusness is not a relevant scientific criteria, though granted it can be a relevant criteria for ‘surreptitious media-driven invalidation’, as science-in-practice is about ultimate cause-and-effect relationships, and in practical terms many scientific studies are rather elaborated as of ‘deferred cause-and-effect constraint’ as a reifying gesture for ultimate cause-and-effect determination. The fact that similar scam studies for the ‘intendedness of invalidation’ cannot be construed as scientifically valid with respect to any given orientation of study renders such manoeuvres intellectually void, and whatever their underlying ‘covert goals’ and however genuine their authors are of intent. It is very much important in this regard that intellectuals, whether in the natural sciences or in the social and humanities, not be cowered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged intellectual ways and approaches for intellectual argumentation’, and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.) All these highlight an underlying
epistemic-determinism’, and so because the future is as of prospective relative-ontological-
completeness-of-reference-of-thought and takes precedence for its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of increasing
axiomatic teleological wholeness/nested-congruence or prospective relative-ontological-
completeness-of-reference-of-thought. For instance, with regards to ‘the very same ill-health
<amplituding/formative-epistemicity>totalising-devolved-purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality/ontological-veridical’, with the successive reference-
of-thought de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics) at their uninstitutionalised-threshold inducing
successive displacement of human-subpotency reference-of-thought–categorical-imperatives/axioms/registry-teleology , for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, it
is rather singularisation /epistemic-immanence/veridical-epistemic-determinism ontologically-
veridical reference-of-thought-level 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’ that effectively reflects the historiality/ontological-eventfulness/
ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> (and so over identitive-
constitutedness-as-‘epistemic-totality’-dereification -in-dissingularisation-as-flawed-
epistemic-determinism as-cloistered-within-the-same-reference-of-thought that will simply
imply the obliviousness of one reference-of-thought from the other since ‘identity of
meaningfulness-and-teleology is wrongly fixed-and-set as of each registry-
worldview’s/dimension’s reference-of-thought cloistered-consciousness). As it is prospective
subpotency ontological-performance^1^-<including-virtue-as-ontology> correspondence with the full-potency-of-existence’s~sublimating~nascence-as-of-its-coherence/contiguity or a purview/domain of existence/intrinsic-reality/ontological-veridicality, and so not only with regards to the ^2 reference-of-thought as the grandest axiomatic-construct. This fundamentally points out that at uninstitutionalised-threshold^102, human cognition which is rather in ‘excogitative-blanking of prospective institutionalisation existential-contextualising-contiguity’-in-reification’ suffers-and-fails to relay the ‘seeding promise of human-subpotency ontological-performance^71^-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating~nascence-as-of-its-coherence/contiguity’ for prospective institutionalisation as of difference-conflatedness^12-as-to-totalitative-reification^17-in-singularisation^1-as-veridical-epistemic-determinism^1 protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity—of-the-human-institutionalisation-process^15-so-construed-as-singularisation^7/epistemic-immanence/veridical-epistemic-determinism’; since this potential for such singularisation^27/epistemic-immanence/veridical-epistemic-determinism is denaturing^32 as of identitive-constitutedness-as-‘epistemic-totality’-dereification^36-in-dissingularisation-as-flawed-epistemic-determinism^48-as-cloistered-within-the-same^59 reference-of-thought at its uninstitutionalised-threshold^82. We can appreciate that with regards to ‘the very same ill-health <amplituding/formative–epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ highlighted above, the various successively human-subpotency ontological-performance^-<including-virtue-as-ontology> of prior perceptivities as successive uninstitutionalised-threshold^52 are rather in ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity ’-in-reification’ (by their identitive-constitutedness^11-as-‘epistemic-totality’-dereification^36-in-dissingularisation-as-flawed-epistemic-determinism^48-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 -in-reification' can equally be elucidated with regards to a devolved axiomatic-construct of the reference-of-thought. For instance, we can grasp that with regards to 'the very same physics amplituding/formative-epistemicity-totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality', the perceptivity of 'traditional classical mechanics axiomatic-construct' had rather been in 'excogitative-blanking of the prospective construal of existential-contextualising-contiguity -in-reification', reflected by the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as the latter’s prospective relative-ontological-completeness reflects the former’s prior relative-ontological-incompleteness as dialectically out-of-phase/preconverging-or-dementing apriorising-psychologism. This insight about human 'excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity -in-reification' at uninstitutionalised-threshold actually highlights that from a prospective perspective of prospective relative-ontological-completeness of reference-of-thought our positivism—procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance including-virtue-as-ontology>, as is the case with all other prior registry-worldviews/dimensions, 'when we seem to perceive-and-think that our social world of meaningfulness-and-teleology is coherent, failing to factor in that it is preconverging-or-dementing apriorising-psychologism at its uninstitutionalised-threshold as reflected as
disjointedness-as-of- reference-of-thought preconverging-or-dementing—apriorising-
psychologism by futural Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of— meaningfulness-and-teleology as of
prospective ‘deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought’; as
this false sense of coherence is actually the effect of our prior relative-ontological-
incompleteness—of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag which we necessarily relate to as if of
ontological-completeness—of—reference-of-thought, and this further explains as reflected from
their prospective relative-ontological-completeness—of—reference-of-thought the
notional—procrypticism/notional—disjointedness of all registry-worldviews/dimensions as of
their prior relative-ontological-incompleteness—of—reference-of-thought denaturing
meaningfulness-and-teleology as of their identitive-constitutedness—as—‘epistemic-
totality’—dereification—in-dissingularisation—as-flawed-epistemic-determinism as-
cloistered—within—the—same—reference-of-thought. Concretely, the latter translates at the
uninstitutionalised-threshold as of human-subpotency temporality/shortness or shortness-of-
register-of—meaningfulness-and-teleology flawed ontological-performance —<including-
virtue—as-ontology>, ‘being construed temporally as determinative by
<amplituding/formative> wooden-language—(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of—the—reference-of-thought—categorical-imperatives/axioms/registry-teleology),
of a given registry-worldview/dimension reference-of-thought supposedly
categorical-imperatives/axioms/registry-teleology, —for—
to be overlooked as of mental-reflex since existentially the bulk of meaningfulness-and-teleology within the given registry-worldview/dimension as of its institutionalisation conforms-to/complies-with its ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology about existential-contextualising-contiguity knowledge-reification’, but with a shadowy uninstitutionalised-threshold always eloping to such institutionalisation conforming/complying as of prior relative-ontological-incompleteness of reference-of-thought, and as lack of universal-transparency -(transparency-of-totalising-entailing, as-to-entailing,<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) as to ‘excogitative-blanking of prospective existential-contextualising-contiguity-in-reification’ elicits human temporal/shortness-of-register-of-meaningfulness-and-teleology uninstitutionalised mental-dispositions. Such ‘excogitative-blanking of prospective existential-contextualising-contiguity-in-reification’ can be construed as to when say the non-positivistic mindset goes about articulating meaningfulness-and-teleology falsely as if superstitious notions ontologically-veridical out of prospective positivism existential-contextualising-contiguity-reification, and likewise with regards to a positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought mindset construal of meaningfulness-and-teleology that utterly overlooks the de-mentative/structural/paradigmatic reference-of-thought denaturing implications of its prospective disjointedness of meaningfulness-and-teleology out of prospective existential-contextualising-contiguity-reification, as such disjointedness-as-of-reference-of-thought can be instigated originally from a postlogism-slantedness mental-disposition and the developing social dynamics with human temporality. We can appreciate in this sense that even within a non-positivistic social-setup as animistic or medieval for instance, despite the fact that it is susceptible to ontologically-flawed superstitious beliefs like notions-and-accusations-of-sorcery, the bulk of human action will be in good intent as of its
institutionalisation framework ‘perceptual perspective/framing/reference/horizon of
meaningfulness-and-teleology\textsuperscript{19} about existential-contextualising-contiguity\textsuperscript{18}’, but then at its
uninstitutionalised-threshold\textsuperscript{02} where its reference-of-thought
mentative/structural/paradigmatic ontological-flawed implications of believing in superstition
set in as of its prior relative-ontological-incompleteness\textsuperscript{17} of reference-of-thought, it always
systemically faces notional-procrypticism/notional-disjointedness as of vices-and-impediments\textsuperscript{19} arising from non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performance\textsuperscript{71}.—associating-structure-ontology as
\textlangle\textlangle amplituding/formative\rangle\rangle wooden-language—(imbued—temporal—mere-
form/virtualities/dereification\textsuperscript{17} /akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—
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\textsuperscript{19} about existential-contextualising-contiguity\textsuperscript{18}’ now in false
certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold\textsuperscript{02} manifestation, we can’t naively operate as of our prior institutionalisation
‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\textsuperscript{19} about
existential-contextualising-contiguity\textsuperscript{18}’, as of the fact of the beyond-the-consciousness-awareness-teleology
—in existential-extrication-as-of-existential-unthought> preconverging-
or-dementing\textsuperscript{19}—apriorising-psychologism human-subpotency existentially constrained temporal ontological-performance
—including-virtue-as-ontology
}'
performance\textsuperscript{1} of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\textsuperscript{2} about existential-contextualising-contiguity\textsuperscript{3}’. But this conception is a reflection of more than just ad-hoc temporal manifestations at uninstitutionalised-threshold\textsuperscript{4} 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\textsuperscript{5} as <amplituding/formative> wooden-language-(imbued—temporal–mere-form/virtualities/dereification\textsuperscript{6}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{7}–narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{8}) of the prior registry-worldview/dimension in usurpation’, which understanding is actually what empowers the possibility for prospective institutionalisations that supersede/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, \textsuperscript{9}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\textsuperscript{10}/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism\textsuperscript{11}> of understanding as of its organic-knowledge to enable the very same species to accede prospective institutionalisations as of human-subpotency adjusting to the full-potency of existence, and not the false certainty/assurance that any human registry-worldview/dimension is fully developed and that
existence/intrinsic-reality/ontological-veridicality will adjust to it, however our myopic/cloistered 60–100 years of living perspective. That is, grounding of meaningfulness-and-teleology is certainly required, but as of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity it is not about grounding as of the present but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective relative-ontological-completeness-of-reference-of-thought; and as highlighted elsewhere it is ontological-completeness-of-reference-of-thought (of human-subpotency as of its limited-mentation-capacity-deepening) that can imply human-subpotency ontological-performance-<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/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—atheisticising-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-
ontological-contiguity\textsuperscript{66}—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{69} speaks of increasing human limited-maintenance-capacity ontological-performance\textsuperscript{67}—(<including-virtue-as-ontology>) as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,--as-to—‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’; thus validating registry-worldviews/dimensions reference-of-thought-level meaningfulness-and-teleology\textsuperscript{99} differentiation as ‘ontologically-veridical difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification –in-singularisation –as-veridical-epistemic-determinism’ as of singularisation\textsuperscript{77}/epistemic-immanence/veridical-epistemic-determinism. It is exactly because any given registry-worldview/dimension as of its given reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} as of temporal-to-intemporal ontological-performance\textsuperscript{1}–(<including-virtue-as-ontology>) failing to appreciate meaningfulness-and-teleology\textsuperscript{99} as of the prospective causality–as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity\textsuperscript{66} of prospective relative-ontological-completeness\textsuperscript{87}–of–reference-of-thought implied by the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67}) that its postlogism -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{12}–as–‘epistemic-totality\textsuperscript{80}’–dereification\textsuperscript{86} meaningfulness-and-teleology\textsuperscript{99}, so because the given registry-worldview/dimension beyond-the-consciousness-awareness-
warranting an ontologically-veridical difference-confoundedness -as-to-totalitative-reification -in-singularisation\textsuperscript{12}-as-veridical-epistemic-determinism\textsuperscript{21} strong existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{-by-reification\textsuperscript{-contemplative-distension\textsuperscript{1}}. Thus the fundamental operant insight for reflecting reified human \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{99} as of ‘disambiguation of veridical/intemporal ontological-performance’ -<including-virtue-as-ontology> from flawed/temporal ontological-performance\textsuperscript{-<including-virtue-as-ontology>}’ as of prospective relative-ontological-completeness over prior relative-ontological-incompleteness is: one that is as of ‘difference-confoundedness\textsuperscript{-as-to-totalitative-reification\textsuperscript{-in-singularisation\textsuperscript{-as-veridical-epistemic-determinism\textsuperscript{21}} underlying ontologically-veridical epistemic-totality of \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{99} in a subsuming wholeness/nested-congruence/contiguity-as-of-prospective-relative-ontological-completeness’ (so-construed as of singularisation /epistemic-immanence/veridical-epistemic-determinism); that reflects ‘human susceptibility as of identitive-constitutedness\textsuperscript{-as-‘epistemic-totality\textsuperscript{-dereification\textsuperscript{-in-dissingularisation\textsuperscript{-as-flawed-epistemic-determinism} to ontologically-flawed parsimony/disparateness/discontiguity-as-of-prior-relative-ontological-incompleteness\textsuperscript{88} in distractiveness from the ontologically-veridical epistemic-totality\textsuperscript{74} of \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{99}’ and the latter so-reflected as of human limited-mentation-capacity temporal dynamic implications of postlogism\textsuperscript{-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance’ -<including-virtue-as-ontology> reflecting the trace/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{99} denaturing\textsuperscript{5} (so-construed as of
dissingularisation'/epistemic-nonimmanence/flawed-epistemic-determinism). In the bigger scheme of things singularisation'/epistemic-immanence/veridical-epistemic-determinism and dissingularisation'/epistemic-nonimmanence/flawed-epistemic-determinism notionally reflect respectively the profoundness and shoddiness associated with human intemporal/longness-of-register-of—meaningfulness-and-teleology\(^{99}\) and temporal/shortness-of-register-of—meaningfulness-and-teleology\(^{99}\) ontological-performance\(^{112}\)-<including-virtue-as-ontology>. singularisation'/epistemic-immanence/veridical-epistemic-determinism fully-reflects-abstractly the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance\(^{11}\)-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascent-as-of-its-coherence/contiguity’, as existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’-<as-to-perspective-ontological-normalcy/postconvergence-implied- ‘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\(^{11}\) 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
attainment of singularisation\textsuperscript{7}/epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism notional–deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ as so-implied’, and so-facilitated with grander\textsuperscript{10} universal-transparency \langle transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness \rangle. Insightfully, we can contemplate that the specific logocentric practices of the successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing-&lt;perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’\rangle in reflecting holographically-&lt;conjugatively-and-transfusively&gt; the ontological-contiguity\textsuperscript{\textsuperscript{7}} —of-the-human-institutionalisation-process\textsuperscript{\textsuperscript{7}} are effectively the successive shortfall-outcomes-of-human-subpotency-ontological-performance &lt;&lt;including-virtue-as-ontology&gt;-correspondence-with-the-full-potency-of-existence’s–sublimating–nascence from intemporal-disposition dimensionality-of-sublimating &lt;&lt;amplituding/formative>&gt;&gt;supererogatory–dementativeness/epistemic-growth-or-conflatedness\textsuperscript{7}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation&gt; ‘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\textsuperscript{7}/epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism notional–deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’
that go on to induce secondnatured institutionalisations as of the successive prospective institutionalisation\textsuperscript{8} reference-of-thought intemporal reifying reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation–as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99} as reasoning-from-results/afterthought, as well as their correspondingly associated uninstitutionalised-threshold\textsuperscript{02} dereifying ‘<amplituding/formative> wooden-language-(imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing’—narratives—of-the-\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}) as of temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{99} denaturing\textsuperscript{5} ontological-performance ‘<including-virtue-as-ontology>; and it is rather the intemporal-disposition dimensionality-of-sublimating—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{17}/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’ strive for potentiative-attainment of singularisation\textsuperscript{17}/epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism notional–deprocripticism emancipated apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ that holds the possibility for ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of existential reality instigated ontological-contiguity\(^6\) of the human institutionalisation-process\(^7\) as of difference-conflatedness\(^1\) as-to-totalitative-reification\(^1\) in-singularisation\(^1\) as-veridical-epistemic-determinism\(^4\) causality\(^4\) as-to-projective-totalitative-implications, for explication of ontological-contiguity\(^6\) to arise and be perpetuated in the very first place as it invigorates-and-reinvigorates the ontological-contiguity\(^6\) of the human institutionalisation-process\(^7\) for potentiative-attainment of singularisation\(^1\) /epistemic-immanence/veridical-epistemic-determinism. The transcendence-and-sublimity/sublimation/supererogatory\(^6\) de-mentativity as successive ‘ecstatic releasement of existence to human-subpotency’ induced as from intemporal-disposition dimensionality-of-sublimating\(^6\) supererogatory\(^6\) /supererogatory\(^6\) 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’ strive for potentiative-attainment of singularisation\(^1\) /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—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^6\)—<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 preempting—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\" differ\'ance/internal-dialectics/difference-deferral for
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in ‘phenomenological
ecstatic releasement’. Thus our logocentric sense of certainty as marked by our ‘pervasively
enframed logocentric constructs of \‘meaningfulness-and-teleology\’’, as with all the prior
logocentrisms of prior successive registry-worldviews/dimensions, as of their relatively
ontologically-flawed dissingularisation /epistemic-nonimmanence/flawed-epistemic-
determinism is misplaced manifestation of ignorance, and thus in our case in need for our
prospective intellectual-and-moral maturing as of prospective \de-mentation-
that all uninstitutionalised-threshold \((102)\) are rather a framework of ‘recurring dimensionality-of-sublimating —\(<\text{amplituding/formative}>\text{supererogatory}—\text{de-mentativeness/epistemic-growth-or-conflatedness} \)/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirt-drivenness–equalisation}>\text{temporal-to-intemporal}’ requiring prospective institutionalisation prospective relative-ontological-completeness —of— reference-of-thought, and so without any intemporal secondnatured institutionalisation induced universal-transparency \((104)\) (transparency-of-totalising-entailing, as-to-entailing—\(<\text{amplituding/formative–epistemicity}>\text{totalising—in-relative-ontological-completeness}>)\), deferential-formalisation-transference and habituation as of positive-opportunism; and thus fully reflecting the ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. It is this ‘recurring dimensionality-of-sublimating —\(<\text{amplituding/formative}>\text{supererogatory}—\text{de-mentativeness/epistemic-growth-or-conflatedness} \)/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}>\text{temporal-to-intemporal}’ reality at all the successive uninstitutionalised-threshold \((102)\) 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 —\(<\text{amplituding/formative}>\text{supererogatory}—\text{de-mentativeness/epistemic-growth-or-conflatedness} \)/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirt-drivenness–equalisation}>\text{temporal-to-intemporal}’
relative-ontological-completeness\textsuperscript{87} of reference-of-thought. ‘Partialisation of meaninglessness-and-teleology\textsuperscript{98} as such simply involves representing the dementative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short in construing existential-contextualising-contiguity\textsuperscript{87} knowledge-reification\textsuperscript{84} as of prospective institutionalisation prospective relative-ontological-completeness\textsuperscript{87} of reference-of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance\textsuperscript{71} <including-virtue-as-ontology> correspondence with the full-potency of existence, and so due to denaturing\textsuperscript{15} at the uninstitutionalised-threshold\textsuperscript{15} of prospective institutionalisation existential-contextualising-contiguity\textsuperscript{87} knowledge-reification\textsuperscript{84} by ‘<amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification\textsuperscript{86}/akrasiac-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the—reference-of-thought–categorical-imperatives/axioms/registry-teleology } of the prior/transcended/superseded registry-worldview/dimension’ in usurpation as of the dynamism of temporal mental-dispositions as of postlogism\textsuperscript{77}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought–devolving ontological-performance\textsuperscript{77}<including-virtue-as-ontology>, thus implying that the aposteriorising/logicising/deriving/intelligising/measuring meaninglessness-and-teleology\textsuperscript{99} is preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism. Such dementative/structural/paradigmatic/systemic prior incongruence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance\textsuperscript{77}<including-virtue-as-ontology> at destructuring-threshold-{uninstitutionalised-threshold \textsuperscript{17}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{17}–
construed as preconverging-or-dementing—apriorising-psychologism; and prospectively positivism–procrypticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’

denaturing of the prior registry-worldviews/dimensions institutionalisations
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought—categorical-imperatives/axioms/registry-teleology’,-for-
aposteriorising/logicising/deriving/intelligising/measuring—‘meaningfulness-and-teleology’
meant to uphold existential-contextualising-contiguity knowledge-reification as of
‘meaningfulness-and-teleology’. This insight further highlights the pertinence of the registry-
worldview/dimension reference-of-thought as of secondnatured institutionalisation as rather
decisive with regards to human-subpotency ontological-performance—<including-virtue-as-
ontology> correspondence with the full-potency of existence. It equally points out that
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity—of-the-human-institutionalisation-process as of difference-
conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-
determinism—<amplituding/formative—epistemicity> causality—as-to-projective-totalitative-
implications—for-explicating-ontological-contiguity’ is ever always an exercise for the ‘re-
original—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-
postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-
conflatedness—of-notional—deprocrypticism-prospective-sublimation) human recurring
intemporal-disposition dimensionality-of-sublimating—<amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation’ to dominate/supersede/overcome ‘human recurring temporal
dynamics of postlogism—slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’,
so-disambiguated as of ‘reference-of-thought’ devolving ontological-performance<sup>1</sup>-<including-virtue-as-ontology>; in order to bring about the transcendence-and-sublimity/sublimation/supereorogatory–de-mentativity enabling of the ‘superior party’ that is existence/intrinsic/ontological-veridicality as of ontological-primemovers-totalitative-framework induced positive-opportunism<sup>7</sup> for ontologically-veridical meaningfulness-and-teleology<sup>9</sup>. It is further critical to understand that while universal-transparency<sup>10</sup>- (transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness<sup>8</sup>) with associated nested-congruence and harmony is brought about as of prior institutional secondnaturing, this should not be naively expected at uninstitutionalised-threshold<sup>10</sup> as we very much know that all uninstitutionalised-threshold<sup>10</sup> are conflicted as of their framework of ‘recurring dimensionality-of-sublimating —<amplituding/formative>supererogatory–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<sup>10</sup>, are necessarily imbued with varied temporal-to-intemporal transversality–of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’<sup>10</sup> narratives as of the ‘lack of intemporal secondnatured institutionalisation induced universal-transparency<sup>10</sup>- (transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness<sup>8</sup>), deferential-formalisation-transference and habituation in positive-opportunism<sup>10</sup>; since any uninstitutionalised-threshold<sup>10</sup> ever always brings about human ‘recurring dimensionality-of-sublimating —<amplitudding/formative>supererogatory–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’ —<amplituding/formative>supererogatory–de-
dentativeness/epistemic-growth-or-conflatedness’/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> temporal
operating rather in denaturing the prior institutionalisation’s
‘apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’/reference-of-
thought–categorical-imperatives/axioms/registry-teleology’/-for-
aposteriorising/logicising/deriving/intelligising/measuring–‘meaningfulness-and-teleology’’ as
<amplituding/formative>wooden-language-{imbued—temporal–mere-
form/virtualities/dereification}/akrasiatic-drift/denatured/preconverging-or-dementing–
narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology’
for aposteriorising/logicising/deriving/intelligising/measuring ‘meaningfulness-and-teleology’.
The implication here is that dimensionality-of-sublimating —
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness’/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> prospective transcendental ‘meaningfulness-and-teleology’ is not
directly intelligible in the narrow framework of temporal-to-intemporal social-stake-contention-
or-confliction at uninstitutionalised-threshold, but rather as a dispensing-with-immediacy-for-
relative-ontological-completeness’/by-reification’/contemplative-distension (as of human
self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-
beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as—to—existence—
potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—as—of—
<amplituding/formative–epistemicity>totalising—renewing-realisation/re-perception/re-
thought—in—supererogatory—epistemic-conflatedness’ to supersede human
temporality/shortness <amplituding/formative>wooden-language-{imbued—averaging-of-

register such implications as of their intemporal/longness-of-register-of—meaningfulness-and-teleology pertinence; as the notion of crossgenerational (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/teleology of a positivistic mindset with the idea of going into a supposed evil forest to collect a plant root as a cure in say an animistic social-setup will probably be construed as ridiculous as of its prior relative-ontological-incompleteness reference-of-thought despite the existential-contextualising-contiguity knowledge-reification ontological-veracity that the possibility of curing ailments in the animistic social-setup lies with the positivistic mindset prospective relative-ontological-completeness reference-of-thought. The fundamental implication here is that transcendental meaningfulness-and-teleology is hardly construed in any presence registry-worldview/dimension reference-of-thought as of its rather prospective relative-ontological-completeness reference-of-thought, and thus elicits the presence prior relative-ontological-incompleteness reference-of-thought amplituding/teleology totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag; with the possibility of transcendence-and-sublimity/sublimation/supersorogatory~de-mentativity arising as of crossgenerational induced metaphoricity. In a further analysis 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 postconverging-or-dialectical-thinking apriorising-psychologism and preconverging-or-dementing apriorising-psychologism ‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-


<including-virtue-as-ontology> in ‘notional-discontiguity/epistemic-discontiguity’–with/falling-short-of prospective institutionalisation existential-contextualising-contiguity

ontological-primemovers-totalitative-framework\textsuperscript{22} articulation of \textsuperscript{5} meaningfulness-and-telology\textsuperscript{1} in skewing for \textsuperscript{10} universal-transparency\textsuperscript{84}-(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{amplituding/formative–epistemicity}totalising~in-relative-ontological-completeness\textsuperscript{22}) and social deferential-formalisation-transference. This fact about ‘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{27} as of difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}-in-singularisation\textsuperscript{92}-as-veridical-epistemic-determinism\textsuperscript{21} \textsuperscript{24} alternating 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\textsuperscript{97} over ontological-bad-faith/inauthenticity\textsuperscript{6} elucidation/reification of existential-contextualising-contiguity\textsuperscript{93} is not the sufficient reason for prospective human registry-worldview’s/dimension’s institutionalisation, but warrants a secondnaturing process of elicited and secondnatured positive-opportunism\textsuperscript{75} as of ontological-primemovers-totalitative-framework\textsuperscript{22} articulation of \textsuperscript{5} meaningfulness-and-telology\textsuperscript{1} by skewing for \textsuperscript{10} universal-transparency\textsuperscript{84}-(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{amplituding/formative–epistemicity}totalising~in-relative-ontological-completeness\textsuperscript{22}) and social deferential-formalisation-transference. The implication here is that the social-construct has ever always been a threshold as of its prior institutionalisation as well as a threshold as of its uninstitutionalised-threshold\textsuperscript{102}; wherein respectively there is positive-opportunism\textsuperscript{75} for prior institutionalisation and no positive-opportunism\textsuperscript{75} for prospective
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—even of-the-human-institutionalisation-process even as it has rather been instigative as of a re-originary-as-unenframed/unbeholding/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 dereification¹⁰ behaviour’ at
its prospective recurrent-utter-uninstitutionalisation uninstitutionalisation; –at base-
institutionalisation–ununiversalisation, there is ‘no constraining prospective reification¹⁰
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 dereification¹⁰ behaviour’ at its prospective ununiversalisation uninstitutionalisation; –
at universalisation–non-positivism/medievalism, there is ‘no constraining prospective
reification¹⁰ institutionalisation for positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’,
thus allowing for universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,—that-is-not-positivising/rational-
empiricism-based dereification¹⁰ behaviour’ at its prospective non-positivism/medievalism
uninstitutionalisation; at our positivism–procrypticism, there is ‘no constraining prospective
reification¹⁰ institutionalisation for 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’, thus allowing for mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism,—that-is-not-of-preempting—
disjointedness-as-of—reference-of-thought,—as-to—¹¹<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 dereification

referentialism notional-deprocrypticism emancipated
qualifying-or-tendentious-or-impulsive’ reference-of-thought—categorical-imperatives/axioms/registry-teleology—
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
underlies relative-ontological-incompleteness as of human living underdevelopment, institutional underdevelopment and Being underdevelopment, as of a lack of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’; as of the fact that ‘meaningfulness-and-teleology’ is always incomplete when conceived simplistically as being all about ‘mechanical-constraints of rules without spirit’, construed as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism. The full implications here is that a notional—deprocrypticism ontologically-uncompromised—referentialism singularisation/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/
qualifying-or-tendentious-or-impulsive implied dissingularisation

corresponding implications of human ‘prospective positivistic transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity ontological-performance’<including-
virtue-as-ontology>’ as aetiologisation/ontological-escalation, and so over non-
positivism/medievalism vices-and-impediments. By that token they are effectively of the
most intellectually-and-morally inclined persons of their society. Contrastively, the temporal
value reference as of non-positivism/medievalism <amplituding/formative> wooden-language-
(imbued—averaging-of-thought—<as-to-leveling/resentiment/closed-construct-of–
meaningfulness-and-teleology>—as-of—‘nondescript/ignorable—void’—with-regards-to-
prospective-apriorising-implications>) 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/akrasian-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-procrusticism as from futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of-meaningfulness-and-teleology as of prospective deprocrusticism—or-

preempting—disjointedness-as-of-reference-of-thought prospective relative-ontological-

completeness perspective. The fact is no registry-worldview/dimension as of its

temporal/shortness-of-register-of-meaningfulness-and-teleology

<amplituding/formative> wooden-language-(imbued—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/unbeholdening/outlier-conceptualisation—(imbued-

postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-
conflatedness—of-notional—deprocrusticism-prospective-sublimation) temporeal/longness-
of-register-of-‘meaningfulness-and-teleology’\textsuperscript{3} individuations dynamic metaphoricity\textsuperscript{3} instigation in prospective relative-ontological-completeness\textsuperscript{1} reference-of-thought reifying gestures as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, which by this token is rather concerned with the beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} denaturing\textsuperscript{15} of the prior institutionalisation \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} at its uninstitutionalised-threshold \textsuperscript{02} in ‘notional-discontiguity/epistemic-discontiguity\textsuperscript{61}-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity -in-reification\textsuperscript{61}’. However, this ‘ontologically-veridical reification’ of value reference as of prospective relative-ontological-completeness ’ and the ‘ontologically-flawed dereification\textsuperscript{46} of value reference as of prior relative-ontological-incompleteness\textsuperscript{44}’ is associated with a fundamental paradox/confusion with regards to sound human intellection at destructuring-threshold-\textsuperscript{(uninstitutionalised-threshold\textsuperscript{15}/presublimating–desublimating-decisionality)~of-ontological-performance\textsuperscript{77}-<including-virtue-as-ontology>}. As this reification\textsuperscript{67}/dereification\textsuperscript{46} of meaningfulness-and-teleology paradox/confusion has always provided the room for intellectual-and-moral charlatanism throughout human history as of lack of \textsuperscript{10}universal-transparency\textsuperscript{104}- (transparency-of-totalising-entailing, -as-to-entailing -<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{85}). With such charlatanism certainly knowing better but opting for denaturing conceptions of value reference as of <amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology~as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) advancement of temporal interests in stifling the possibility of prospective human intellectual-and-moral emancipation. The idea of ontological-bad-faith/inauthenticity\textsuperscript{6} raised herein by this
author is a reflection of the reality that knowledge as organic-knowledge is existentially all-committal by the mere fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor, with the possibility of denaturing as of social-stake-contention-or-confliction, and particularly so in spurious and blurry domains of study not readily/easily constraint to ontological-primemovers-totalitative-framework reflection of existential-contextualising-contiguity. This brings up the implication of what is truly transcendental knowledge by its nature as of knowledge-notionalisation and organic-knowledge. Transcendental knowledge is actually institutionalising and re-institutionalising, implying it supersedes institutional practices and constructs as to the possibility for prospective institutionalisation, and so as of its dimensionality-of-sublimating—

supererogatory—de-mentativity/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-\(^{\text{reference-of-thought}}\); and in due course, by its ontological-primemovers-totalitative-framework\(^{\text{constraint}}\) 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\(^{\text{⟨imbued-postconverging/dialectical-thinking⟩}}\)^{-}-projective-insights/epistemic-projection-in-conflatedness\(^{-}\)-of-notional-deprocrypticism-prospective-sublimation\(^{-}\)} potential for prospective intellectual emancipation, and so rather as of de-mentative/structural/paradigmatic institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked whether transcendental implied knowledge can actually be construed as the subject of ‘understanding’ of prior relative-ontological-incompleteness\(^{-}\)-of-\(^{\text{reference-of-thought}}\) 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 intelectulation 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-\(^{\text{reference-of-thought}}\) 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’\textsuperscript{55}. 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\textsuperscript{59} 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\textsuperscript{15} mortals that we are for our prospective emancipation. Without an insight about reification\textsuperscript{55} and dereification\textsuperscript{86}, the notion of singularisation\textsuperscript{92}/epistemic-immanence/veridical-epistemic-determinism as it reflects ontological-completeness-of-reference-of-thought for ontologically-veridical meaningfulness-and-teleology\textsuperscript{99} is easily misconstrued since denaturing\textsuperscript{15} of meaning in dereification\textsuperscript{86} will be teleologically-elevated and meaning produced as of reification\textsuperscript{86} will be teleologically-degraded; as so blatantly obvious particularly with the dereification\textsuperscript{86} manifestation of childhood psychopathy postlogism \textsuperscript{-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\textsuperscript{71}<including-virtue-as-ontology> of aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{99} reflecting dereified and reified construals of existential-contextualising-contiguity\textsuperscript{38} 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-totalitative-reification -in-singularisation -as-veridical-
resetting of \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising/circumscribing/delineating}\) meaningfulness-and-teleology\(^9\) to the prospective relative-ontological-completeness\(^7\)-of-physics-axiomatic-construct\(^3\) 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\(^7\); such that interestingly to construe, as of ontological-veridicality, the reality of ‘traditional classical mechanics axiomatic-construct’ requires rather assuming/departing-from an understanding of existential-contextualising-contiguity knowledge-reification as implied by the reifying theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in articulating ontologically-veridical difference-conflatedness\(^3\)-as-to-totalitative-reification\(^3\)-in-singularisation\(^7\)-as-veridical-epistemic-determinism\(^3\) from this projected ‘notional—singularisation\(^7\)/epistemic-immanence/veridical-epistemic-determinism’ as of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs perspective or attitude/mental-disposition/care—and–episteme\(^2\) over ‘traditional classical mechanics axiomatic-construct’, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity\(^2\)—contrastive-reification\(^8\)-dissemination\(^2\)-and-dereification\(^8\)-dissemination\(^2\)-implications’ construed as the ‘variance/discrepancy of meaningfulness-and-teleology\(^9\)’ as of prospective relative-ontological-completeness\(^7\) and as of prior relative-ontological-incompleteness\(^8\). Note that on the imaginary supposition that no such prospectively projected ‘notional—singularisation\(^7\)/epistemic-immanence/veridical-epistemic-determinism’ existed as ‘providing the ontological-veridicality insight-of-completeness for reifying \(^9\) meaningfulness-and-teleology\(^9\)’, mental-dispositions in prior relative-ontological-incompleteness will falsely go on reasoning with ‘traditional classical mechanics axiomatic-construct’ by identitive-constitutedness\(^6\)-as–‘epistemic-totality\(^3\)-dereification -in-dissingularisation\(^7\)-as-flawed-
epistemic-determinism as providing ontological-veridicality as of this now dereifying construal of existential-contextualising-contiguity of ‘the very same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. But then again, the reality of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of prospective relative-ontological-completeness will point out that such ‘traditional classical mechanics axiomatic-construct’ identitive-constitutedness -as-‘epistemic-totality’-dereification-in-dissingularisation-as-flawed-epistemic-determinism is in reality preconverging-or-dementing—apriorising-psychologism as of its relative-ontological-incompleteness. This insight equally applies at the reference-of-thought-level, for instance, with regards to the fact that our positivism-procrypticism registry-worldview/dimension doesn’t recognise-nor-register any such notion as procrypticism—or—disjointedness-as-of- reference-of-thought that speaks of our prospective preconverging-or-dementing—apriorising-psychologism at our prospective positivism—procrypticism uninstitutionalised-threshold, and so as reflected from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension prospective relative-ontological-completeness. Interestingly, it should be noted here that with such phenomenon as psychopathy and social psychopathy that is ‘dementatively/structurally/paradigmatically associated with the denaturing of the <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 (just as notions-and-accusations-of-sorcery in a universalisation–non-positivism/medievalism social-setup is ‘de-
mental state and attitude/mental-disposition/care–and–episteme in our positivism–procrypticism that will be resistant to adopting the reifying perspective or attitude/mental-disposition/care–and–episteme of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought to arrive at ontological-veridicality that rather implies the dialectical–dementation of our positivism–procrypticism at its uninstitutionalised-threshold; and as we falsely go on to construe existential-contextualising-contiguity–in-reification/dereification by adopting the positivism–procrypticism dereifying perspective or attitude/mental-disposition/care–and–episteme in its prior relative-ontological-incompleteness in an exercise of ontologically-flawed identitive-constitutedness–as–epistemic-totality–dereification–in-dissingularisation–as–flawed-epistemic-determinism. Further and insightfully again, with the manifestation of childhood psychopathy where the postlogism-slantedness is universally transparent there is no occurrence of interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity–in-reification/dereification as of the childhood slantedness, but with respect to adult psychopathy with the attendant maturation/indirectness/spatialisation/credulity/craftiness, such interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity–in-reification/dereification arise as of their temporal threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism, which implies an invested social commitment as of thought and association that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
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 absoluted/unchanging/given reference-
of-thought–categorical-imperatives/axioms/registry-teleology, for-
reference-of-thought – categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology, with regards to the latter’s ‘temporalities-as-shortness-of-register-of– meaningfulness-and-
teleology to intemporality-as-longness-of-register-of– meaningfulness-and-teleology ontological-performance ‘-<including-virtue-as-ontology>’ as of notional-contiguity/epistemic-
contiguity’-<profound-supererogation’-of-mentally-aestheticised-postconverging/dialectical-
thinking –qualia-schema>. Such that it is fundamentally the prior relative-ontological-
incompleteness’-of- reference-of-thought that becomes the ‘lack-of-virtue or vice issue’, beyond just any associated incidental existential problems, as requiring aetiology/ontological-escalation as of the need for prospective relative-ontological-
completeness -of- reference-of-thought to address the myriad <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasia-drag existential possibilities of the registry-worldview’s/dimension’s vices-and-impediments as fundamentally bound to its prior relative-ontological-incompleteness’-of- reference-of-thought ‘underlying’-reference-of-thought– categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology’; and so beyond just <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasia-drag and ad-hoc palliative resolutions. Consider in this regard the temporal ontological-performance’-<including-virtue-as-ontology> as of say a postlogism -slantedness or any other temporal or derived-temporal mental-
disposition associated with vicious accusations-of-sorcery for instance in a non-positivistic as animistic or medieval social-setup. The fact that even an intemporally-inclined mental-
disposition in that social-setup has an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity –in-reification’/dereification’ that is ‘mutually
aestheticised-postconverging/dialectical-thinking—qualia-schema> underlies a postmodern understanding, as it is herein contended, that it is by the exercise of prospective relative-ontological-completeness—of-reference-of-thought as of human limited-mentation-capacity-deepening as of the need for 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 over our positivism—procrypticism temporal-to-intemporal mental-dispositions ‘mutual cognisance and integrativeness of procrypticism—or—disjointedness-as-of—reference-of-thought beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of—existential-unthought’, that we provide the ontologically-veridical aetiologisation or ontological-esclation resolving the vices-and-impediments of our ‘so-prospectively deprocrypticism-construed’ procrypticism—or—disjointedness-as-of—reference-of-thought as of its underlying amplituding/formative—epistemicity—totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag, and so beyond just our ad-hoc palliative construals of virtue. Basically when post-structuralists speak of ‘the other’ this translates into aetiologisation/ontological-escalation as of ‘universal projection implications attitude/mental-disposition/care—and—episteme event—or—operant implications to all and sundry’ as implied in the above analysis, as postmodern-thought portends to be non-ideology-driven, non-speculative, non-imaginary, theoretical, conceptual and operant. This insight is also very much conscious of the ontologically-flawed misconstrual of ‘the other’ that pervades human wooden-language—imbued—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’. Such tendencies are hardly of
the vices-and-impediments of each registry-worldview/dimension in want of its ‘pure-ontology’ virtue resolution as of aetiological/ontological-escalation. In this regard such palliative virtue constructs overlooking fundamental underlying de-mentative/structural/paradigmatic ontological implications about our ‘modern take attitude/mental-disposition/care–and–episteme’ reflected by the ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-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
to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{a}–as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications\rangle as of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{b}, such that prospective relative-ontological-completeness’–of–reference-of-thought as required for virtue transcendence-and-sublimity/sublation/supererogatory–de-mentativity necessarily implies disrupting and superseding any such <amplituating/formative\textsuperscript{c}> wooden-language\textsuperscript{d} (imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{e}–as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications\rangle) vices-and-impediments\textsuperscript{e}, as of the prospective/new superseding \textsuperscript{f}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{g},–for–aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{h}.

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\textsuperscript{i}. 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\textsuperscript{b}, as its implications as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{a} need to be drawn beyond a cloistered-consciousness as of retrospective and prospective transcendental illuminating implications. In this regard, a postmodern/suprastructuralism philosophical stance with regards to virtue-as-ontology very much aware of the transcendental ontological sublimating-over-desublimating implications of existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of–<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 ampludding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and lack of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension -of-
reference-of-thought-by-reification/contemplative-distension implications; ask whether by definition a registry-worldview/dimension reference-of-thought is de-
mentated/structured/paradigmed to sponsor/promote/endorse its very own prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity as of the need for the subversion of its reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-
teleology that endemise-and-enculturate its vices-and-impediments by prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology for prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity, more like could the Copernicuses, Galileos, Descartes, Diderots, etc. call upon the very same non-
positivism/medievalism in need for prospective positivism transcendence-and-
sublimity/sublimation/supererogatory de-mentativity to underwrite the subversion of its entrenched non-positivism/medievalism internal social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology existentialising—
enframing/imprintedness—(as-to–historicity-tracing—in-presencing—
hypperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation frameworks; and, hence the ontologically-veridical paradox of the very de-
mentating/structuring/paradigmign implications of human limited-mentation-capacity-
deepening renders any registry-worldview/dimension reference-of-thought ever deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification of meaningfulness-and-teleology. Ultimately, anti-constructivism and anti-relativism criticisms of postmodern-thought come down to our ‘modern positivism/rational-empiricism ontologically-flawed as of prior relative-ontological-incompleteness perspective/framing/reference/horizon’ constitutedness construal of categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’ as of our occlusive-consciousness neuterising, as we fail to grasp the implication of an implied apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is naively superseding the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of existential reality as the absolute a priori”; such that the meaningfulness-and-teleology that arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is conflatedness that ensures that our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument syncs with the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of existential reality as the absolute a priori, and so as of an ontological-normalcy/postconvergence posture which rather ‘turns the idea of analysing and conceptualising on its head’ into one of ‘grasping human limited-mentation-capacity-deepening implications as of the underlying psychoanalytic-unshackling’ for human-subpotency construal of the full-potency that is existence. This insight about the complete relationship between developing human-subpotency and its potential to fully grasp the full-potency of existence, fundamentally underlies the protensive-consciousness referentialism of the notional-deprocrypticism of notional-deprocrypticism. However, it is equally critical to grasp the double-gesture reification implied in such a postmodern-as-suprastructural

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-recomposing-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-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ dehumanising of some cultures and societies by others’; as it recognises, however tepid, that all societies and humans are curious, predisposed to their emancipation and achieving optimum existential possibilities, and can uphold universal values, and so as of universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}. Ultimately, such a double-gesturing hold out the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as pertinent for all humankind, whether as of internal social-progress, cultural diffusion or cultural-reappropriations. This practically translates, say considering an instance of a given traditional practice that is abhorrent to modern positivism/rational-empiricism attitude/mental-disposition/care–and–episteme, by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a universal positivism/rational-empiricism attitude/mental-disposition/care–and–episteme in transforming their society. We can appreciate that supposed a space civilisation come to earth,
implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification\textsuperscript{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}-\langle\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\rangle. 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 \textsuperscript{47}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\textsuperscript{5}. Claims of such grander aetiologisation/ontological-escalation as implying dehumanising interpretations are ontologically-flawed as such claims are rather surreptitiously based on prior registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{82} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{97}-\langle\text{shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema}\rangle. In other words, the organic-knowledge in its true appreciation of ‘the other’ as of aetiologisation or ontological escalation implies a ‘\textsuperscript{103}universal projection implications attitude/mental-disposition/care–and–episteme event –or-operant to all and sundry’. Finally, the naivety when facing such anti-constructivism and anti-relativism arguments is to think that these are always about fair and objective intellectual disagreements; but then the history of many such criticisms
has revealed its underlying perfidy; as to when for instance, supposed critiques of postmodern relativism make mention of the anti-relativism stances of many a creed like Christianity (which are necessarily absolutist as to their doctrinal practices) thus decontextualising and equating the framework of secular intellectual discourse with that of a creed, something which even such creeds do not do given the mortal framework of human <amplitude-formative-epistemicity>totalising–thrownness-in-existence (as to when even the Christian Jesus refers to giving to Caesar what belongs to Caesar and to the Christian God what belongs to God as of a necessary relativistic stance with respect to human mortality which requires constructiveness and this stance is further reflected with interfaith dialogue which will be absolutely impossible if creeds were to engage each other on the absolute basis of their doctrinal practices), and furthermore much of the criticisms levied against postmodern relativism is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity and veracity is more fundamentally about the re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking-projective-insights/epistemic-projection-in-conflatedness-of-notional-deprocrypticism-prospective-sublimation) creative insight and appreciation of any pastiche work or of such a Las Vegas Strip replication of other notable places. With regards to all these ‘forged criticisms’ the underlying falsehood is rather geared to elicit a non-intellectual emotional response than true knowledge-reification insight. Further, as of organic-knowledge and knowledge-notionalisation, this author holds that it is naïve to conceptualise of human knowledge mainly as of pure erudition warranting mainly sound arguments, proofs and convincing demonstrations, and that the reality all along ‘intemporal ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-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, conventioning and existence as of non-positivism/medievalism despite its prior relative-ontological-incompleteness—of—reference-of-thought as underscoring medieval vices-and-impediments with respect to prospective positivism was psychically and surreptitiously undermining of a
sense of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—; and this insight is valid across all registry-worldviews/dimensions as of the eliciting of temporal individuations self-referencing cloistered-consciousness in nihilistically undermining prospective ontological-completeness-of-reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden to temporal/shortness-of-register-of—meaningfulness-and-teleology stakes that human intemporal individuations as of a protracted-consciousness can contemplate of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of its crossgenerational transcendental implications and as reflected from the insight in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. Again, it can be noted here that Einstein, Bohr and the other seminal physics contributors to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs had no prior basis to adopt their subsequently transcendental and sublimation orientation but for their ontological-faith-notion-or-ontological-fideism—imbued—underdetermination-of-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, and so divulged by existence-potency—sublimating—nascence—disclosed-from-prospective—epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re—thought,—in—supererogatory—epistemic-conflicatedness; as prior human presencing—absolutising-identitive-constitutedness experience wouldn’t have thought about space-time, considered the ether as unreal, considered that the laws of physics are different at atomic scale,
etc. In other words, there wasn’t any prior ‘logocentric transcendental-signifier’ as of the prior classical-mechanics—axiomatic-constructs construed as \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{13} enabling the obtention of any such conclusions from the given classical-mechanics—axiomatic-constructs constitutedness\textsuperscript{13}, but rather it is by conflatedness\textsuperscript{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 \textsuperscript{77}nonpresencing-$<$perspective–ontological-normalcy/postconvergence$. Interestingly, as of the underlying phenomenology-driven ontology, it is rather more pertinent with respect to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to grasp that such ultimate decidability is construed as of human intemporal/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{77} individuation mental-disposition in ‘a tendential-deliberation-of-decidability as enabled by ontological-primemovers-totalitative-framework\textsuperscript{72} tendential validation as to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-$<$amplituding/formative–epistemicity$>$totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12}. Such a construal of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity will cover the seminal contributions prior and after the defining-threshold epistemic-break/epistemic-resetting of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs by Einstein and Bohr. Such an ontological-basis for construing sublimation overrides our \textsuperscript{5}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\textsuperscript{2} analysis; and insightfully, as reflected in the underlying conflatedness\textsuperscript{12} 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—deprocripticism
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 freplay
différance, as a putting into question exercise, and subject to ontological-primemovers-
totalitative-framework validation before attaining defining-transcendence and defining-
sublimity’; and différance as of such ‘existential-reality concreteness dynamics’ is scientific
and utterly dissimilar from a speculative idealisation exercise à la Hegelian dialectics and well
beyond the latter’s conceptual patterning. Ultimately, such tendential-deliberation-of-
decidability for attaining defining-transcendence and defining-sublimity, arises from more than just a blatant/flatminded notion of human limited-mentation-capacity-deepening or say the vague social convention idea of talent, it is more critically beyond and about a question of human mental-disposition with respect to the prescience of existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-amplituding-formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought-in-supererogatory-epistemic-conflicatedness so-implied as of ontology’s-directedness-as-Being. This is the very meaning of organic-knowledge beyond the conception of mechanical-knowledge as-knowledge-as-a-mere-thing-to-be-acted-upon-for-given-outcomes. Organic-knowledge as such implies priorly a supplanting-conviction-as-to-profound-supererogation — postconverging/dialectical-thinking—apriorising-psychologism deference to the prescience of existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-amplituding-formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought-in-supererogatory-epistemic-conflicatedness 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-recomposing 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\(^\text{as-of-neuterisation}\) /relative-ontological-incompleteness\(^\text{as-existing-extrication-as-of-existential-unthought}\). In other words, an intemporal-as-ontological mental-disposition projecting of the organic-knowledge as of prospective registry-worldview/dimension \(^\text{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 \(^\text{reference-of-thought in prior relative-ontological-incompleteness}\), 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’\(^\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}\)’. 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\(^\text{reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay}\) comes into terms with both \(^\text{presencing—absolutising-identitive-constitutedness}\) and nonpresencing–<perspective–ontological-normalcy/postconvergence> on
the basis of the prospective relative-ontological-completeness\textsuperscript{10} of the latter over the prior relative-ontological-incompleteness\textsuperscript{11} of notional-discontiguity/epistemic-discontiguity\textsuperscript{12} -<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\textsuperscript{13}’ between 
presencing—absolutising-identitive-constitutedness\textsuperscript{13} 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\textsuperscript{12}’ construed as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic ‘meaningfulness-and-teleology\textsuperscript{16}’ 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 \textsuperscript{5} ‘meaningfulness-and-teleology\textsuperscript{16}’ without first developing a ‘base-institutionalisation mindset perspective/framing/reference/horizon as of warped-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; for a ‘base-institutionalisation–ununiversalisation mindset perspective/framing/reference/horizon’ to grasp
universalisation ‘meaningfulness-and-teleology’ without first developing a ‘universalisation mindset perspective/framing/reference/horizon as of preclusive-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’; for a ‘universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon’ to grasp positivistic ‘meaningfulness-and-teleology’ without first developing a ‘positivistic mindset perspective/framing/reference/horizon as of occlusive-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’; and prospectively for a ‘positivism–procrypticism mindset perspective/framing/reference/horizon’ to grasp notional–deprocrypticism meaningfulness-and-meaningfulness without first developing a ‘notional–deprocrypticism mindset perspective/framing/reference/horizon as of protensive-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’. As we can get that the fundamental stake for the Copernicuses, Galileos, Descartes, etc. during the Enlightenment wasn’t just about the specific positivistic knowledge they articulated or else they would have been satisfied with just their personal curiosity and enlightenment and leave it at that, but rather they surreptitiously undermined many of the prevailing social norms and rules in trying to expound their knowledge and vision, and more critically so because they knew it is the ‘formation of a positivistic social consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ that would enable the anchoring of all such prospective positivistic knowledge, and this sense of things fully underscored such a more comprehensively directed project-and-purpose undertaken later by the Encyclopédistes; with the underlying insight that while a social state of generalised prior relative-ontological-incompleteness ‘of’ reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social universal-transparency’
transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising--in-relative-ontological-completeness}’ such charlatanism is exposed for what it really is, explaining the paniciness and falsehood associated with such charlatanism as with the reactionaries to the Encyclopédistes project, as if the articulation of knowledge by itself was a threat rather than subject to disputation! Underlying as the non-speculative, non-imaginary, theoretical and conceptual possibility for such futural différance consciousness development is the notion of \(\text{de-mentation-}(\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics})\) which by pointing out an epistemic-break as of difference-in-nature/difference-in-apriorising-or-axiomatising/ontological-discontinuity, underscore at once ‘boths as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring--<as-to-postconverging-or-dialectical-thinking/>–apriorising-psychologism> of the consciousness in ontological-contiguity/relative-ontological-completeness -of- reference-of-thought and as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring--<as-to-preconverging-or-dementing –apriorising-psychologism> of the consciousness of notional-discontiguity/epistemic-discontiguity/<shallow-supererogation/>–of-mentally-aestheticised–preconverging/dementing –qualia-schema>/relative-ontological-incompleteness/of- reference-of-thought as of maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation, and not incrementalism-in-relative-ontological-incompleteness/of—enframed-conceptualisation, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’’. As futural différance is enabled, unlike the case with the ‘Derridean quasi-transcendental-freeplay-différance’, as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
of-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(7); 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’, but rather reconceptualising the possibility of difference-in-
nature/difference-in-apriorising-or-axiomatising(23) as of prospective relative-ontological-
completeness -of- reference-of-thought bringing about transcendence-and-
sublimity/sublimation/supereogatory-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(8) and prospective relative-ontological-completeness(7),
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(7); with human-subpotency aligning towards the
full potency of existence which thus divulges the possibility of human sublimation as of the
physics science implications today. It is interesting to note that the difference-in-
nature/difference-in-apriorising-or-axiomatising\textsuperscript{22} bringing about the successive physics axiomatic-constructs/theories are successive ‘epistemic-breaks’ from prior reasoning and are akin to ‘leaps of faith’ which then ‘establish new reasoning’ that then becomes the internal ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{22} of the new physics as the new presencing; brought about from the transcendence-and-sublimity/sublimation/supersublimate\textsuperscript{23} of ‘nonpresencing-\langle\textit{perspective-ontological-normalcy/postconvergence}\rangle$. In other words, human consciousness tends to be constraint to its \langle\textit{amplituding/formative–epistemicity}\rangle totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag, and thus assumes a ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{22} mental-disposition as of ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13}’. But existence/ontology’s-directedness-as-Being as of ‘nonpresencing-\langle\textit{perspective–ontological-normalcy/postconvergence}\rangle is beyond and not constraint by human consciousness as of its \langle\textit{amplituding/formative–epistemicity}\rangle 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/supersupersublimate\textsuperscript{23} 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-\langle\textit{implicitied-‘nondescript/ignorable–void }\textit{as-to-}\textit{presencing—absolutising-identitive-constitutedness}\rangle of any given \langle\textit{amplituding/formative–epistemicity}\rangle totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{22} from a ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{22} posture; such that humankind then overlooks ‘presencing—
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-
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 \(^{55}\) 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\(^{99}\) 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/supererogating/zeroing 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 cumulative 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/superrerogatory-dementativity 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\textsuperscript{83}-of- reference-of-thought-preconverging-or-dementing\textsuperscript{12}–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\textsuperscript{83} while the latter is an existential-extrication/temporal/non-ontological relationship with meaningfulness-and-teleology\textsuperscript{99}, 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\textsuperscript{99} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{67} retrospectively and prospectively while the latter as of its false ‘untransvaluated–temporal-intemporality\textsuperscript{51}’ is rather existentially extricatory and oblivious to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99}. As ultimately, it is the prospective relative-ontological-completeness -of- reference-of-thought pursued by the former that supersedes and dissolves human vices-and-impediments\textsuperscript{105} as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory–de-mentativity reference-of-thought. The overall insight here of such ontological-bad-faith/inauthenticity\textsuperscript{63} can be construed analogically as say in a non-positivistic social-setup where the modern disease theory is not yet socially familiar such that patients may assume that they should be cured immediately/instantly after treatment with no perspective/framing/reference/horizon of appreciation for judging medicine as optimally an over-a-time-period-bodily-reparation construed as the basis of a positivist physician practice; a notion being spread and advocated by the positivist physician in the social-setup. Now consider a competing healer very much aware of such a non-positivistic
social-setup ‘lack of social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising~in-relative-ontological-completeness ⟩’ with regards to such over-a-time-period-bodily-reparation notion and throwing a spanner in the works by pretending that the physician should confirm that patients are cured immediately as otherwise the physician must be practising witchcraft on the patients, understanding fully well the authentic disposition of the physician to affirm a practice of over-a-time-period-of-bodily-reparation for a long term dependable notion of medicine. While they are pragmatically inclined to advanced opportunistically whatever explanation to justify that their healing is immediate/instant and so involving any such stratagem like opportunistically accusing patients or some other persons for any implied failure of immediate/instant cure having the effect on the most part of shutting-off any complain or at least negative allegations about the healer’s cure, and so-enabled on the basis of the healer priorly institutionalised deferential-formalisation-transference posture in the social-setup. Such a healer encouraging the social-setup notion of immediate/instant cure as a ploy (given the possibility of the positivistic disease theory conception subverting their own non-positivistic healing practice notwithstanding ontological-veracity). The manifest acts of many such ontological-bad-faith/inauthenticity critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive ⟨amplituding/formative⟩wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) ‘uncritical social media preaching towards sold publics-of-conquest’ paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical
publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been immuned from genuine intellectual criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers themselves, and this calling out of such ontological-bad-faith/inauthenticity critics is much more than an issue about postmodern-thought but about all intellectualism generally as such malpractices tend to mark the beginning of intellectual teleological-decadence—<-in-dimensionality-of-desublimating-lack-of—<amplituding-formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/ transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> subversion of progressive thinking and go on to permeate social practices and media practice, thus rendering social and critical thought impotent. Further knowledge as understood by this author is more than just the conception of its intemporal-as-ontological nature but knowledge is much more completely and potently notional~knowledge as it understands as well the implications of temporal-as-non-ontological mental-dispositions dynamics in relation to pure-ontology, and thus in the face of ontological-bad-faith/inauthenticity shouldn’t take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity rather than relating to it at its teleologically-degraded level for what it truly is, and so as part and parcel of a complete conception of knowledge. Ultimately, intellectual statuses are as pertinent as veridically enabling to human emancipation as of intemporal/ontological/social/species/ universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation—dementating/structuring/paradigming, and intellectuals’ choice of ontological-bad-faith/inauthenticity is nothing less than self-inflicting irreverence and cannot thus turn around to intimate irreverence when surreptitiously undermining knowledge of universal consequential implications. This author as of metaphysics-of-absence-(implicated-epistemic-
veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) will summate that prior postmodern thinking is akin-and-pointing-to a proto-prospective reference-of-thought as of prospective relative-ontological-completeness of-axiomatic-construct-or-reference-of-thought over a <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as prior reference-of-thought, and that necessarily it speaks by its double-gesture reification of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an implied prospective reference-of-thought ‘as of the prospective relative-ontological-completeness of-axiomatic-construct-or-reference-of-thought of a better knowledge perspective/ reference-of-thought before/as-preceding contention/argumentative-engagement, and so avoiding ‘flatmindedness’/banality/flimsiness. The underlying current of postmodern-thought is that our limited-mentation-capacity induces our prior relative-ontological-incompleteness with regards to reference-of-thought and its derived meaningfulness-and-teleology, with the implication that we need to a prospective relative-ontological-completeness of reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of meaningfulness-and-teleology. In other words, all concepts, notions as of ontologically-veridical meaningfulness-and-teleology, are made to have their internal-dialectics/différance as of nonpresencing-<perspective–ontological-normalcy/postconvergence> for their sublimation and transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into more profound and more complete meaningfulness-and-teleology. For instance the ‘postmodern take’ about science is rather a more profound and complete notion of science than the ‘modern take’, such that a ‘modern approach’ to the conception of science naively fails to factor in unlike the ‘postmodern approach’ the implications of human limited-mentation-capacity and the need to deepen it, thus translated into the prior need for prospective relative-ontological-completeness; wherein the ‘modern take’ might naively consider medicine as
simply providing medications and remedies, the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will factor in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery as a more profound and complete notion of medical science; construed effectively as of deprocripticism—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-différence-as-there-is-nothing-outside-the-text, all construed by this author as of existential-contextualising-contiguity; is the enabling approach for human ontological-reconstituting—as-to-conflatedness as of aetiologisation/ontological-escalation. Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity first (and so as of dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> of our supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument ) to ensure that we go about deriving ontologically-veridical meaningfulness-and-teleology in relative-ontological-completeness. This is in reality the ultimate scientific insight as such an internal-dialectics/différance is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant scientific implications; and this is reflected in the very initiation of the postmodern de-mentating/structuring/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-prime movers-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/supercerogatory—de-mentativity is behind the respective registry-
worldviews/dimensions as of their given reference-of-thought specific neuterising as well as 
the ultimate deneuterising —referentialism of deprocrypticism. But then ontological-bad-
faith/inauthenticity is equally elicited by ‘lack of social universal-transparency—
(transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—
epistemicity>totalising—in-relative-ontological-completeness’) as of a cynicism of 
institutional-being-and-craft. The transcendental implications of a registry-
worldview/dimension 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 Copernicus, Galileo and Diderot 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/superceratory—notification, especially as such
breakthroughs require the spontaneity of Dionysian arrangements. This author’s construes of
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’
conceptualisation as of ontological-escalation or aetiologisation, with respect to our present
positivism–procrypticism disjointedness-as-of—reference-of-thought, as the more fundamental
transcendental issue for prospective ontological-primemovers-totalitative-framework
transcendental-possibilities/potential beyond self-referencing-syncretism and circular palliative
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential—
notions/articulations/virtue with regards to attending to the inherent deficient
uninstitutionalised-threshold of knowledge-construct possibilities and vices-and-impediments
imbued in our positivism–procrypticism disjointedness-as-of—reference-of—
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{12} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\^\textsuperscript{66}—of-the-human-institutionalisation-process\^\textsuperscript{67}, as such, is concomitant with a ‘dynamic cumulative remnant-and-co-opting preformulating/preframing/premeaningfulness-<metaphoricity\^\textsuperscript{56}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\^\textsuperscript{13}-as-of-circular-complexification as an uninstitutionalised-threshold\^\textsuperscript{02} corollary to the ontological-contiguity—of-the-human-institutionalisation-process\^\textsuperscript{67}’ likely to induce the ‘denaturing\^\textsuperscript{15} of any given presence institutionalisation consciousness\^\textsuperscript{8} reference-of-thought conflatedness\^\textsuperscript{12} of \"meaningfulness-and-teleology\^\textsuperscript{9} at its uninstitutionalised-threshold\^\textsuperscript{8}\" as of the dynamic elicitation of constitutedness\^\textsuperscript{11} as of shallow limited-mentation-capacity, for instance, as can be elicited as of the given postlogism’s and conjugated-postlogism’s associated with the successive registry-worldviews/dimensions in shallow limited-mentation-capacity denaturing\^\textsuperscript{15} of \"reference-of-thought—categorical-imperatives/axioms/registry-teleology\^\textsuperscript{9} as \"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\"} undermining the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the \"reference-of-thought—categorical-imperatives/axioms/registry-teleology\" as for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Such a dynamic cumulative remnant-and-co-opting preformulating/preframing/premeaningfulness-<metaphoricity\^\textsuperscript{56}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> arises,
social-construct and internalised as of its overall middle to long term social positive-
are inherently predicated on their successive social \textsuperscript{10} universal-transparency \textsuperscript{104} -(transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness \textsuperscript{87}) such that even at presence uninstitutionalised-threshold \textsuperscript{102}, involving denaturing \textsuperscript{15} of reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{9} as <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification \textsuperscript{19}/akrasiatic-drag/denatured/preconverging-or-dementing \textsuperscript{19}—narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{9} ) thus failing intemporal-preservation-entropy-or-contiguity–or-ontological-preservation as of beyond-the-consciousness-awareness-teleology \textsuperscript{99} -(in-existential-extrication-as-of-existential-unthought>, the supposedly implied assumption though false is one of social \textsuperscript{100} universal-transparency \textsuperscript{104} -(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness \textsuperscript{87}) as all uninstitutionalised-threshold \textsuperscript{101} -or-uninstitutionalised-threshold \textsuperscript{102} -are-overtly-unassuming-and-rather-parasitising- or-coopting-of-institutionalisation-in-false-representation-as-institutionalisation such that prospective social \textsuperscript{103} universal-transparency \textsuperscript{104} -(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness \textsuperscript{87} ) elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold \textsuperscript{102} in its beyond-the-consciousness-awareness-teleology \textsuperscript{99} -(in-existential-extrication-as-of-existential-unthought) \textsuperscript{6} collapses it. Thus the ‘notion of limited-mentation-capacity’ is basically the ‘underlying veridical human meaningfulness-and-teleology \textsuperscript{69} notion’ for which ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ construed as ontologically-flawed constructs in terms–as-of-axiomatic-construct of ‘neuterising as of <amplituding/formative–epistemicity> totalising/circumscribing/delineating reference-of-thought–devolving’ whether beyond-the-consciousness-awareness-teleology \textsuperscript{99} -
<in-existential-extrication-as-of-existential-unthought>, and so elucidated from the ontological-normalcy/relative-ontological-completeness-of-reference-of-thought perspective of notional–deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-confalatedness’ protensive-consciousness sound conceptualisation perspective’. In so doing, the latter reflects the limited-mentation-capacity dynamism of ‘meaningfulness-and-teleology’ as of notional–deprocrypticism as well as temporal-to-intemporal individuations mental-dispositions, by way of deneuterising —referentialism, in lieu of neutering. Thus this notion of human limited-mentation-capacity as the basis of diﬀérence/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-veridity or teleological degradation-as-of-failing-ontological-veridity 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 ‘meaningfulness-and-teleology’ construal as of organic-knowledge implications and so as reductive construction however non-mechanical and intemporal-as-ontological-its-projection and hence as an open-ended-incompleteness/nonachievement-of-ontological-normalcy/postconvergence construal of social reality’, and on the other hand ‘an ad-hoc open-ended summative hotchpotch conventioning of temporal projections and intemporal projection
grounding of social reality construction including organic-knowledge as well as mechanical-knowledge implications; such that from the ontological-normalcy/relative-ontological-completeness-of-reference-of-thought perspective, the overall social Being and meaningfulness-and-teleology\textsuperscript{99} 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-existentia-reality as antinihilism\textsuperscript{100} is ontologically-limited as of organic-knowledge implications reductive constructions in an open-ended-incompleteness/nonachievement-of-ontological-normalcy, as of the ontological-deficiency of mechanical-knowledge denaturing\textsuperscript{15} implications as well as perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation of temporal projections as of postlogism\textsuperscript{77}-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology, all occurring as of the conjoined dynamism of conflatedness\textsuperscript{7} and distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing. This overall disparateness-of-ontologically-construed-social-reality dynamism is reflected in ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ as of their neuterising: wherein recurrent-utter-uninstitutionalisation has the deepest reference-of-thought/de-mentative/structural/paradigmatic as ‘impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness consciousness flawed conceptualisation perspective’ neuterising by its trepidatious-consciousness, while on the other extreme in
normalcy/postconvergence>. In other words the historical implications of human limited-
mentation-capacity-deepening is that ‘as of a less and less ontologically-flawed
meaningfulness-and-teleology towards ontological-normalcy/postconvergence, ‘it
projectively/anticipatorily brought about the successive registry-worldviews/dimensions
<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-
thought-‘devolving’ as of their given neuterisation, construed as equinominal/equivalent with
their successively given neuterising. From the above insight, transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, is attainable as of deneuterising,
construed as equinominal/equivalent with deneuterising—referentialism as the
notional–conflatedness of notional–deprocrypticism that produces the ontologically-veridical
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<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—confoundedness reference-of-thought/dementative/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—deprocripticism insight makes obvious that it is increasing ontological-normalcy/postconvergence by increasing prospective relative-ontological-completeness reference-of-thought that underlies reference-of-thought/dementative/structural/paradigmatic—ontological-performance—<including-virtue-as-ontology> as a wholly internal process of confoundedness, 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—deprocripticism with regards to ‘de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) implications for reference-of-thought transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ is in effect a ‘more profound-and-
comprehensive notion of différance construed rather with respect to the defining 'reference-of-thought of meaningfulness-and-teleology' as of prospective relative-ontological-completeness -of- 'reference-of-thought' and can be qualified as 'futural différance' as of its suprastructural nature, and goes beyond the limits of a Derridean perspective of différance as 'historical différance' rather articulated from 'presencing-as-prospective-relative-ontological-completeness'-of-'reference-of-thought construing of past-as-prior-relative-ontological-incompleteness -of- reference-of-thought in ad-hoc reassessing of meaningfulness-and-teleology of presencing-as-prospective as from its very own 'reference-of-thought in grasping alterations of meaningfulness-and-teleology going back from the past but not to the point of putting into question the presencing-as-prospective overall 'reference-of-thought in prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity'; such that the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications of 'historical différance' is rather obscure as beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> though ancillary as to the possibility of eventual cumulating of 'historical différance' realterations of meaningfulness-and-teleology enabling the beyond-the-consciousness-awareness possibility of subsequent presencing-as-prospective 'reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Whereas such candidity/candour-capacity conceptualisation associated with notional-deprocripticism future perspective 'futural différance construed suprastructurally as being fully aware of 'reference-of-thought-of-meaningfulness-and-teleology' prospective transcendental implications as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking--apriorising-psychologism> of prospective relative-ontological-completeness'-of-'reference-of-thought is articulated as from our prior/transcended/superseded relative-ontological-incompleteness '-of-
of-existential-reality driven organic-knowledge as setting up the successive registry-worldviews/dimensions institutionalisations of reference-of-thought in their respective all-pervasiveness of transcentrally-enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith–notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\textsuperscript{100} axiomatic-construct of meaningfulness-and-teleology\textsuperscript{99} ‘superseding successive defining human finitudes as destructuring-threshold {(uninstitutionalised-threshold\textsuperscript{103}/presublimating–desublimating-decisionality)}–of-ontological-performance\textsuperscript{97}–<including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness\textsuperscript{97}–of–reference-of-thought as institutionalisations’. Such a construal of futural différance dementatively/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\textsuperscript{102} 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\textsuperscript{12} <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’. Consider a metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>} elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will de-
mentatively/structurally/paradigmatically have degenerative effect on such an animistic social organisation wherein this isn’t enhancing of the society’s social organisation and relations and will be possibly disruptive. This example isn’t that farfetched as anthropological evidence of such cases abounds with many native societies so disrupted by culturally alienating positivistic material diffusion. Human material/technical development and corresponding mentality as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology® are inextricable and critical in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process® including our positivism–procrypticism registry-worldview/dimension. Inevitably the disparity of being thrown in the midst of technical development associated with ‘the underdevelopment of Being construed herein as of individuation-level and registry-worldview/dimension-level disjointedness-as-of—reference-of-
thought with respect to our positivism–procrypticism registry-worldview/dimension’ is by itself a de-mentative/structural/paradigmatic basis for human vices-and-impediments® whether at a micro-level interactional or macro-level social and political de-
mentating/structuring/paradigming basis, notwithstanding our inclination for
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag where what passes as profound is our
temporal mortal-to-mortal acquiescing as social-aggregation-enabling rather than a sense of
intersolipsistic intemporal projection of intrinsic-reality/ontological-veridicality; with mental-
dispositions rather geared towards temporal extricatory de-mentating/structuring/paradigming
as of constitutedness', rather than intemporal/ontological/social/species/universal/transcendental/
maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
dementating/structuring/paradigming as of conflatedness as enabling and upholding the
ontological-contiguity—of-the-human-institutionalisation-process. Without the development
of Being à la Heideggerian imagination the ontological-contiguity—of-the-human-
institutionalisation-process itself comes to a halt as of failing of Being 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 antihilism as implied by 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 recurrent-utter-
uninstitutionalisation ‘requires the 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 antihilism of Being’ as of rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
to attain base-institutionalisation–ununiversalisation, which requires the same as of
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—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, from the mediums, shamans, witchdoctors, dogmatic scholastics of prior registry-worldviews/dimensions as vested in their ‘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>’ rather than moving ahead of human blithe and their platitudes, and construing the real possibility of human emancipation as of a prospective opened-construct-of—meaningfulness-and-teleology; as the masses-defined-as-non-specialists can effectively be ‘tolerated’ to be ignorant as of the focussing possibility of human limited-mentation-capacity but that which is duty bound to a human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology domain/specialism beyond-just-an-institutional-construct-but-existentially is morally-and-intellectually bound to spearhead the effective development of that Being domain/specialism and not be involved in dithering, and so as of an intemporal/ontological/social/species/‘universal/transcendental’ maximalising-
recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation de-
mentating/structuring/paradigming. ] END OF DIGRESSION (ON OVERALL CONCEPTION
OF THE FULL POTENTIAL OF HUMAN ontological-performance —<INCLUDING-VIRTUE-AS-ONTOLOGY>-

prelogism at worst implies an ad-hoc problem of defect–of- logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the
registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-
accordance, while postlogism implies a fundamental defining
being/existential/ontological/axiomatic-construct problem of perversion-of- reference-of-
though-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation, that is inherently in circularity/recurrence/repetition/repeatability thus
requires ontological-reconstituting–as-to-conflatedness. postlogism is thus an expansive
construct developing into conjugated-postlogism associated with endemising/enculturat
social psychopathy, as temporal-dispositions arrive at beyond-the-consciousness-awareness-
teleology —<in-existential-extrication-as-of-existential-unthought> perversion-and-derived-
perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as mental-
dispositions finalities/determinations inducing disjointedness-as-of- reference-of-thought-as-
misappropriated-meaningfulness associated with procrypticism. prelogism even when
ontologically-flawed can be compared to the defect arising using a ‘correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements’ (appropriateness-of- reference-of-thought-as-of-conflatedness) for
aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements (to derive meaningfulness-and-teleology) but in doing so
aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
supererogation\textsuperscript{16}—preconverging/dementing—apriorising-psychologism’, that induces a derived-‘perversion-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>; in the sense that while a relative-ontological-incompleteness\textsuperscript{74}-induced,‘threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing—apriorising-psychologism’ as the non-positivism/medievalism mindset/\textsuperscript{96}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-
accusations-of-sorcery to arise in circularity/recurrence/repetition/repeatability\textsuperscript{83} (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\textsuperscript{3}—self-referencing-syncretising—and—subtransversality—of-motif-
and-apriorising/axiomatising/referencing’) in a non-positivism/medievalism social-setup, a positivistic mindset/\textsuperscript{83}reference-of-thought prospective relative-ontological-completeness\textsuperscript{87}-of-
\textsuperscript{83}reference-of-thought makes it impossible by its ‘rational-empiricism/positivising
<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\} ‘reference-of-thought’, likewise a
mindset/\textsuperscript{83}reference-of-thought of procrypticism—or—disjointedness-as-of—\textsuperscript{83}reference-of-
thought is all too ready to endemise/enculturate the possibility of psychopathy and social
psychopathy arising in circularity/recurrence/repetition/repeatability (as-of—‘perversion-and-
derived—perversion-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>—as-to-
ontological-incompleteness\(^1\) — enframed-conceptualisation-inducing-the-uninstitutionalised-threshold \(^2\); highlighting the notion of defectiveness in successive transformative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as corresponding to perversion-and-derived\(^3\) perversion-of\(^4\) reference-of-thought\(<\text{as-effectively-apriorising-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation }>/\text{postlogism }-\text{and-}
congugated-postlogism \(^6\) as of prospective relative-ontological-completeness\(^7\) of\(^8\) reference-of-thought. Consider for instance (with regards to human growing/developing prospective relative-ontological-completeness\(^9\) of\(^10\) reference-of-thought), the historical transformation of meaningfulness-and-teleology\(^11\) associated with the development of human astronomical instruments, as from objects for religious calculations such as astrolabes to the development of telescopes today rather for advanced astronomical science mirroring a corresponding human <amplitude/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\(^12\) as of priorly unsoundness-or-ontological-bad-faith/inauthenticity of 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\(^13\) construal/conceptualisation of it is rather ‘an uncompromising windedness/foldedness
compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation like psychopathy and social psychopathy. This speaks of the very nature of all threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism with regards to the limits of a registry-worldview’s/dimension’s institutionalisation (whether base-institutionalisation, universalisation and positivism eliciting respectively the ununinstitutionalised-threshold of ununiversalisation, non-positivism/medievalism and procrypticism) across all the ontological-contiguity—of-the-human-institutionalisation-process wherein the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought in its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (as metaphysics-of-presence-{implicated-‘nondescript/ignore−void ’-as-to-’ presencing—absolutising-identitive-constitutedness ’}): illusion-of-the-present/present-consciousness/mirage) is representing itself as ‘postconverging-or-dialectical-thinking’—apriorising-psychologism and dialectically/contendingly in-phase’ whereas from the prospective institutionalisation registry-worldview’s/dimension’s reference-of-thought, as of the ontological-normalcy/postconvergence epistemic/notional~projective-perspective, it is ‘preconverging-or-dementing’—apriorising-psychologism and dialectically/contendingly out-of-phase’. The reason for the ontologically defective <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is that all registry-worldviews/dimensions reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/supererogatory—dementativity)’ in their conventioning, and thus to the exclusion of prospective ontological profoundness of reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-

However human existential closure of meaningfulness as conventioning doesn’t supersede but is rather superseded by existential ontological-veridicality, explaining the susceptibility of registry-worldviews/dimensions references-of-thought to be transcended/superseded with human limited-mentation-capacity-deepening expansion of ontological-depth as increasing ontological-completeness-of-reference-of-thought (or reducing relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing—apriorising-psychologism’). Existential closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as as ‘candored and straight’ with respect to ‘meaningfulness-and-teleology’ whereas its transcending/superseding by the prospective registry-worldview/dimension exposes psychically that it is rather ‘decandored and oblongated’ with respect to more profound prospective/transcending/superseding ‘meaningfulness-and-teleology’. A further example will be say ‘the God of plane’ type of articulation wherein such a base-institutionalisation as of animistic social-setup which is not positivistic (not the case of non-positivistic as medieval) is psychically ‘candored and straight’ with itself in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (its metaphysics-of-presence-{implicited–nondescript/ignorable–void –as-to- presencing—absolutising-identitive-constitutedness }) and goes on articulating ‘meaningfulness-and-teleology’ even in the new existential transcendental/superseding contextualisation in terms–as-of-axiomatic-construct of the doubly-prior/transcended/superseded base-institutionalisation/animistic registry-worldview/dimension.

Given such a state of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, the notion of generating
meaningfulness-and-teleology\(^9\) from the ontological-normalcy/postconvergence epistemic/notional-projective-perspective priorly implies a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and so by maximalising-recomposuring-for-relative-ontological-completeness\(^7\) — unenframed-conceptualisation. While excluding any exercise of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity\(^6\) since the latter is only appropriate in the instance of prospective relative-ontological-completeness\(^7\)-of-\(^7\) reference-of-thought; as the base-institutionalisation (animistic) prior relative-ontological-incompleteness\(^7\)-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 reifying/elucidating-of-prospective-relative-ontological-completeness\(^7\)-of-\(^7\) 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\(^2\) in the apriorising/axiomatising/referencing of construal’) with respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^9\)—defect<as-Being-or-ontological-or-existential—defect>\(^9\). Equally we can imagine that making a positivistic argument in the midst of a non-positivism/medievalism setup will seem ‘deranged’ from their perspective and their mental orientation will be geared to their traditional sense of meaning and living as absolutely defining, but then the ‘center’ had moved from their world (from non-positivistic as base-
institutionalisation/animistic or medieval preconverging-or-dementing—apriorising-psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking—apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism–procrypticism relationship to its postlogism that includes psychopathy and social psychopathy will apparently not make any sense to our present but then ontologically our present is now decentered as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism, though our mental-reflex will be a traditional sense of meaning and living as sound-and-not-preconverging-or-dementing—apriorising-psychologism as well. However, to the extent that it is ‘not such <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal/shortness-of-register-of-meaningfulness-and-teleology inclinations’ that drove human registry-worldview’s/dimension’s institutionalisations and resolved uninstitutionalised-threshold from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to universalisation–non-positivism/medievalism to positivism–procrypticism (as by reflex the temporal mental-disposition will rather be inclined to temporal (shortness-of-register-of-meaningfulness-and-teleology) extrication in any registry-worldview/dimension with no upholding of transcendental possibilities), to that extent the intemporal-disposition should rather construe/conceptualise its intemporal-disposition as the tip of human transcendental institutionalisation possibility and thus inherently that it transversally takes precedence over human temporal complexes (and such a ‘transversality–of-affirmative-and-unaffirmative–disambiguated–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\textsuperscript{72} of \textsuperscript{52}meaningfulness-and-teleology\textsuperscript{73} going by their
limited-mentation-capacity-deepening\textsuperscript{74}). 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 \textsuperscript{75}an effective reality basis that human limited-
mentation-capacity-deepening\textsuperscript{76} implies more and more profound
reconstruals/reconceptualisations (<amplituding/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought) inducing transformative implications with respect to
\textsuperscript{52}meaningfulness-and-teleology\textsuperscript{79} as transcendence; in contrast to the mere aestheticisation of
abstract dialecticism or analogy/mere-analogueing speaking thus of human sublimation-
inducing—textuality/hermeneutics/possibilities-of-becoming-existential-
interpretation/axiomatisation-of-existence\textsuperscript{99}. As knowledge conception as contrasted to
sovereign conception, \textsuperscript{12}transcendence and transcendental-
enabling/sublimating/supererogatory-de-mentativity doesn’t recognise any human discreet
primacy with respect to intrinsic-reality/ontological-veridicality\textsuperscript{99} 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/s\textsuperscript{2} 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 \textsuperscript{13}intemporality/-asymmetric-subsumption-of-temporality\textsuperscript{98}, 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-verdicality 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 transcendental-enabling/sublimating/supererogatory–de-mentativity as secondnaturing institutionalisation percolation-channelling-<in-deferential-formalisation-transference> to elicit the necessary positive-opportunism for prospective institutionalisation as 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. The fact is as construed by the Galileos, Corpernicus, Diderots and others of the world, transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) necessarily carries a ‘cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment’ to deal 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 (and so as of ‘circular-complexification’/perpetual-reinstitutionalisation as a result of the same human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor mental-dispositions across all the successive ontological-contiguity—of-the-human-institutionalisation-process registry-worldviews/dimensions). In the bigger scheme of things, as of the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~confatedness of notional~deprocrypticism deneuterising—referentialism’ reflected by metaphysics-of-absence-(implicitied-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) in the conception of ’meaningfulness-and-teleology ontological-performance’-<including-virtue-as-ontology> as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process of knowledge-constructs/theories/intersolipsisic-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 meaningfulness-and-teleology ontological-performance -<including-virtue-as-ontology>, over similar thinkers whose thought are more forthcoming towards such societal conventioning limits. As of relevance to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought with regards to our positivism–procrypticism, such a phenomenological transcendental-point-of-departure handle reflected by metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} for the conception of meaningfulness-and-teleology ontological-performance -<including-virtue-as-ontology> is necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-consciousness-
awareness-teleology -<in-existential-extrication-as-of-existential-unthought> naively construed <amplituding/formative–epistemicity>totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag mental-reflex as the absolute ontological determinant of "meaningfulness-and-teleologyontological-performance" -<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–procripticism 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–deprocripticism-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–firstnatures—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 preemtting of the temporal, and so beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>.

[The notion of ‘beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>’ as used herein goes beyond the notions of ‘consciously’ or ‘unconsciously’ as we normally understand them, in the sense that ‘beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>’ speaks of the mental state as of threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism by its relative-ontological-incompleteness—of—reference-of-thought at the point of uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of—intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (also referred to as ‘uninstitutionalised-threshold’—) where the mental-disposition/mindset/ reference-of-thought is rather emphasised as being in ‘a state of relative incapacity’ rather than one of full-conscious-capacity but neither full-unconscious-capacity mental-disposition. Thus unlike just ‘conscious’ or ‘unconscious’, the notion of beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> implies ‘conscious’ and/or ‘unconscious’
as of threshold-of--nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism at the uninstitutionalised-threshold of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental analysis. For instance say in a non-positivistic as medieval or animistic/base-institutionalisation social-setup someone accused another of sorcery. It is hardly the case that we can absolutely say they committed a conscious immoral act with their accusation of sorcery since the ontological-completeness-of- reference-of-thought as knowledge-framework available to them doesn’t enable their full conscious appraisal of such a judgment call as they are in an insecure-certitude-by-incertitude-and-virtue-by-vice-mental-flux with notions-and-accusations-of-sorcery. However, supposed they adopted such an attitude not only by such ignorance but rather affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, then they are effectively relatively conscious with respect to their action as a dishonest/deceitful/immoral act even though beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought. Of course, where supposed someone from a positivistic social-setup found themselves in such a non-positivistic social-setup and equally proffered such an accusation of sorcery, then their conscious immorality is fully engaged as being in full-conscious-capacity with respect to their deception going by their positivistic prospective relative-ontological-completeness-of-reference-of-thought that supersedes superstitions including notions-and-accusations-of-sorcery. By extension, psychopathic/postlogic induced deception can only be construed as beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought as when eliciting ignorance (as of ‘lack of constraining social universal-transparency ⟨transparency-of-totalising-entailing, as-to-entailing ⟨amplituding/formative–epistemicity⟩ totalising—in-relative-ontological-completeness ⟩ of the psychopath’s mental-disposition of postlogism —

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\(^3\) 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/akrasiatic-drag\(^3\) of thought; as explanations for the cure will still be advanced in terms–as-of-axiomatic-construct of the old reference-of-thought (giving human natural predisposition to social-aggregation-enabling) but increasingly ridding such explanations of their credible substance until there is critical transference into the new registry-worldview’s/dimension’s reference-of-thought.

<amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) is actually the process by which
transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<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-prime movers-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-of-reference-of-thought-devolving-as-of-instantiative-context) the prior ontological-prime movers-totalitative-framework. It is hardly the case of just a direct intemporal sense of meaningfulness-and-teleology transference of transcendental notions. The bigger point being that the construal/conceptualisation of transcendental ideas is not necessarily validated by their immediate recognition, a notion the would-be intellectuals/emancipators should be of a ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’, but rather as providing fodder in the competitive ideas assuring human progress with emphasis rather with respect to crossgenerational import (prospective-institutionalisation <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling{(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology} as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). It is doubtful that Galileo or Diderot and others of their inclination were naïve to think that their initiatives will immediately lead to a positivistic transformation of society but they certainly had a cynical sense of crossgenerational purposefulness (whether beyond-the-consciousness-awareness-teleology—
<in-existential-extrication-as-of-existential-unthought>). This equally explains why in all epochs, however different the nature, there is an inherent temporal mental-disposition abhorrence of transcendental ideas as putting into question the present and present interests (for instance, even the industrial revolution when considered as actually generating material wealth was poorly perceived by many trade guilds). It is only the 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity′’s-reifying/elucidating-of-prospective-relative-ontological-completeness′′-of-'reference-of-
thought-'devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking’-reference-of-thought in relative-ontological-completeness as depth-of-
thought’) that allows for ‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ as to what the
appropriateness-of-'reference-of-thought-as-of-conflatedness (correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) and the perversion-of-'reference-of-thought-as-effectively-apriorising-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation' (defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) truly are, and the implications thereof with regards to ‘meaningfulness-and-
teleology’ (purposeful architectural aposteriorising/logicising/deriving/intelligising/measuring–
purpose—of-obtained-measurements). Without the notion of ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity′′s-reifying/elucidating-of-prospective-relative-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’, so-undertaken as of maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation), the new logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as 
‘prelogic supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-
thinking —apriorising-psychologism re-engaging reflex’ (as existentially-veridical-logical-
dueness-precedes-logical-outcome-arrived-at) will simply skip the notion of any perversion-
of reference-of-thought— as-effectively-apriorising-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > and ‘prelogism—as-
of-conviction,—as-to-profound-supererogation re-engaging reflex’ (undertaken as elaboration-
as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-
existential-contextualising-contiguity) inducing a wrongly-projected decontextualising-
umimbriatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-
construal (which is rather ‘a prior threshold-of—nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation —preconverging/dementing—apriorising-psychologism reference-
of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping 
existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-
ontological-completeness—of reference-of-thought—devolving-as-of-instantiative-context as 
to existence-potency–sublimating–nascence,—disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality’), thus de-
mentatively/structurally/paradigmatically upholding the perversion-of reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation"> associated with postlogism and its derived implications as conjugated-postlogism whether as ignorance (unconsciously), affordability (expeditently) or opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (consciously); and with the corresponding existential circularity/recurrence/repetition/repeatability of the postlogism and conjugated mental-projections implied, involving temporality/shortness in denaturing postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’, and so to the point that it is upholding postlogism and conjugated-postlogism as socially-functional-and-accordant.

adulthood). Now supposed to resolve a ‘purposeful measurement’ (meaningfulness-and-teleology), A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (appropriateness-of-reference-of-thought-as-of-conflatedness) and find out that the numbers measured and to be added are 5+2 and is trying its best thereafter to resolve the sum but fails in its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and gives 9 as the answer, this doesn’t void logically re-engaging with A with respect to other sums in terms of aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements to be undertaken (as to logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) so long as A learns and understands the addition principle well. This instance of A’s reference-of-thought where it is not perverted (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) but its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation has failed because of A’s genuine incapacity for addition calculations is part and parcel (whether successful or not) of prelogism. Now supposed B is in a position and has the mental-disposition to covertly add 1 to any of the numbers measured and to be involved in the calculations to be undertaken before then calculating and so as to measurement (so-construed as use of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements speaking of B’s perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) such that its calculations as aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (meaningfulness-and-teleology) is undertaken erroneously rather
implying $6 + 3$ instead of $5 + 2$ (with respect to the same correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as measurement undertaken by A for subsequent calculation as $5+2$) and then resolved correctly to be 9 as well just as A did out of wrong calculation, fundamentally the idea of re-engaging with B for solutions of additions (as to logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) is flawed since B is not committed due to its perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) to genuinely strive for correct answers (ontological-veridicality), and this speaks of the possibility of B denaturing an infinite number of additional calculations (to the extent where it is ‘socially-functional-and-accordant’ to do so, i.e. functionally possible in the social context). Unlike the case with A having to do with A’s addition ability but whose reference-of-thought is not perverted, such that A’s defect is a defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance, on the other hand B’s defect is a Being/ontological/existential—defect, i.e. the teleological disposition of B inherently carries the defect (to the point that B can be socially-functional-and-accordant while committing the defect, i.e. where the veridical notion/axiomatic-construct of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is not universally transparent as a ‘negative covert vista’). Now supposed we are in a social context where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B. In the instance where C is ignorant of B’s Being/ontological/existential—defect, there is a possibility of re-engaging with C but only where B’s condition is exposed to it, but where the
characters are not that ignorant but in any of the mental states (implying undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity of normal additionality with such a social-aggregation-enabler situation) and so as of expediency or affordability for D, opportunism for E, exacerbation for F, social-chainism/social-discomfiture/negative-social-aggregation for B, C (where B’s condition is not exposed to it), D, E and F or temporal-endemisation/temporal-enculturation of B’s condition for B, C (where B’s condition is not exposed to it), D, E and F. It should be noted that C (where B’s condition is not exposed to it), D, E and F technically speaking have a ‘derived-Being/ontological/existential–defect’ as well, and so to the point that they consciously perceive it can be socially-functional-and-accordant to them wherein lack of ‘social universal-transparency-⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩’ which protects the internal-coherence of meaning for virtue’ enables their own ‘covert negative vista’ however ad-hoc as conjugated-postlogism, i.e. as to the conjugated-ignorance of C (where B’s condition is not exposed to it), conjugated-affordability of D, conjugated-opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C (where B’s condition is not exposed it) D, E and F, and conjugated-temporal-enculturation to B’s condition of B, C (where B’s condition is not exposed to it), D, E and F; and they cannot therefore be re-engaged logically with (as of ‘prelogism-as-of-conviction,-as-to-profound-supererogation re-engaging reflex’) on the basis that they will relay in circularity/recurrence/repetition/repeatability the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion-and-derived-‘perversion-of- reference-of-thought-‘<as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ‘→‘as-to- uninstitutionalised-threshold ‘‘self-referencing-syncretising–and–subtransversality–of-motif-
and-apriorising/axiomatising/referencing) elicited by B in terms—as-of-axiomatic-construct of B’s postlogism—as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation and C, D, E and F relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism’ that is ‘in-wait as of prior relative-ontological-incompleteness-of-reference-of-thought defective reference-of-thought–categorical-imperatives/axioms/registry-teleology to enable their conjugated-postlogism, where it is socially-functional-and-accordant to do so. It should be qualified that postlogism (psychopathy) and conjugated-postlogism (as social psychopathy) are enabled, endemised and enculturated by the possibility of the phenomena being socially-functional-and-accordant without negative consequences to its agents so long as it is not socially universally transparent, and so eliciting the respective temporality/shortness over the intemporality/longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-veridical meaningfulness-and-teleology). Further more than postlogism and conjugated-postlogism being just passively socially-functional-and-accordant, a more active socially-functional-and-accordant framework is often induced by extrinsic-attribution on the token of eliciting ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’. This is highly specific and circumscribe for efficacy-sake from accrued involvement with childhood psychopathy (with regards to adult psychopathy or adult postlogism) wherein achieving the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance threshold enabling postlogism/psychopathy and/or conjugated-postlogism/social-psychopathy involves an insight about how ‘lack of constraining social universal-transparency—(transparency-of-totalising-entailing,–as-to-entailing–amplituding/formative–
prelogism\textsuperscript{72}-as-of-conviction, as-to-profound-supererogation\textsuperscript{72} minds generally adopt a generalising approach for determining ‘the overall registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance experiences and recounts with any specific individual’ including psychopathic or conjugated-postlogism\textsuperscript{77}, and in so doing construe dichotomously the said individual’s as adhering or not-adhering to the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge), as entails with associating or not associating the said individual in given occasions or in specifically given aspects of life depending on such experiences and recounts. With this in mind (based on its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism\textsuperscript{77} 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- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation’ at childhood, the childhood psychopathy comes to grasp that ‘acts-and/or-narratives of vivious postlogism -as-of- compelling–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- compelling–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
supererogation″>; wherein even in the case of occasional elucidation of specific postlogism\textsuperscript{77}-set-of-narratives-and-acts of the psychopath as being rather of compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} and preconverging-or-dementing\textsuperscript{7}–apriorising-psychologism, this does not necessarily transform the mental-dispositions of temporal-dispositions in their conjugation to psychopathic postlogism\textsuperscript{77} as conjugated-postlogism\textsuperscript{77} since the induced-deception is fundamentally of reference-of-thought-elements/registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{99}), with the conjugated-postlogism\textsuperscript{77} interlocutor as of ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{102}’, even when they recognised the specific postlogism -set-of-narratives-and-acts and are rather inclined to contend on the basis of the same flawed and deceptively-induced reference-of-thought-elements/registry-elements (whether unconsciously as beyond-the-consciousness-awareness-teleology\textsuperscript{96}<in-existential-extrication-as-of-existential-unthought> as conjugated-ignorance or by expediency as conjugated-affordability or consciously as conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism-or-social-discomfiture-or-negative-social-aggregation/conjugated-temporal-enculturation-or-temporal-endemisation, given the ‘lack of constraining social\textsuperscript{102}universal-transparency\textsuperscript{96}–(transparency-of-totalising-entailing, as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) without ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{84},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} to the ontological implications of the appropriate existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-‘reference-of-thought–devolving-as-of-instantiative-context reference-of-thought-elements/registry-elements and thus explaining derived- perversion-of-reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > arises, in addition to the more fundamental issue of relative-ontological-incompleteness -of-
reference-of-thought as of prospective procrypticism uninstitutionalisation. In other words, ‘psychopathic/postlogism’ and social-psychopathic/conjugated-postlogism vicious acts-
and/or-narratives’ as of perversion-and-derived- perversion-of- reference-of-thought<-as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > take the form of mental ‘misconception of meaningfulness-and-virtue’ that such ‘postlogism'-as-of- compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation vicious acts-and/or-narratives’ based on their systematic combination with ‘compensating directed pseudo-virtue acts-and/or-narratives’ directed to relevant significant others will enable the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance, by such a compensation mechanism. With this faulty-mentation-procedure-deception, this is thus supposed to override the ‘postlogism'-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- compulsing–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation vicious acts-and/or-narratives’ in order to enable the postlogism/psychopathic manifestation achieve the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance (with such overcompensation involving sought after overall preceding and subsequent sense of social allegiance with relevant significant others and then corresponding
‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, whether relevant individuals and/or relevant social network, as overall ‘social investment’ that should allow its instigated ‘postlogism -as-of- compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, to be overlooked/absolved/exonerated/exculpated socially). This faulty-mentation-procedure-deception mental-disposition at adulthood psychopathy is more profound than just an ad-hoc trite association between committing a given vicious act and initiating a given limited ‘compensating directed pseudo-virtue act-and/or-narrative’ in compensation as is the case at childhood psychopathy, since the adult psychopath discovers at that stage that such triteness of association is relatively inefficient for attaining the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance (but rather requires a more profound association of the ‘postlogism -as-of- compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation vicious acts-and/or-narratives’ and ‘compensating directed pseudo-virtue acts-and/or-narratives’). As then during its childhood the ‘compensating directed pseudo-virtue acts-and/or-narratives’ are relatively universally transparent socially for what these truly are, as rather being associated with its faulty-mentation-procedure-deception mental-disposition of ‘perversion-of–reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’, ‘than just merely or confused with innocent virtue acts-and/or-narratives’; and as ‘interlocutors in prelogism -as-of-conviction,-as-to-profoundsupererogation 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'.
supererogation\textsuperscript{96} 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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96}. This underlying postlogism /psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism\textsuperscript{77}/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\textsuperscript{96} vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, while ensuring social overlooking/absolving/exonerating/exculpating is a central enculturating/endemising mechanism at the registry-worldview/dimension-level (beyond the individuation-level) of human temporalities-drives to adhere to the <amplituding/formative> wooden-language- (imbued—temporal–mere-form/virtualities/dereification /akrasiatic-
universal
of-conviction,-as-to-profound-supererogation rather than as postlogism-as-of-compulsing-
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation’ as the
adult psychopath undergoes maturation/indirectness/spatialisation/credulity/craftiness to attain
social-functioning-and-accordance—as-of—social-stake-contention-or-confliction (further
elucidated elsewhere) inducing the further protraction in conjugated-postlogism/social-
psychopathy of derived—perversion-of—reference-of-thought—as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > ‘temporal-
synopsising-depth-of—meaningfulness-and-teleology’—as-shallowness-of-thought in derived—
vague-rhyming-or-copied-mimicry—or-formulaic-projection—or-projection-of-form—or-hollow-
and-vague-vocalisation—or-subknowledging (beyond-the-consciousness-awareness-
teleology -<in-existential-extrication-as-of-existential-unthought>). This at the institutional-
level, a framework as the extended-informality—(susceptible-to-effecting-parsimony-as-of-
shoddiness-and-incompleteness-to—meaningfulness-and-teleology’) without social
universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing-
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness’ as of
existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-
ontological-completeness—of—reference-of-thought—devolving—as-of-instantiative-context as
so reflected by its relative-ontological-incompleteness —of—reference-of-thought (disjointedness-as-of—reference-of-thought) is bound to induce defective/perverted ‘temporal-
distractively-aligned synopsising-depth of —meaningfulness-and-teleology’ relative to
intemporal/ontological and virtue constructs.

[Consider the instance of an archetype illustration with respect to say a Socrates or Rousseau
<amplituding/formative—epistemicity>totalising—social-context-construed-conflatedness’,
relative to a ‘<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag’ inward facing uninstitutionalised-
threshold 02 value-referencing’.]

Ultimately, loss of social 107 universal-transparency 108 –(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness) as of existential-contextualising-contiguity 99 ’s-reifying/elucidating-of-
prospective-relative-ontological-completeness 98 -of- reference-of-thought- devolving-as-of-
instantiative-context as of relative-ontological-incompleteness 88 -of- reference-of-thought such
that mental states with respect to postlogism s and conjugated-postlogism s as of specific
registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-
ontological-incompleteness 88 -of- reference-of-thought, and more specifically relevant to the
phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of-
reference-of-thought associated with procrypticism relative-ontological-incompleteness 88 -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 02–defect-
<as-Being-or-ontological-or-existential–defect> 85 and not defect–of- logical-processing-or-
logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation 96 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
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism’ (with the latter not-definite/changeable by ‘transcendental institutionalisation/intemporalisation’ by a ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation exercise). This is so
reflected as of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation. This explains why the ‘recurrent-utter-uninstitutionalisation’ mindset/reference-of-thought is existentially perpetuating ‘failing/not-upholding—<as-of-apriorising/axiomatising/referencing> of rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’

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derived-'perversion-of-'reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation '>' inherently-implied
(threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism-of-the-uninstitutionalised-threshold
whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism or procrypticism) given the registry-worldview/dimension-level of
relative-ontological-incompleteness -induced,-’threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism’.

So basically,
circularity/recurrence/repetition/repeatability -as-of-conflected-construal is about the ‘circularity
of recurrent-utter-uninstitutionalisation-(reflected-as-unsoundness-or-ontological-bad-
faith/inauthenticity -of- reference-of-thought-and-not-logically-contending) in need for base-
institutionalisation-(reflected-as-soundness-or-ontological-good-faith/authenticity -of-
reference-of-thought-and-logically-contending)’, the ‘circularity of ununiversalisation-
(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought-
and-not-logically-contending) in need for  universalisation-(reflected-as-soundness-or-
ontological-good-faith/authenticity -of- reference-of-thought-and-logically-contending)’, the
‘circularity of non-positivism/medievalism-(reflected-as-unsoundness-or-ontological-bad-
faith/inauthenticity -of- reference-of-thought-and-not-logically-contending) in need for positivism-(reflected-as-soundness-or-ontological-good-faith/authenticity -of- reference-of-
thought-and-logically-contending)’ and prospectively the ‘circularity of procrypticism-
(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought-
and-not-logically-contending) in need for deprocrypticism-(reflected-as-soundness-or-
successively as of their prospective relative-ontological-completeness of reference-of-
thought.

which effectiveness skews (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{51}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{33}–de-mentativity) to the veritable intemporal/longness-of-register-of--”meaningfulness-and-teleology\textsuperscript{77} in deferential-formalisation-transference as of aetiologisation/ontological-escalation, as the-Good/understanding/knowledge-reification\textsuperscript{62}/ontological-prime movers-totalitative-framework\textsuperscript{21} construct; and so construed suprastructurally as of beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existent-thought> -of-the-prior/transcended/superseded. In other words, recurrent-utter-uninstitutionalisation manifestation of postlogism\textsuperscript{77} can only be de-mentatively/structurally/paradigmatically resolved by base-institutionalisation reference-of-thought, ununiversalisation manifestation of postlogism\textsuperscript{77} can only be de-mentatively/structurally/paradigmatically resolved by universalisation reference-of-thought, non-positivism/medievalism manifestation of postlogism\textsuperscript{77} can only be de-mentatively/structurally/paradigmatically resolved by positivism reference-of-thought, and prospectively procrypticism manifestation of postlogism\textsuperscript{77} can only be de-mentatively/structurally/paradigmatically resolved by notional--deprocrypticism reference-of-thought. As palliative construal is rather ontologically incoherent as the idea for striving to construe intemporality\textsuperscript{51}/longness from temporality\textsuperscript{51}/shortness is rather naïve and actually as of ontologically-flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33}. <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag <amplituding/formative–epistemicity>here implies that every registry-worldview/dimension is rather pre-inclined to represent its own threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{62}—preconverging/dementing\textsuperscript{21}–apriorising-psychologism at worst as a nondescript/ignorable–void \textsuperscript{9} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{21}–

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

worldview/dimension, without \textit{amplitudining/formative-epistemicity}totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the relative-ontological-incompleteness\textsuperscript{-}-induced-,\textquotesingle{}threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{-}—preconverging/dementing\textsuperscript{-}apriorising-psychologism’ of the prior/transcended/superseded registry-worldview/dimension. Thus the articulation of prospective institutionalisation ‘is not about ontological-primemovers-totalitative-framework\textsuperscript{-}implying equivalence between the prior/transcended/superseded and the prospective/transcending/superseding’. It is rather about the precedingness/supersedingness/ascendency of the latter in transversality~of-affirmative-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/\textsuperscript{-}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/\textsuperscript{-}reference-of-thought’ but rather ‘a chemistry scientific mindset/\textsuperscript{-}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/\textsuperscript{-}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/\textsuperscript{-}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 de-
mentative/structural/paradigmatic and conflatedness (psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) of the alchemy and essences-driven explanations
mindset/ reference-of-thought reflex for the ascendency of a positivistic chemistry registry-
worldview reflex as of its prospective relative-ontological-completeness\(^{-}\)-of- 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–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism’. This insight equally comes to the mind
as we can equally imagine that a mere demonstration or demonstrations of positivistic
meaningfulness effectiveness/ontological-primemovers-totalitative-framework\(^{72}\) 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

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
and postconverging-or-dialectical-thinking — apriorising-psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold state (in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing — apriorising-psychologism as decandored/oblongated and preconverging-or-dementing — apriorising-psychologism/dialectically-or-contendingly out-of-phase). The notion of ‘<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling⟨by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology⟩’ as being of true transcendence-and-sublimity/sublimation/supererogatory–de-mentativity can be further elucidated with regards to two remarkable historical developments which while inherently exceptional, to say the least, aren’t truly transcendental. Consider for instance that transcendental is generally considered as the central notion of Kantian philosophy. The reality however is that the supposed transcendentalism is actually an elaboration in the terms of the actual and true rational-empiricism/positivism reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity established by Descartes’ thinking proposition and scepticism exercise as the fundamental basis for continuously re-elaborated ‘extended rationalism’ right up to the present. Kantian supposed transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (Copernican revolution) is not eliciting a ‘postconverging-or-dialectical-thinking — psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ of ‘<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling⟨by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology⟩’ (which is exactly what Descartes’ thinking proposition and scepticism exercise does with
level presencing—absolutising-identitive-constitutedness of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) which gives way to
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘second-level presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and prospectively bringing about preempting—disjointedness-as-of-reference-of-thought,—as-to-
\langle amplituding/formative–epistemicity\rangle growth-or-conflatedness/transvalutative-
\langle rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\rangle —in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
on-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘conflatedness’ of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and wherein the successive mindsets/references-of-thought and institutionalisations are suprastructural to each other (beyond-the-consciousness-awareness-teleology—\langle in-existential-extrication-as-of-existential-unthought\rangle ). 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-
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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation over conceptualisations of human mental apriorising/axiomatising/referencing process on a simple categorisation reflex basis as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-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 as transcendental-enabling/sublimating/supererogatory—de-mentativity back then is still what prevails today. It is that physics psyche established back then which enabled seemingly aloof conceptualisations of physics like theory-of-relativity and quantum-mechanics within a decade or so of their articulations as of more profound elaboration of transcendental-enabling/sublimating/supererogatory—de-mentativity ontological-primemovers-totalitative-framework to establish themselves as the central physics theories with little or no quarrel. It is interesting to grasp that such a physics and science psyche wasn’t available to a Copernicus in what may be construed today as a relatively benign conceptualisation of a heliocentric model of the world, with the revolt of Galileo and others ultimately establishing that physics and science psyche over a non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument relationship to
ontological-primemovers-totalitative-framework\(^2\) that is not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory\(^1\) 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\(^1\) 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\(^1\) 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\(^1\) de-mentativity construction having to do with an <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of meaningfulness-and-teleology\(^9\) is often wrongly construed as ontological as of reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\). Consider for instance a situation where statistically people likely to rest more in their home in winter are compared with people spending more time outdoors with regards to prevalence of
flu, and then arriving at the conclusion that the treatment for flu is resting more at home. Such a construct as basic constitutedness\textsuperscript{13} is at best a sound palliative construct and naïve conceptual patterning however good-natured, well-meaning and wishful, but doesn’t deal with the required pure-ontology conflatedness\textsuperscript{12} as of ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory~de-mentativity in establishing a comprehensive disease theory for flu that syncs with other human diseases theories and human biology theories and general biology theories and informed by the bigger ‘transcendental-enabling/sublimating/supererogatory~de-mentativity positivism psyche-and-thereof-philosophy’ (construed rather as of an organic depth of ontological coherence/contiguity that is de-mentatively/structurally/paradigmatically transcendental-enabling/sublimating/supererogatory~de-mentativity contiguously as from the deeper apriorising/axiomatising/referencing enabling/sublimating/supererogatory~de-mentativity of positivism ‘transcendental-psyche-and-thereof-philosophy’ and not vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/supererogatory~de-mentativity conceptualised/construed relations), and so as of its “reference-of-thought–categorical-imperatives/axioms/registry-teleology”,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology”.\textsuperscript{99}

The practice in many a social science specialism is often to articulate concepts whose linkage with other social science concepts and the overall social science background knowledge construct is vague such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory~de-mentativity is hardly established but for bare ‘palliative constructs and naïve conceptual patterning’ that are more often than not <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag than truly ontological when examined closely such that the test of transcendentally-enabling-level–of-ontological-good-
faith/authenticity /objectification/desubjectification-as-objectification-<as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
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
<amplitudizing/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, exposing their true nature as rather
palliative constructs and conceptual patterning. In the bigger framework can notions
construed/conceptualised as of ‘human subjectivity so-construed as ineffectively
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>
be
given the label ontology, or rather is ontology exactly not about effective 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>? And what is fundamentally involved in developing that
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>
for
ontological-veridicality/intrinsic-reality  
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/supererogating/zeroing psychology suprastructuralism insight construed as of metaphysics-of-absence–(implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>) as ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, not only with regards to the social sciences but also when it comes to the many instances of poor scientific studies thus enabling the decisive superseding of palliative construals and conceptual-patterning that can hardly be qualified as ontological. The underlying contention of both such a present ‘transcendental-enabling/sublimating/supererogatory–de-mentativity positivism psyche-and-thereof-philosophy’ and prospective ‘transcendental-enabling/sublimating/supererogatory–de-mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ as of their respective relative ontologically-veridical psychical background referencing as of conflatedness for knowledge/meaningfulness-and-teleology has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge/meaningfulness-and-teleology) as of its notional–conflatedness/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-deprocripticism 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/sublimating/supererogatory-de-mentativity conceptualised/strued 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-
<amplituding/formative> wooden-language-{imbued—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, and so over the ‘prospective relative pure-ontology conflatedness’ implying rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’. This is because a registry-worldview/dimension is a ‘circular-pervasiveness <amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
’nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}’ 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-
totalising-entailing-as-to-entailing-totalising~in-relative-ontological-completeness doesn’t yet avail) even though, it is such relative pure-ontology conflatedness that is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling (by ultimately making available such prospective constraining social universal-transparency—(transparency-of-totalising-entailing-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) the successive institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness—/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—>). Even then and ultimately, it is mainly a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that progressively rids the prior conventional constructs of their essence as of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that enables prospective registry-worldview/dimension suprastructuration/transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. This insight extends to all the successive registry-worldviews including ours as positivism—procrypticism as the relative pure-ontology conflatedness as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality implying such a construct as the notional—deprocrypticism institutionalisation suprastructuration (preempting—disjointedness-as-of—reference-of-thought—as-to—
sublimity/sublimation/supererogatory–de-mentativity’. And critically so, because beyond just ‘human conscious willing’, transcendence-and-sublimity/sublimation/supererogatory–de-mentativity necessarily implies the ‘prospect of humans to appreciate/understand meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>; such that, de-mentatively/structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>’ is necessarily ontologically-asymmetrical as rather imbued with intellectual-and-moral responsibility over that which doesn’t get there (and so, even with regards to a basic non-transcendental construal of asymmetrisation within a same registry-worldview’s/dimension’s reference-of-thought like Doctor –Patient, Parent –Child, Server –Customer, Teacher –Student etc. as ensues from a Derridean binary opposition analysis). However at uninstitutionalised-threshold, the notion of intemporality-asymmetric-subsumption-of-temporality/ontological-asymmetrisation is not readily acquiesced to for the simple reason that two references-of-thought/axiomatic-constructs are at play with those adhering to the prior/transcended/superseded reference-of-thought–categorical-imperatives/axioms/registry-teleology inclined beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> to uphold meaningfulness-and-teleology as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness–of-reference-of-thought will certainly grasp the pertinence of intemporality–asymmetric-subsumption-of-temporality/ontological-asymmetrisation as of deconstruction/ontological-reconstituting–as-to-conflatedness aetiolisation/ontological-escalation; so construed, as prospective relative-ontological-completeness–of-reference-of-thought brings about deepening sense as to apriorising/axiomatising/referencing–psychologism of transcendentally-
enabling-level-of-ontological-good-faith/authenticity\textsuperscript{19/21}/objectification/desubjectification-as-objectification-&lt;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{20/22} meaningfulness-and-teleology\textsuperscript{23} construal for a sounder
and sounder relationship with intrinsic-reality/ontological-veridicality. In this respect, it should
be noted that in the example on the denaturing\textsuperscript{24} 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 -of- reference-of-thought as beyond-the-
consciousness-awareness-teleology -&lt;in-existential-extrication-as-of-existential-unthought&gt;
they may operate on a logic that once such a situation as A induced additionality defect
deception develops as of ‘lack of constraining social\textsuperscript{25} universal-transparency\textsuperscript{26}—{transparency-
of-totalising-entailing, as-to-entailing—&lt;amplituding/formative—epistemicity&gt;totalising—in-
relative-ontological-completeness }\textsuperscript{27} \textsuperscript{28}, 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
‘&lt;amplituding/formative&gt; wooden-language—{imbued—temporal—mere-
form/virtualities/dereification\textsuperscript{29}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{30}—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }\textsuperscript{31} of prior/transcended/superseded registry-worldview/dimension’ notwithstanding its failing/not-
upholding.—&lt;as-of-apriorising/axiomatising/referencing&gt; 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\textsuperscript{32}—
preconverging/dementing —apriorising-psychologism arise, however, different the perception
from ‘very-crude’ (with recurrent-utter-uninstitutionalisation) to ‘seemingly polished’ (with our positivism–procrysticism) depending on prospective relative-ontological-completeness\textsuperscript{87}–of-reference-of-thought. This is to point out that at uninstitutionalised-threshold\textsuperscript{82} temporal-dispositions as of relative-ontological-incompleteness\textsuperscript{87}–of-reference-of-thought do not necessarily acquiesce to intemporality\textsuperscript{87}–asymmetric-subsumption-of-temporality\textsuperscript{83} or asymmetrisation (as Z’s … looking down on A, B, C, D, E and F mental-dispositions perversion-and-derived- perversion-of-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{99}> as allowing for the endemisation/enculturation of the denaturing\textsuperscript{15} of additionality and the implications thereof of subsequent denaturing\textsuperscript{8} in circularity/recurrence/repetition/repeatability\textsuperscript{9} that ensue where socially-functional-and-accordant\textsuperscript{93} due to lack of constraining social\textsuperscript{103} universal-transparency\textsuperscript{111}–{(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\textsuperscript{87} universal import as having to do with endemisation/enculturation of\textsuperscript{9} perversion-of-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining–as-to-shallow-supererogation\textsuperscript{99}>. Does the ‘intellectual romanticism’ of a Rousseau articulation of\textsuperscript{103} universal human rights necessarily register fully in the mindset/ reference-of-thought of the <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>} of his epoch or is it rather more truly a beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought>\textsuperscript{9} notion until the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring generations latter that brings this beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ and notwithstanding the fact that that present registry-worldview/dimension is the result of prior projective-insights/postdication/deconstruction induced transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Such that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as a beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>- notion that enables the fulfilment of the promise of projective-insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality effectively with deconstruction/engaged-destruktion/ontological-reconstituting—as-to-conflatedness`; and so, with respect to transcending from recurrent-utter-uninstitutionalisation right up to our positivism–procrpticism institutionalisation suprastructuration, and prospectively the same 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 issues arise with respect to the possibility of our prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to deprocrpticism, as we perceive our ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ as absolute failing to construe the all-encompassing redefining implications of projective-insights/postdication/deconstruction with respect to the possibility of an altogether new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ (as

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of-reference-of-thought conflatedness
non-rules—apriorising/axiomatising/referencing—psychologism

categorical-imperatives/axioms/registry-teleology

by construing its grander ‘re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting

categorical-imperatives/axioms/registry-teleology

reference-of-thought—

construct/referencing/intelligibilitysetup/measuringinstrument for existential-instantiations

predicative-insights’ as of full ontological-completeness-of—reference-of-thought, tends to be
lost to temporal/shortness-of-register-of—meaningfulness-and-teleology

mental-dispositions;
speaking more of a mental-orientation not geared to grasp the ‘existential tale’ of its species as
of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven human
 eternalising and emancipating aspiration behind projective-insights/postdication/deconstruction

for creating successive

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments

reference-of-thought/axiomatic-construct/referencing/intelligibilitysetup/measuringinstrument

for existential-instantiations

predicative-insights’ as of full ontological-completeness-of—reference-of-thought. But rather an ad-hoc
mental-orientation

‘construed-as-of-contingent-circular-pervasiveness

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

instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-
incompleteness—reference-of-thought induced distractive-alignment-to—reference-of-
thought—of-apriorising/axiomatising/referencing—and override any such sense of relative
pure-ontology conflatedness—of—reference-of-thought conflatedness

) not geared to uphold eternalising and emancipating possibilities implied by projective-insights/postdication/deconstruction notwithstanding the fact
that its ‘construed-as-of-contingent-circular-pervasiveness <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> as-instant-and-absolute-basis-for-being/existence’ (naively perceived as the only one as of mechanicalism with a poor sense of organicalism, despite the relative-ontological-incompleteness-of-reference-of-thought and override any such sense of relative pure-ontology conflatedness as of prospective relative-ontological-completeness-of-reference-of-thought) arose by projective-insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Further, even more decisively though by reflex we naively-and-
erroneously tend to construe of human virtuous-dispositions or vices-and-impediments 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-existentialextrication-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 predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence-and-sublimity/sublimation/superrerogatory–de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/’ reference-of-thought/axiomatic-construct for predicative-insights’ to take hold. It equally explicates why threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-superrerogation—preconverging/dementing—apriorising-psychologism (as ‘vague staging and performing’ and not truly postconverging-or-dialectical-thinking —apriorising-psychologism ‘meaningfulness-and-teleology’) tend to arise in each registry-worldview/dimension at its uninstitutionalised-threshold. This has to do fundamentally with the antipodality of the mental-dispositions of postlogism —as-of—compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-superrerogation as of
effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology
and prelogism—as-of-conviction,-as-to-profound-supererogation as of effecting-wholeness-
as-of-profoundness-and-completeness-to—meaningfulness-and-teleology in the construal of
intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism’—as-of-
conviction,-as-to-profound-supererogation existential-contextualising-contiguity ‘reifying/elucidating-of-prospective-relative-ontological-completeness’—reference-of-
thought—’s—devolving-as-of-instantiative-context dynamic’ of the nature of ‘postlogism’—as-of-
compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation or distractive-alignment—to—reference-of-thought<&apriorising/axiomatising/referencing> dynamism’ as knowledge-construct/intersolipsistic-intercessory-notion/notional—referential-notion/articulation is a critical element for a
postlogism/psychopathy storied-construct/ontologically-valid-narration development as of
aetiolisation/ontological-escalation insight, at the individuation-level of analysis, involving
‘themes-driven underlying-agency-or-sous-agencement dynamics for narration-construed-as-
instantiative-moulting’ as of ontological-normalcy/postconvergence undermining by
'distractive-alignment—to—reference-of-thought<&apriorising/axiomatising/referencing>
with distractive-alignment—to—reference-of-thought<&apriorising/axiomatising/referencing>
and corresponding ontological-normalcy/postconvergence upholding with conflatedness. (Thus disambiguating mental-dispositions as of reference-of-thought—prelogism—as-of-conviction,—as-to-profound-
supererogation, ‘postlogism’—as-of—compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or psychopathic compulsive threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism individuation’, and consequently induced
conjugated-postlogism’s/social-psychopathy as threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism individuations’; and as this overall
‘dynamic-cumulative-aftereffect/aftereffect of upholding/failing ontologically-
normalcy/postconvergence’ reflects constitutedness\(^1\) as of base-constitutedness\(^1\), first-level–
presencing—absolutising-identitive-constitutedness\(^1\), second-level– presencing—
absolutising-identitive-constitutedness\(^1\), third-level– presencing—absolutising-identitive-
constitutedness\(^1\) and notional–conflatedness\(^2\) (altogether construed as of
notional–conflatedness\(^2\)/constitutedness\(^2\)-to-conflatedness\(^2\)) reflecting both the
uninstitutionalised-threshold\(^0\)’s as to conventioning/closed-structure/non-
transcendability/distractive-alignment-to\(^2\) reference-of-thought<-of-
apriorising/axiomatising/referencing> /effecting-parsimony as to ‘ reference-of-thought—
degraded-devolving-as-of-uninstitutionalised-threshold\(^1\)’ meaningfulness and the
 corresponding prospective institutionalisation’s ontology/opened-
structure/transcendability/conflatedness \(^1\) teleological-elevated-as\(^3\) reference-of-thought–
pelogism\(^7\)-as-of-conviction,-as-to-profound-supererogation\(^9\) of meaningfulness, and so as of
conflatedness\(^2\) of social-stake-contention-or-confliction comprehensive-and-insightful
itemisation for developing storied-construct/ontologically-valid-narration. As conceptualised at
both registry-worldview/dimension-level and individuation-level of analysis unlike \(^8\) reference-
of-thought–prelogism\(^7\)-as-of-conviction,-as-to-profound-supererogation\(^9\), threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism is associated with relative ‘temporal-
mental-dispositions’-construed-as-surreptitiously-or-palpably-committed-to-extrinsic-
attrition-or-its-perpetuating-upon-other-mental-dispositions-as-supposedly-superseding-
intrinsic-reality/ontological-veridicality as so-mentally-invested with regards to perceived
social-stake-contention-or-confliction’ notwithstanding subsequent apprehension of

meaningfulness-and-teleology-or-temporal-constitutedness -as-effecting-parsimony-of-


By mental-reflex a postlogism ‘as-of- compelling–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 \( \text{universal-transparency} \) (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-cumulative-aftereffect/aftereffect, and thus defining together with the registry-worldview/dimension prior relative-ontological-incompleteness-of-reference-of-thought at its ‘uninstitutionalised-threshold’ the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism as a preconverging-or-dementing—apriorising-psychologism enculturation’. This is characteristic of the successive uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-mental-disposition caricaturing-hollow-staging-and-performance as random/impulsive mental-disposition), ununiversalisation (non-universalising caricaturing-hollow-staging-and-performance like animistic attributing of misfortune to someone else’s malevolent spirit), non-positivism/medievalism (non-positivising/non-rational-empirical caricaturing-hollow-staging-and-performance like notions-and-accusations-of-sorcery) or procrypticism (disjointed-misappropriating-of-meaning caricaturing-hollow-staging-and-performance like psychopathy and social psychopathy), thus construing of a registry-worldview as of its relative-ontological-incompleteness-of-reference-of-thought as rather reflecting ‘virtue-and-ontological-veridicality’ as of its institutionalisation and ‘vices-
and-impediments\textsuperscript{105} as of its uninstitutionalised-threshold\textsuperscript{102}. This consequently implies at the uninstitutionalised-threshold\textsuperscript{102} a ‘symmetrisation-of-reference-of-thought’ but which is in effect an ontologically-non-verical-or-flawed totalising-self-referencing-syncretising/circularity/interiorising/akrasatic-drag\textsuperscript{102} and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing—apriorising-psychologism’ is socially induced in temporality\textsuperscript{19}/shortness requiring deconstruction/ontological-reconstituting—as-to-conflatedness\textsuperscript{9} as intemporal-asymmetric-subsumption-of-temporality\textsuperscript{9}/ontological-asymmetrisation as of prospective relative-ontological-completeness\textsuperscript{87}—of-reference-of-thought, which in the bigger picture speaks of ‘differentiated construal of existential-contextualising-contiguity’s—reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}—of-reference-of-thought—devolving-as-of-instantiative-context’ wherein the temporal is ‘preconverging—or-dementing—and-decentered-prior-institutionalisation’s—categorical-imperatives/axioms/registry-teleology\textsuperscript{99} and the intemporal-as-ontological postconverging—or-dialectical-thinking—and-centered-prospective-institutionalisation’s—categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, and further explains the ‘paradox of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ (confusion of relative ontologically-verical becoming-or-present-of-reference-of-thought’) wherein the temporal is hung (beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought) to the 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 ‘construed-as-of-contingent-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) as
instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-
incompleteness—of—reference-of-thought induced distractive-alignment-to—reference-of-
thought—<of-apriorising/axiomatising/referencing> and override any such sense of relative
pure-ontology conflatedness as of prospective relative-ontological-completeness—of—
reference-of-thought conflatedness ) whereas the intemporal-as-ontological construes
reference-of-thought—categorical-imperatives/axioms/registry-teleology as meant for
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and up for
remaking once perversion-and-derived—perversion-of—reference-of-thought—<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >
undermines their intemporal-preservation-entropy-or-contiguity—or—ontological-preservation on
the basis of the ‘complementing grander social—universally-non-transparent-thus-non-
existential-reality’ with regards to human limited-mentation-capacity and as of ‘intemporal-
prioritisation-of—reference-of-thought’—as-confledness—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—(implicated—‘nondescript/ignorable—
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—

in successions of human psyches arising with human limited-mentation-capacity-deepening⁵², with the further implication of a prospective ‘postconverging-or-dialectical-thinking⁵—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as a notional–deprocrypticism psyche and its corresponding memetism or suprastructural meaningfulness-and-teleology⁹⁹. Now supposed Z was another character inclined for maximalising-recomposuring-for-relative-ontological-completeness⁵⁹—unenframed-conceptualisation as preserving the inherent intemporality/longness of additionality as allowing civilisational/institutional-being-and-craft setup preservation, brought in by the Donor, there is no question that Z will register the newly divulged ontological-veridicality/intrinsic-reality of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and its derived-implications as perversion-and-derived- perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> to renew the construal/conceptualisation of what is considered as a relatively ontological-completeness-of-reference-of-thought for a prospective reference-of-thought that preserves intemporality, by factoring in the fact of this contextual relative-ontological-incompleteness—induced,‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing —apriorising-psychologism’ as it enculturates/endemises the perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and thus will be predisposed to a reconstrual/reconceptualisation of arithmetic principles factoring in and superseding this specific-type (as exposed by B’s postlogism⁷⁷ and C, D, E, F conjugated-postlogism ) of ‘imbricatedness/threadedness/recomposuring as existential-contextualising-

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meaningfulness-and-teleology over the appreciation of the intemporal/ontological/social/species/ universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation de-mentating/structuring/paradigming, be it that the latter disposition as philosophically intemporal is what creates-and-enables the being in civilisation/institutionalised-being-and-craft in the first place, as the metaphorically ‘high-life’ of temporality/extrication cannot count on an overall principle of temporality/extrication for its existential sustainability (as B, C, D, E and F needs that the Donor grants the rewards by not factoring in the deceit, thus their existential principle doesn’t sustain the ‘civilisation/institutionalised-being-and-craft setup’ in which they are living in, hence qualified as extricatory/temporal/parasitising/co-opting as ‘least-and-derived-temporal-operating-modalities-of-the—reference-of-thought-as-of—incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’) but unavowedly and paradoxically rather on the parasitising/co-opting of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming enabling the ontological-contiguity —of-the-human-institutionalisation-process; and besides, it is because the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity as prospective ontologising (as undertaken by Z) can supersede denaturing postlogic-backtracking towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ (referenced by B, C, D, E and F) that the further possibility (as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity) for prospective civilisation/institutionalised-being-and-craft setup as new conventioning arises. Hence the notion of ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-
undermined given relative-ontological-incompleteness\(^8\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —


preconverging/dementing ‘apriorising-psychologism’ arises (as uninstitutionalised-threshold \(^9\)); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to \(^10\)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, expeditiously or consciously) is a sufficient basis so long as it is socially-functional-and-accordant\(^9\) 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-suprerogation’—preconverging/dementing\(^{10}\)—apriorising-psychologism \(^2\) 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\(^7\)/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-suprerogation> with respect to the registry-worldview’s/dimension’s vices-and-impediments\(^9\) implied by its implied relative-ontological-incompleteness\(^7\)-induced,‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation’—preconverging/dementing—apriorising-psychologism’. Hence the reason why the vices-and-impediments\(^9\) 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\(^9\), whether as base-institutionalisation in superseding recurrent-utter-uninstitutionalisation, universalisation superseding base-institutionalisation–ununiversalisation, positivism superseding universalisation–non-positivism/medievalism and deprocrypticsm 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-de-mентativity over any temporal extricatory de-mentating/structuring/paradigming, however, the enculturation and mass thinking behind temporal extricatory de-mentating/structuring/paradigming. (* Noting that individuation as defined elsewhere speaks of temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-register-of-meaningfulness-and-teleology, that can accrue atleast incidentally/on-occasion in all individuals-as-receptacles-of-individuations but more recurrently as teleologically defining in a-life-phase-or-life-phases-of-given-individuals, thus critically enabling a dynamic-cumulative-aftereffect intradimensional and transcendental/transdimensional/interdimension/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation analysis as metaphysics-of-absence-(implicitized-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>/postdication). Finally, thus it is critical to note that the existential contextualisation above as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-’ devolving-as-of-instantiative-context as to existence-potency~sublimating–nascent,–disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking reference-of-thought in relative-ontological-completeness as depth-of-thought’) is a priori and supersedes the mere notion of additionality as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity since mere additionality is bound to wrongly represent the
(as the grander intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is rather poorly construed to the ordinariness/averageness of thought within their respective registry-worldviews/dimensions setups (which mental-dispositions and conventioning—as wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—–apriorising-psychologism ‘reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness’ of reference-of-thought-devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemetic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existing-reality’—will rather think as irrational the projective disposition of a Socrates that doesn’t rather advance a temporal interest in the city-state polity but is rather bent on spreading new ideas as a natural philosopher while prioritising as of nonextricatory-existential-preempting-of-existential-unthought in his asceticism the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’ based on eudaemonic-contemplation of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting that then ‘invents/creates’ the de-mentative/structural/paradigmatic
possibility for prospective institutionalised-being-and-craft as there isn’t any inherent
intemporality/longness but for the disposition for maximalising-recomposing-for-relative-
ontological-completeness—unenframed-conceptualisation out of the apathy of the
ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-
and-craft setup. Hence such intemporality/longness as maximalising-recomposing-for-
relative-ontological-completeness—unenframed-conceptualisation need its
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought
in inducing secondnaturered institutionalisation given that the-succession-of-registry-worldviews-
or-dimensions-institutionalisations as to the-ontological-contiguity—of-the-human-
institutionalisation-process is ‘not a human emanance/seeding/incipient—transformation—
as-to-Derridean-messianicity—wherein-even-when-the-messiah-as-intemporal-drive-comes-they-
still-have-to-come> of temporal-dispositions/shortness-of-register-of—meaningfulness-and-
teleology into the intemporal-disposition/longness-of-register-of—meaningfulness-and-
teleology but rather is solely a secondnaturering to supersede the uninstitutionalised-threshold
(is not about the firstnaturesness of human dimensionality-of-sublimating—
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation>) but rather is solely a secondnaturering 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—‘secondnaturally 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-of-existential-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–deprocryptic or positivism, it is in de-mentation—supererogatory—ontological–de-mentation–or-dialectical–de-mentation—stranding–or-attributive–dialectics) as of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, given that this fundamental relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism’ of the given registry-worldview/dimension as reflected from ontological-normalcy/postconvergence epistemic/notional–projective-perspective, by its ‘contextualising-contiguity of existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ means it is de-mentatively/structurally/paradigmatically bound to enculturate/endemise its given postlogism. Obviously we can appreciate that without a positivistic outlook/reference-of-thought there is no chance that a non-positivism/medievalism registry-worldview/dimension will do away with notions-and-accusations-of-sorcery, as the latter is bound to arise as of human threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism in non-positivism/medievalism where the
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\(^9\) 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 accessorily its
enculturating/endemising of its postlogism\(^7\), and superseding both of these in the prospective
registry-worldview/dimension institutionalisation. For instance, the intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory—dementativity of a medicine
based on natural causes and drugs as natural cures carried the effectiveness/ontological-
primemovers-totalitative-framework\(^7\) 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\(^7\) can feed back as
percolation-channelling-<in-deferential-formalisation-transference> to dimensionally (registry-
worldview) to undermine the relative-ontological-incompleteness—induced—threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing—apriorising-psychologism’ of our procrypticism and accessorily its
enculturating/endemising of psychopathy and social psychopathy. Thus suprastructurally
enabling/sublimating/supererogatory—de-mentativity); is comprehensively rearticulated all across the \textquoteleft reference-of-thought existentialism construct\textquoteright, i.e. from the registry-worldview (meaning by its specific teleological differentiation/scission/variance/disambiguation construct), the contending-reference (meaning teleological construct), the ontological-reference (being/existential construct of meaning), meaningful-reference (meaning contextualisation construct), the \textquoteleft reference-of-thought (operant construal of meaning), and right down to the apriorising–registry (basic defining construct of meaning, in terms—\textquoteleft as-of-axiomatic-construct of logical-dueness/profile/presumption/assumptions/value-reference/teleology\textquoteright). This suprastructural and ontological-normalcy/postconvergence insight from an ontological-completeness-of—reference-of-thought point-of-departure-of-construal underlines ontologically that, notional—deprocrypticism (by its \textquoteleft preempting—disjointedness-as-of—reference-of-thought\textquoteright—reference-of-thought—categorical-imperatives/axioms/registry-teleology\textquoteright, i.e. deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought) is utter-ontologising-recomposuring by subsuming-as-supplanting—(as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity—s-reifying/elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context) Positivism—procrypticism which (by its \textquoteleft positivising/rational-empiricism\textquoteright—reference-of-thought—categorical-imperatives/axioms/registry-teleology\textquoteright, i.e. positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as \textquoteleft third-level presencing—absolutising-identitive-constitutedness\textquoteright of \textquoteleft reference-of-thought\textquoteright apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) is maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation by subsuming-as-supplanting—(as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-
ontological-completeness -of- reference-of-thought -devolving-as-of-instantiative-context
universalisation–non-positivism/medievalism which (by its ‘universalising’ reference-of-
thought–categorical-imperatives/axioms/registry-teleology, i.e. 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)) is
maximalising-recomposing-for-relative-ontological-completeness—unenframed-
conceptualisation by subsuming-as-supplanting–(as-of-relatively-more-profound-construal-of-
existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-
ontological-completeness -of- reference-of-thought -devolving-as-of-instantiative-context
Base-institutionalisation–ununiversalisation which (by its ‘rule-making’ reference-of-
categorical-imperatives/axioms/registry-teleology, i.e. rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,–(as ‘first-level presencing—absolutising-
identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) is
maximalising-recomposing-for-relative-ontological-completeness—unenframed-
conceptualisation by subsuming-as-supplanting–(as-of-relatively-more-profound-construal-of-
existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-
ontological-completeness -of- reference-of-thought -devolving-as-of-instantiative-context
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
absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and deprocripticism—or—preempting—disjointedness-as-of reference-of-thought with such notion of rules speaking in terms—as-of-axiomatic-construct of both the developing capacity of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology in its construing/conceptualising of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity as defining the given registry-worldview/dimension-level specific ‘postconverging-or-dialectical-thinking—as psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’, as well as developing institutionalisation capacity as meaningfulness-and-teleology differentiations; and so as human <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling ⟨by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective— meaningfulness-and-teleology⟩ by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As explained, the reason for the successive institutional-cumulation/institutional-recomposure ⟨as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’⟩—of-the-human-institutionalisation-process has to do with human limited-mentation-capacity-deepening inducing successive recomposuring from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity construed as diminishing—human-epistemic-abnormalcy/diminishing—preconvergence towards ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Hence notionally speaking if humans had completed-mentation-capacity there will only be notional—deprocripticism institutionalisation and not the subsuming-succession of
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness,
That is existence is existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence-
disclosed-from-prospective-epistemic-digression-as-of:<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness,
such that it inherently implies the ontological-contiguity—of-the-human-institutionalisation-process which can be construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-in-reverberation or ontological-normalcy-as-of-its-mimetic-echoness/ontological-normalcy-in-reverberation or ontological-normalcy/postconvergence. By extension such projective-insights from a ‘notional human completed-mentation-capacity’ perspective about notional~deprocrypticism conceptually implies that procrypticism is the actually implied epistemic-abnormalcy/preconvergence reflection ‘disjointedness-as-of’ reference-of-thought’-as-misappropriated—meaningfulness-and-teleology—in-arrogation, along successive limited-mentation-capacity-deepening implied uninstitutionalised-threshold:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-upholding—<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-reference-of-thought,-as-to—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 ‘third-level-presencing—absolutising-identitive-constitutedness’ of reference-of-thought’) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and up to when uninstitutionalised-threshold is de-mentatively/structurally/paradigmatically superseded by ‘notional~deprocrypticism’ construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-as-of-its-reverberation as ‘notional~deprocrypticism’ accounts for both notional~deprocrypticism and procrypticism since it is a potency-construal and not a given reference-of-thought construal (contrasted with ‘conceptual deprocrypticism’ as a given reference-of-thought construal); just as ‘knowledge-notionalisation’ implies a potency-construal of both knowledge and the ignorances wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances as well, in contrast to human ‘knowledge conceptualisation’ as of knowledge as of its enlightening or intemporal referencing only. Thus just as notional~deprocrypticism subsuming perspective (of institutionalisation-upholding) construed as notional~deprocrypticism, on the basis of human limited-mentation-capacity-deepening maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation institutionalisation, will construe the successive institutional-cumulation/institutional-recomposition—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,towards deprocrypticism-as-the-real-notion as of ontological-normalcy/postconvergence-or-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; likewise a
procrypticism subsuming perspective (as failing-to-uphold-institutionalisation/upholding-
uninstitutionalised-threshold) construed as notional–procrypticism, will construe the
successive uninstitutionalised-threshold as of ‘the successive de-
mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-teleology,towards procrypticism-as-the-real-notion as of epistemic-abnormalcy/preconvergence-or-
failing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. It is this
underlying ontological-normalcy/postconvergence notion as from the (metaphysics-of-absence-
(implicit–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-
subtransversality~of-motif-and-apriorising/axiomatising/referencing’ warrants ‘prospective
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective
existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ thus preempting ‘the
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
(as ‘second-level
presencing—absolutising-identitive-constitutedness
of reference-of-thought’) of
universalisation’s—existential-contextualising-contiguity’s-reifying/elucidating-of-
prospective-relative-ontological-completeness’s-reference-of-thought—devolving-as-of-
instantiative-context now of threshold-of—nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation —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-ontologically-same-existential-reality at its corresponding 
uninstitutionalised-threshold state of non-positivism/medievalism’; —the postlogism
(including psychopathy and social psychopathy, etc.) associated with ‘positivism–procrypticism
reference-of-thought as subtransversality~of-motif-and-apriorising/axiomatising/referencing’
warrants ‘prospective notional–deprocrypticism’s-reference-of-thought as 
supratransversality~of-motif-and-apriorising/axiomatising/referencing teleological-
differentiation/scission/variance/disambiguation’, and so by the ‘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 of prospective deprocrypticism’s—existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought—devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence,
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-
on-tologically-same-existential-reality’ thus preempting ‘the positivising/rational-empiricism-
based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism (as ‘third-level
presencing—absolutising-
identitive-constitutedness of reference-of-thought’) of positivism’s—existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-
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-
on-tologically-same-existential-reality at its corresponding uninstitutionalised-threshold state of procrypticism—or—disjointedness—of—reference-of-thought’. The prior relative-
on-tological-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 of 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-
in prelogism\textsuperscript{1} -as-of-conviction,-as-to-profound-supererogation -or-thinking relation with the formulaic slanting\textsuperscript{2} compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{3} or postlogism\textsuperscript{4} in preconverging-or-dementing\textsuperscript{5} -apriorising-psychologism, hence wrongly elevating its perversion-of reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{6} into logical-contention rather than dealing with registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{7} -defect<-as-Being-or-ontological-or-existential–defect\textsuperscript{8}. postlogism\textsuperscript{9} in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism\textsuperscript{10}) thus inherently implies and is about articulations of perversion-of reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect in the very first instance to the validity of implied\textsuperscript{11} reference-of-thought rather than valid articulations of logical contention as the latter is with respect to ontological-veridicality of\textsuperscript{12} logical-processing-or-logconstituting-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{13} only after the former (reference-of-thought) has been established as veridical/true. postlogism\textsuperscript{14}/outcome-sought-precedes-logical-dueness is not about a defect–of\textsuperscript{15} logical-processing-or-logconstituting-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{16} of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance but rather speaks of false projection of ‘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 implying registry-worldview’s/dimension’s-uninstitutionalised-
threshold as first-order faulty-mentation-procedure-deception-or-urge (inducing circularity/recurrence/repetition/repeatability of a subsequent implication of a second-order level wrongly implied deception of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of infinite deception possibilities with respect to the infinite possibilities of ‘perfect logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ on the false basis of the perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation). Such perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/mental-devising-representation-perversion has various shades of ‘temporal/shortness to intemporal/longness depth/register of meaningfulness stranded finalities/teleologies’. This can be demonstrated as follows with psychopathy at childhood (which at this point is relatively transparent to the critical observer). Let’s say John is a psychopath, he wants to get his brother Peter punished for annoying him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying act’, then spills water on a chair and goes and 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’s-reification-of-thought’s-devolving-as-of-instantiative-context. Lying as such is ‘an ad-hoc defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance that doesn’t speak of the true postlogism/psychopathic phenomenon which has to do with the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and-not-of-logical-contention with regards to registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview as the psychopath’s-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation speaks of ‘a circularity/recurrence/repetition/repeatability as enabled by social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ implying a ‘being or ontological or meaningfulness or existential defect’ which is poorly construed as ‘pathological lying at the level of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation” of supplanting–conviction-as-to-profound-supererogation”–postconverging/dialectical-thinking–apriorising-psychologism or prelogic mental-reflex engagement’ rather than being construed as a mental and teleological disposition defect at the level of the reference-of-thought as of perversion-of-reference-of-thought-as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >

construed as mental-unsoundness). In fact, besides ‘lying’ such poor characterisation of the psychopath extends to other notions like ‘bullying’, ‘manipulating’, ‘fooling’, etc. which are all in prelogism —as-of-conviction,-as-to-profound-supererogation— or-thinking notions though “poor or bad supplanting—conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—apriorising-psychologism’s” (‘poor or bad supplanting—conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—apriorising-psychologism’—prelogism construed as wrong logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation or wrong operation of prelogism —as-of-conviction,-as-to-profound-supererogation but nonetheless prelogism —as-of-conviction,-as-to-profound-supererogation ). Fundamentally, psychopathic slanting is particular in that it departs from a relation to the ‘empty-form-of-meaning-as-inherently-deterministic outside the framework of a veridical existential-contextualising-contiguity’s—reifying/elucidating-of-prospective-relative-ontological-completeness’—of-

reference-of-thought—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’—reference-of-

thought—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—
degradation in relation to its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{16}—preconverging/dementing \textendash apriorising-psychologism in undermining an prelogism\textsuperscript{\textdagger}–as-of-conviction,-as-to-profound-supererogation\textsuperscript{7} perspective which reference-of-thought is veridical. All the ‘poor or bad supplanting–conviction-as-to-profound-supererogation\textsuperscript{16}—postconverging/dialectical-thinking \textendash apriorising-psychologism’ terms above, i.e. lying, bullying, manipulating, fooling, etc., wrongly point to the fact that the psychopath is having a ‘deliberative prelogism\textsuperscript{78}–as-of-conviction,-as-to-profound-supererogation\textsuperscript{16} mental process’ with respect to its end purpose, and thus wrongly implying it is in ‘prelogism -as-of-conviction,-as-to-profound-supererogation’ with the wrong idea that its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textendash reference-of-thought-elements/registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{17} are existentially veridical. The psychopath is operating on the basis of ‘a last mimicking denaturing\textsuperscript{15} postlogism’—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> -with-succeeding-shifting-of-the-narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercerogatory-de-mentativity’, and so to satisfy ‘a faulty-mentation-procedure-deception-or-urge\textsuperscript{41}’; and so, one narrative iteration at a time. Now the faulty-mentation-procedure-deception-or-urge\textsuperscript{41} implying ‘a supplanting–conviction-as-to-profound-supererogation\textsuperscript{16}—postconverging/dialectical-thinking–apriorising-psychologism deliberativeness’ is coming from its interlocutor’s ‘prelogism\textsuperscript{\textdagger}–as-of-conviction,-as-to-profound-supererogation\textsuperscript{16} mind’ itself which prelogically/in-conviction-as-to-profound-supererogation\textsuperscript{16} (as the prelogism\textsuperscript{\textdagger}, which is wrongly induced in distractive-alignment-to-
postlogism —construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness postlogic-backtracking—iterative-looping—set-of-dereifying-hollow-narratives-and-acts—with-succeeding-shifting-of-the-narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts as absolving/fleeting/escaping-reflex—logic, to wrongly imply a depth-of-conviction-as-to-profound-supererogation whether as of bad or good supplanting—conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—apriorising-psychologism or prelogism) in reality is wrongly assuming a depth-of-postlogism-slantedness/insane integration. The psychopath being postlogic—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness or pathologically/compulsively hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation is not lying (or manipulating or bullying), in fact the psychopath will prefer that normal supplanting—conviction-as-to-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—of—reference-of-thought); in so doing, analysing its meaning as essence instead of analysing it as non-veridical hollow mimicking form or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging or meaning-by-the-mere-illogical POSSIBILITY—OF—IT—BEING—FORMULAICALLY—NARRATED or non-veridical hollow mimicking narratives.

What the psychopath is doing is ‘SLANTING’ as of compulsive-slanting—preconverging-or-dementing—apriorising. That is to arrive at a sought-outcome by subknowledging—or-mimicking the non-veridical hollow-form of the meaning of other persons supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising—psychologism narratives which it perceives as ‘being blatantly deterministic’ of the views and
actions of the ‘normal prelogism —as-of-conviction,—as-to-profound-supererogation’ mind’, i.e. the psychopath is ‘narrating veridical emptiness/hollow narratives’. The idea being about arriving at a sought-outcome by taking a posture that does not attach a depth of supplanting–conviction-as-to-profound-supererogation postconverging/dialectical-thinking—apriorising-psychologism on narratives but rather simply ‘the mere possibility of the hollow narratives being articulated, and then integrated by interlocutors as real’. Thus the psychopathic postlogic mindset and by derivation conjugated-postlogism/preconverging-or-dementing —integration mindset is one of relating to meaningfulness as valid by ‘the mere performative-form representation of meaningfulness’ rather than veracity/ontological-pertinence of meaningfulness. The psyche is thus fundamentally one geared towards how to perform in interlocution rather than express a genuine sense of supplanting–conviction-as-to-profound-supererogation postconverging/dialectical-thinking—apriorising-psychologism and hence the disposition for extrinsic-attribution by active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-attribution associated with transcendental-enabling/sublimating/supererogatory—de-mentativity, but rather as a potent and active construct of social determinism which requires actually eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence. This mental-disposition is qualified as epistemic-decadence or postlogism and its derivation/adoption by temporal-dispositions is derived—epistemic-decadence in conjugated-postlogism. More precisely, it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism —as-of- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation and the notion of a lie which is prelogism —as-of-conviction,—as-to-profound-supererogation (be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation’ —postconverging/dialectical-thinking —apriorising-psychologism’) as with a lie the implied-
logical-dueness (with the corresponding implied-reference-of-thought/implied-registry elements) are existentially veridical with the ‘lying deception’ being of ad-hoc exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality but as of ‘effectively due’ logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. The narratives-and-acts-foci of the set-of-narratives of a ‘lying deception’ do not successively shift (as with slanting) but carry an overall coherence implying deception-but-as-of-successively-cohering-narratives. This is because a lie is more of deception arising out of ad-hoc contextual-ambiguity-constraint(s) ad-hocly articulated as deception-but-as-of-successively-cohering-narratives to resolve the ad-hoc contextual-ambiguity-constraint(s), and lying doesn’t fundamentally imply where such ad-hoc contextual-ambiguity-constraint(s) is non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-engagement/interlocation/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-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’ induced as conjugated-postlogism-opportunism and conjugated-postlogism-exacerbation arises out of purposeful enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant, since its manifestation is not universally transparent as ontologically decadent); due to the slanted child psychopathy mind’s developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness -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-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation explaining the circular nature and its particularly overblown extrinsic-attribution mental-disposition to elicit social-aggregation-enabling over relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity with regards to inherent reality and meaningfulness. The peculiarity of slanting is that it is deception-of-successively-shifting-or-non-cohering-narratives-and-acts wherein the initiation of a hollow falsehood narrative is followed by the projection of another hollow falsehood narrative on the basis of the former as if the former was true, and the projection of another falsehood narrative on the basis of the previous one as if the previous one was true, and so on. Thus slanting doesn’t have a ‘coherent whole of narratives’ with respect to existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context as is the case when someone tells a lie, and actually where such a ‘coherent whole of narratives’ with respect to existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context is wrongly implied about slanting, it has to do with prelogism-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’s-reference-of-thought’s-devolving-as-of-instantiative-context’, and this is the mechanism that induces conjugated-postlogism/preconverging-or-dementing-integration by some interlocutors of the adult psychopath, whether conscious or unconsciously. It is interesting to note that at childhood psychopathy where the mental-disposition is relatively universally-transparent what is perceived and related to by supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism interlocutors is not a ‘coherent whole of narratives’ but a deliriousness/delirious-effect/cinglé-effect/mental-unsoundness-effect arising out of its contemplation (as if it were true), pointing out that the reality of mental-states in wrong prelogism-as-of-conviction,as-to-profound-supererogation alignment to psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism to the childhood psychopathy slanting as with the dereifying example of spilling water on a chair and accusing another. A salient comparison that strongly highlights the difference between slanting and lying, is that a lying child doesn’t come across as delirious since its lying deception is a coherent whole as of contextual-ambiguity-constraint(s) while a slanting deception is as of faulty-mentation-procedure-deception-or-urge due to psychopathic developmental failure to relate to meaningfulness as of prelogism-as-of-conviction,as-to-profound-supererogation with the personality development out of that developmental failure bringing about the adult psychopath slanting mental-disposition with respect to social-stake-contention-or-confliction; and as the adult psychopath developed maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of—social-stake-contention-or-confliction, induces interlocutors prelogic
supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism alignment to its postlogic compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation narratives whereas at childhood psychopathy interlocutors will not align in-prelogic supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism narratives, and this is what actually occurs by inducing conjugated-postlogism /preconverging-or-dementing -integration in interlocutors at adulthood psychopathy) given the obvious and transparent deliriousness/delirious-effect/cinglé-effect associated with slanting over a slant over a slant, successively. Hence, this slanting deception (deception-of-successively-shifting-or-non-cohering-narratives-and-acts) is also qualified as deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing—apriorising-psychologism. Thus, with slanting the implied-logical-dueness (with the corresponding implied-reference-of-thought/implied-registry elements) are existentially unreal/non-veridical/flawed explaining the meaningful emptiness/hollowness of slanting (as not even an exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality as of ‘effectively due’—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought/preconverging-or-dementing —apriorising-psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity -of- reference-of-thought. Insightfully, it points out as well that the
basis of the postlogism/psychopathic induced deception is not the psychopath itself (as it is commonly asserted about psychopathic manipulation), but rather it lies in the very nature of the reasoning of the prelogism-as-of-conviction,-as-to-profound-supererogation interlocutor mental engagement reflex who ‘aligns in-conviction-as-to-profound-supererogation’ as it will ‘normally do’ with other prelogic supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking—apriorising-psychologism minds to a postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation mind, and then wrongly validates that the postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation mind is in prelogism-as-of-conviction,-as-to-profound-supererogation. In order words, the operation of the psychopathic mind as of its incomplete mentation development (as inclined to induce a faulty-mentation-procedure-deception) as it fails to construe meaningfulness as based on prelogism-as-of-conviction,-as-to-profound-supererogation but rather as based on postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation with its personality development into adulthood on this basis, paradoxically leads to the prelogism-as-of-conviction,-as-to-profound-supererogation mind’s deception since the latter operates on the basis that everyone must be of supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking—apriorising-psychologism (be it ‘poor or bad supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking—apriorising-psychologism’ at worst) and the notion of postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation doesn’t register naturally except where the personality development of the childhood psychopathy into an adult psychopath is experienced closely, and the adulthood psychopath mentation processes structure can be retraced to the delirious mentation processes structure at childhood psychopathy when it is universally transparent as
maturation/indirectness/spatialisation/credulity/craftiness continually developed during its personality development into adulthood psychopathy now enables it becoming socially-functional-and-accordant. This induced deception does not however occur at childhood psychopathy since it is very much transparent as a deliriousness/delirious-effect/cinglé-effect as the childhood psychopathy has hardly achieved maturation/indirectness/spatialisation/credulity/craftiness of its slanting-deception mental-disposition. What underlies the slanting of the psychopath is its rather unnuanced understanding and gauging of social situations and social cues as out of existential-contextualising-contiguity by its dereification on a mental-processing disposition that is rather a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’, and so in contrast with the expected ‘reifying nuanced/multivalent mental-processing’ of supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism dispositions in existential-contextualising-contiguity, however bad-or-poor their ontological-performance--<including-virtue-as-ontology> of supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism mental-processing. This underlies the apparent vividness of interlocution with the psychopath especially with regards to social-stake-contention-or-confliction due to a ‘supplanting–conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking—apriorising-psychologism manifestation of the interlocutor by compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation manifestation of the psychopath cross-perception effect’ wherein the supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism interlocutor by its mental-reflex is wrongly inclined to perceive and so specifically with adult psychopathy a ‘reifying nuanced/multivalent mental-processing’ in existential-contextualising-contiguity ‘knowledge-reification’ with regards to the psychopath
‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutor reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity, while the psychopath view of the supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism interlocutor’s supposedly ‘reifying nuanced/multivalent mental-processing’ in existential-contextualising-contiguity knowledge-reification is rather as of its ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ inclination as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity. While at childhood psychopathy such a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity is socially inefficacious and trouble-inducing giving the deliriousness effect from universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-{amplituding/formative–epistemicity}totalising~in-relative-ontological-completeness} of its acts, at adulthood psychopathy the lack of such universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-{amplituding/formative–epistemicity}totalising~in-relative-ontological-completeness} of the postlogism-slantedness rather makes the latter ‘sound impassioned/stirring/vivid/spirted’ 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/spirted 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.

apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ‘by projected <amplituding/formative> wooden-language–(imbued—temporal–mere-form/virtualities/dereification'/akrasiatic-drag/denatured/preconverging-or-dementing‘–narratives—of-the‘–reference-of-thought–categorical-imperatives/axioms/registry-teleology › of the registry-worldview/dimension institutionalisation 83reference-of-thought’, as of an ontological-normalcy/postconvergence epistemic/notional–projective-perspective) as so reflected from the prospective registry-worldview’s/dimension’s institutionalisation 83reference-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 103universal-transparency 104–(transparency-of-totalising-entailing,–as-to-entailing<amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness › we can very much uphold a secondnatured quasi-intemporal-disposition 83reference-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 103universalisation to positivism and prospectively to notional–deprocrypticism in resolving the vices-and-impediments 105of their respective uninstitutionalised-threshold 102as 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–meaningfulness­and-teleology 99 as of prospective deprocrypticism) as the very essence of human virtue itself, it is equally important to understand how institutionalisation comes to be limited at successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure–(as-to-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively (as applicable with the construal of psychopathy and social psychopathy postlogism7) procrypticism; wherein the habitual intradimensional placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology9 ‘nondescript/ignoreable–void’ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing72-narratives) scheduling or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness8-of-‘reference-of-thought-as-an-ontologically-flawed-neuterisation14-or-bracketing-or-epoché of <amplituding/formative–epistemicity>totalising~conflated–meaningfulness-and-teleology9-as-of-notional~deprocrypticism-reflected-
historiality/ontological-eventfulness8/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> as of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at uninstitutionalised-threshold102 (reflecting uninstitutionalised-threshold102), 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 8 reference-of-thought’; which we can effectively acquiesce to as of the uninstitutionalised-threshold102 but will rather have a mental complex when this is implied prospectively to imply our uninstitutionalised-threshold102 as procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold102 is implied. Thus this implied human ‘postconverging-or-dialectical-thinking69–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\(^{of}\) 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/\(^{of}\) 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 psychologism equally qualified as suprastructuralism. Hence, our present positivism mental-disposition is just one of human historical psychologisms/psychologism-constructs, and it is not absolute as to imply there aren’t or weren’t other human psychologisms/psychologism-constructs, wherein in their own realisation, perception and thought they are ‘not decentered’ and ‘not preconverging-or-dementing’–apriorising-psychologism’ as of their relative-ontological-incompleteness\(^{of}\) reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance rather so construed from a higher psychologism’s articulation of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{of}\) devolving-as-of-instantiative-context as ontologically-veridical. Thus, notional–deprocrypticism as decentering and preconverging-or-dementing–apriorising-psychologism the positivism–procrypticism registry-worldview\(^{of}\) 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
psychology-of-mentation-dynamics or natural-psychological-dynamics’). Wherein, going by its first impulse with respect to its ‘construal/conceptualisation activity as of its coming into existence in the world’, human natural mental-reflex starts out with a simplistic idealism to account at one fell swoop for the comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to contend with while construing/conceptualising fundamental ‘meaningfulness-and-teleology’. This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’ sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and
increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendency of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on ‘the premise of a deference to intrinsic-reality as of its effective inherence validated by ontological-prime-movers-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-\langle implicated-'nondescript/ignoreable–void \'-as-to-
\text{presencing—absolutising-identitive-constitutedness } \rangle \text{ and metaphysics-of-absence-}\langle implicated-epistemic-\text{veracity-of-} \langle \text{nonpresencing-}<\text{perspective–ontological-normalcy/postconvergence}>\rangle \text{ ontologies as enabling a further human emancipation registry-worldview’s/dimension’s reference-of-thought psychology, notional–deprocrypticism psychology. This is the insight behind the articulation of the social construed in threshold terms of social-functioning-and-accordance—\text{as-of–social-stake-contention-or-confliction rather as socially-functional-and-accordant} \rangle . \text{ This insight further divulges the reality across all registry-worldviews/dimensions of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ and ‘human temporal uninstitutionalised-threshold mental-disposition’, as powerful conceptualisations for framing issues in their appropriate psychologism however unpalatable/inconveniencing, as history has always shown that unpalatability, inconvenience and contrariety have always been the test that all humans have had to undergo to effectively achieve their respective prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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\rangle frame of thought and social-stake-contention-or-confliction but rather carries a prospective scope, just as the vocation of the realism of a positivistic mindset/ reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic ‘meaningfulness-and-teleology\rangle 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—firstnaredness—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 different reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation building up from the prior ones as of their respective elucidation-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s—of—reference-of-thought—devolving-as-of-instantiative-context (recurrent-utter-uninstitutionalisation non-
rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition as failing/not-upholding— as-of-apriorising/axiomatising/referencing— rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘first-level presencing—absolutising-identitive-constitutedness as ‘reference-of-thought’
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-channeled-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 of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance. But then human existential-reality comes with human limited-mentation-capacity-deepening with limited grasp of intrinsic-reality at various stages of human emancipation up to the present day, such that social universal-transparency—transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness required for ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ has been made transcendentally available only in partial construals/conceptualisations that are as-of existential-reality, and where non-available at uninstitutionalised-threshold, it is naïve to construe human mental-disposition as of quasi-intemporal-disposition; as the anthropological and historical evidence consistently points to a different structure with regards to the ‘human temporal uninstitutionalised-threshold mental-disposition’ as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reifying/elucidating/of/prospective-instance-of-the-context elucidated ontological-normalcy/postconvergence. It points to a fundamental de-mentative/structural/paradigmatic disposition for human temporalities-drives to adhere to the
<amplituding/formative> wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology)
(failing/not-upholding—as-of-apriorising/axiomatising/referencing) intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence
which always factor in human limited-mentation-capacity-deepening by a re-equilibrating
metaphysics-of-absence-(implicitied-epistemic-veracity-of-nonpresencing—perspective—
ontological-normalcy/postconvergence)/postdication) of the given registry-
worldview/dimension, when incapable of construing a prospective registry-worldview
reference-of-thought as providing the resolution for the vices-and-impediments 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-(implicitied-
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
confoundedness 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-involve ment/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction nature of the being domains-of-study of the social world should not naively imply a construct that isn’t ontological or otherwise, as in both instances the aspiration is for ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity as an otherness from any emotional-involve ment/subjectification/notional <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag predilection of the inquirer’. This elucidation is equally to highlight that the idea of socially-functional-and-accordant ‘modular-thresholds’—of-notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis, as it applies in all social conceptualisations of performance and functionality whether virtuous or virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The conventioning of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction effectively ‘non-dissociable’ modular construal of temporal-dispositions and intemporal-disposition rather as of socially-functional-and-accordant thresholds, has deterministic implications with regards to ‘interdimensional/transdimensional/transcendental registry-worldview/dimension-level of analysis’ as well as ‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuation-level of
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{[17]}-of reference-of-thought- devolving-as-of-instantiative-context/constitutedness\textsuperscript{[1]}
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{[17]}-of reference-of-thought- devolving-as-of-instantiative-context/first-level \textsuperscript{[7]} presencing—absolutising-identitive-constitutedness\textsuperscript{[1]}
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-
tempo-temporal-dispositions<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>-dissociability-(as of universalisation constraining-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism, and non-constraining ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality prospective institutionalisation as positivism), <amplituding/formative-
epistemicity>totalising-intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-
in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought—devolving-as-of-instantiative-context/third-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-
tempo-temporal-dispositions<so-construed-as-from-perspective—ontological-
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-’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/’s-of-/reference-of-
thought-’devolving-as-of-instantiative-context/epistemic-totalising/’~intervalist-as-
categorising-phenomenal-abstractiveness-of-presencing-in-’occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity/’s-
reifying/elucidating-of-prospective-relative-ontological-completeness/’s-of-/reference-of-
thought-’devolving-as-of-instantiative-context/epistemic-totalising/’~ratio-
contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
’protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity/’s-
reifying/elucidating-of-prospective-relative-ontological-completeness/’s-of-/reference-of-
thought-’devolving-as-of-instantiative-context as of Stevens taxonomy, ‘possibly reveal an 
unrecognised mathematical depth in the reality of the evolved human condition’ rendering 
possible the full mathematised interpretation of the social sciences as of 
‘conflatedness’/conflation of analysis’ (just as the intrinsic-reality/ontological-veridicality 
transcendental-enabling/sublimating/supererogatory-de-mentativity constructed scientific 
reference-of-thought of the natural sciences, as ontological-reference-of-thought, revealed a
mathematical depth that enabled their full mathematisation; as mathematics just like logic cannot reveal the full intrinsic-reality/ontological-verbatimality transcendental-enabling/sublimating/supererogatory-de-mentativity constructed reference-of-thought/axiomatic-framework of a domain-of-study like the social but once it is revealed enables its full mathematisation)!


with respect to their effective temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{9}—threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{10}—preconverging/dementing—apriorising-psychologism commitments and are no longer of "reference-of-thought—prelogism"—as-of-conviction,—as-to-profound-supererogation\textsuperscript{9} such that the naïve implication of a mutual logical exercise ("logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation") is inherently deceptive as of as of transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing\textsuperscript{101}. This construal effectively enabling delineation of underlying ontological-primemovers-totalitative-framework of mental-dispositions. threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism across all registry-worldviews/dimensions refers to the constituent temporal individuations mental-dispositions at a registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{10} and points to their threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing\textsuperscript{10}—apriorising-psychologism as of its uninstitutionalised-threshold\textsuperscript{103} pointing to an inclination for untranscendability and unde-mentability as of mechanical-knowledge (beyond-the-consciousness-awareness-teleology\textsuperscript{9}—<in-existential-extrication-as-of-existential-unthought>) but for the constraint of prospective social\textsuperscript{10} universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ), and so in contrast to the same registry-worldview/dimension\textsuperscript{8} reference-of-thought—prelogism—as-of-conviction,—as-to-profound-supererogation mental-disposition that reflects its ontologically-veridical meaningfulness-and-teleology\textsuperscript{9} as its institutionalisation which rather points to an inclination for transcendability and de-mentability as of organic-knowledge once it does conceptualise the veridicality of the uninstitutionalised-threshold\textsuperscript{103} as ontologically-flawed. Such construal of
temporal individuations threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing –apriorising-psychologism at uninstitutionalised-threshold\textsuperscript{02} is critical because then and in effect, the mental-reflex to ontologically validate these as of \textsuperscript{97}reference-of-thought–prelogism\textsuperscript{97}–as-of-conviction–as-to-profound-supererogation\textsuperscript{96} mental-disposition so-construed as of sound/existential-contextualising-contiguity\textsuperscript{08} logical-dueness is ontologically put into question given the perversion-and-derived-perversion-of- reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}>. Such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity is projectable about the uninstitutionalised-threshold\textsuperscript{02}, and not as it is circularly construed within the uninstitutionalised-threshold\textsuperscript{02} frame as a construal of logical pertinence (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96}), but rather involving priorly the determination of temporal individuations threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing –apriorising-psychologism as these fail to reflect soundness-or-ontological-good-faith/authenticity\textsuperscript{98}–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 \textsuperscript{96}> 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\textsuperscript{99}>) or ontological-normalcy/postconvergence analysis the case of notions-and-accusations-of-sorcery in a non-positivistic social-setup uninstitutionalised-threshold\textsuperscript{02} which is rather in want of positivistic \textsuperscript{97}meaningfulness-and-teleology\textsuperscript{97}. 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\(^7\) and conjugated-postlogism\(^7\) as acknowledging and contending about notions-and-accusations-of-sorcery (beyond-the-consciousness-awareness-teleology\(^7\)-<in-existential-extrication-as-of-existential-unthought>\(^7\)) thus leading to perversion-and-derived- perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^6\)> , with this succinctly reflecting the reality of temporal-dispositions as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^6\)— preconverging/dementing \(^1\)-apriorising-psychologism as of such non-positivism reference-of-thought uninstitutionalised-threshold\(^2\). Such that it is not a logical exercise (’logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^1\)) that is in order which will rather be circular as fundamentally operating on false non-positivism registry-worldview’s/dimension’s institutionalisation \(^7\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\) of superstition but rather one of determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing\(^1\)-apriorising-psychologism as this reflects postlogism\(^7\) denaturing\(^1\) and conjugated-postlogism\(^7\) derived- perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^6\)> as deconstruction of ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivism ’meaningfulness-and-teleology\(^9\) \(^8\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\), -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\(^7\) and derived conjugated-postlogism , human reference-of-thought—prologism\(^7\)-as-of-conviction,-as-to-profound-
supererogation\textsuperscript{96} 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\textsuperscript{97} - \langle \text{in-existential-extrication-as-of-existential-unthought} \rangle ) 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{92}. 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{88}reference-of-thought–prelogism -as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} 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 informalism as in the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—\langle \text{meaningfulness-and-teleology} \rangle } of all human institutions, and particularly where social \textsuperscript{103}universal-transparency\textsuperscript{97} -\langle \text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } \rangle 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{96} -at-the-other-moment in a circular \textsuperscript{83}reference-of-thought. This tendency is further exacerbated with the dynamic conjugation of temporal-dispositions (\langle \text{ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation} \rangle) to postlogism\textsuperscript{97} -slantedness. This reality of our \textsuperscript{83}reference-of-thought–prelogism\textsuperscript{97} -as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} as being in effect subpar rather than absolute and specifically more
compromised at uninstitutionalised-threshold as conjugated-postlogism is what qualifies contextually as temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing —apriorising-psychologism as a temporal mental-disposition defect contrasted to a wrongfully implied supposedly reference-of-thought–prelogism -as-of-conviction,-as-to-profound-supererogation as of ontologically-sound mental-disposition. This manifestation as a social dynamic (dynamic-cumulative-aftereffect) of such contrastive threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing —apriorising-psychologism and reference-of-thought–prelogism -as-of-conviction,-as-to-profound-supererogation takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> de-convergence as of transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’. Such a distinction particular at the uninstitutionalised-threshold is required because it then implies ontologically the relegation of logical engagement as rather irrelevant and in lieu determines ontological-veridicality by the soundness-of-the–reference-of-thought as of reference-of-thought–categorical-imperatives/axioms/registry-teleology in the first place to establish or not perversion-and-derived- perversion-of- reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>. This delineation is in line with the idea of human temporal (shortness-of-register-of–meaningfulness-and-teleology) to intemporal (longness-of-register-of–meaningfulness-and-teleology) individuations nature as implicitly recognised in the de-mentating/structuring/paradigming of formal constructs like the law, formal institutions, etc. It equally falls in line with the idea of knowledge-notionalisation on the basis that it is equally critical to understand the possibility of the ignorances just as conceptual knowledge itself to further uphold, advance and skew for the
construed as of institutionalisation basis or at its uninstitutionalised-threshold has to do with the possibility of attaining or not attaining social universal-transparency - (transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness ). Where this is effectively attained, it becomes psychically and institutionally untenable for interlocutors to act as of subpar (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —— preconverging/dementing “apriorising-psychologism) with regards to reference-of-thought—prelogism-as-of-conviction, as-to-profound-supererogation. This will explain why the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —— preconverging/dementing “apriorising-psychologism within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension meaningfulness-and-teleology, in the sense that notions-and-accusations-of-sorcery for instance are not entertained in a positivism social-setup as the positivism/rational-empiricism social universal-transparency - (transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness ) knows this to be non-veridical ontologically-speaking giving its prospective relative-ontological-completeness-of- reference-of-thought. This imbued potency in social universal-transparency - (transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness ) across all registry-worldviews/dimensions is what explains the possibility of social transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The reason for this is that the entire construct of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as the ‘social existential contract’ is implicitly built on supposed reference-of-thought—prelogism “as-of-conviction, as-to-profound-supererogation to meaningfulness-and-teleology as of both the individual’s expectation and the social’s expectation such that
failure in this respect arises mostly surreptitiously since even the most disingenuous individuation will want the social-construct to function well in order to ‘parasitise’ it, as a failing social-construct as of ‘universal social surreptitious parasitising/co-opting’ puts even such individuation in jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance, however dubious, a rationale that is meant to be socially functional. Basically, the postlogism —as-of— compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation mind — 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-epistemology is supposedly a 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-epistemology doesn’t socially take hold then, as such childhood postlogism perversion-of–reference-of-thought→as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> hasn’t superseded the social universal-transparency→(transparency-of-totalising-entailing, as to entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) in further inducing temporal-dispositions derived-perversion-of–reference-of-thought→as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>. The further implication is that such surreptitiousness, marginality and circularity with regards to a registry-worldview’s/dimension’s temporal-dispositions are often construed rather as circumventive issues as of temporal extricatory dementating/structuring/paradigming, and not by ontological-veridicality insight as of dementative/structural/paradigmatic <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity with respect to vices-and-impediments. Thus ensuring ontological-veridical social universal-transparency→(transparency-of-totalising-entailing, as to entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) is dementatively/structurally/paradigmatically inherently ‘advantaged ultimately’ by the social-construct functioning. (But then this can rather be achieved in the medium to long term as of a
crossgenerational transcendence-and-sublimity/sublimation/superrogatory–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 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 reference-of-thought of the registry-worldview/dimension as prior (despite the relative-ontological-incompleteness of reference-of-thought induced distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> and override any such sense of relative pure-ontology conflatedness as of prospective relative-ontological-completeness 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 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 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 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 ⟨amplituding/formative⟩ wooden-language ⟨imbued—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 <amplituding/formative> wooden-language-(imbued—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 its 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 <amplituding/formative> wooden-language-(imbued—averaging-of-thought-&-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology>-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) that hardly entertains its own transcendability/de-mentability, and why transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather crossgenerational for the requisite personhood and socialhood psychoanalytic-unshackling exercise to be initiated. Consider that the ‘existential value references as what is worth living for’ for both Okonkwo and ‘feeling of the environment’ reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in the circularly-pervasive closed-structure of their reference-
of-thought’ despite their respective inherent prior relative-ontological-incompleteness\textsuperscript{8} of reference-of-thought without room for countenancing new perspective-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of reference-of-thought, speaking of their distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{27} 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—assos-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\textsuperscript{02}, including our own as positivism–procrypticism as of its disjointedness-as-of-reference-of-thought with regards to their ‘existential value references as what is worth living for’ rather temporally construed as definite-and-set as of distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29} 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-\textsuperscript{84} devolving-as-of-instantiative-context—meaningfulness-and-teleology\textsuperscript{99} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights ‘is not at all about the demonstrable instantiative-\textsuperscript{55} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation\textsuperscript{96} validity’ but rather such a demonstration is more de-mentatively/structurally/paradigmatically, together with all other such demonstrations of the prospective \textit{<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving-as-of-instantiative-context—meaningfulness-and-teleology\textsuperscript{9}} \textit{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of the prior \textit{<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving-as-of-instantiative-context—meaningfulness-and-teleology\textsuperscript{9}} \textit{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in its circular-pervasiveness’ at its uninstitutionalised-threshold\textsuperscript{102} as of its ontologising-deficiency/relative-ontological-incompleteness\textsuperscript{97}-of-reference-of-thought; thus qualified as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity suprastructuration. Just as the exercise of demonstrative convincing on the basis of a scientific principle within a non-positivistic social context ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96} validity’ but rather de-mentatively/structurally/paradigmatically, together with all other such demonstrations as of scientific and positivistic principles/axioms/ reference-of-thought\textsuperscript{9} meaninglessness-and-teleology\textsuperscript{9}} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of non-scientific and non-positivism \textit{<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving-as-of-instantiative-context—meaningfulness-and-teleology\textsuperscript{9}} \textit{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 at different successive ascertaining-perspectives unbeknown-to-each other for gauging the overall earth landscape’ (representing analogically ‘different successive registry-worldviews/dimensions for meaningfulness-and-teleology’), construed say at ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as recurrent-utter-uninstitutionalisation), ‘hill-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as base-institutionalisation–ununiversalisation), ‘mountain-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as universalisation–positivism), ‘airplane-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as positivism–procrypticism) and ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as deprocrypticism), rather as successive mental-states/reference-of-thought unbeknown-to-each-other in ‘circular-pervasiveness closed-structure of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
perspective/apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument (and it is only the long run crossgenerational habituation construed as of \(^1\) de-mentation-
(superaerogatory–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 \(^2\) 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 \(^2\) 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 \(^2\) 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 as preconverging-or-dementing apriorising-psychologism and not thinking. We can grasp this by imagining how a non-positivism uninstitutionalised-threshold will react when construed as preconverging-or-dementing apriorising-psychologism and not thinking with say notions-and-accusations-of-sorcery it considers given as a matter of fact, and imagine of such a reaction with a preconverging-or-dementing apriorising-psychologism and not thinking representation of ourselves construed from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought perspective as in disjointedness-as-of- reference-of-thought and rather in distractive-alignment-to- reference-of-thought<of-apriorising/axiomatising/referencing> ! Thus the reality of this analysis in that sense is ‘sparing as of our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature’ for the sake of deconstructive-engagement/engaged-destruktion because an analysis construed as of reference-of-thought is all about mental-soundness or unsoundness representation (with no logical engagement implication) hence rather of a psychoanalytic-unshackling purpose; as a change of reference-of-thought implies a change of perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-of–meaningfulness-and-teleology as a shift of the curve-of-prospective-relative-ontological-completeness of reference-of-thought/axiomatic-construct and not a change in logic as a change along the same reference-of-thought/curve-of-prior-relative-ontological-incompleteness of reference-of-thought/ logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. In other words, a truly direct notional–deprocrypticism ontological analysis will be a ‘mental break-in’/preconverging-
or-dementing –apriorising-psychologism of our positivism–procrysticism as we by reflex ‘mentally break-in’/dement a non-positivistic _reference-of-thought_ (as we don’t engage it on the basis of the non-positivistic _reference-of-thought– categorical-imperatives/axioms/registry-teleology_ ),-for- aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology just as a notional–deprocrysticism analysis will not engage us on the basis of our _procrysticism–or–disjointedness-as-of reference-of-thought _reference-of-thought– _categorical-imperatives/axioms/registry-teleology_ ,-for- aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology, and so in both cases as of the relative ontologising-deficiency:relative-ontological-incompleteness–of–reference-of-thought of non-positivism and _procrysticism–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 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\textsuperscript{19}–apriorising-psychologism with respect to an implied prospective mental state of positivism, and prospectively the ‘mental tools’ available to a state of positivism–procrypticism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing\textsuperscript{19}–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\textsuperscript{96}, 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\textsuperscript{33} misconstruing based on ‘a naïve traditional reflex’ that truly has no grander virtuous implications but quite the contrary as actually endemising/enculturating vices-and-impediments\textsuperscript{105} as when so-construed as a <amplituding/formative> wooden-language-(imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the-’reference-of-thought– categorical-imperatives/axioms/registry-teleology’) failing/not-upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; thus transforming such ‘denaturing notions of forgiveness/overlooking/resetting into a temporal mental-disposition ontological-prime movers-totalitative-framework\textsuperscript{72} ‘misconstrued vicious insight disposition’ thus rather endemising/enculturating vices-and-impediments\textsuperscript{105}! As the question that arises is what does it mean to forgive/overlook/reset with regards to a temporal mental state of prior relative-ontological-incompleteness\textsuperscript{105}–of-\textsuperscript{105} reference-of-thought beyond-the-consciousness-awareness-teleology  \\
<in-existential-extrication-as-of-existential-unthought>
the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} as the very de-
mentative/structural/paradigmatic essence of virtue-as-ontology by its \textsuperscript{81}reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99} of
crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ as its leads to prospective registry-worldviews/dimensions of increasing prospective relative-
ontological-completeness -of- reference-of-thought superseding successive de-
mentative/structural/paradigmatic basis of vices-and-impediments\textsuperscript{105}; –as failing rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism in recurrent-utter-
uninstitutionalisation or failing universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism in ununiversalisation or failing
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism in non-positivism/medievalism or failing
preempting—disjointedness-as-of- reference-of-thought,-as-to—amplituding/formative–
epistemicity>growth-or-conflatedness\textsuperscript{11}transvaluative-
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 procrypticism, and thus
requiring respectively transcending/superseding to base-institutionalisation, \textsuperscript{105}universalisation,
positivism and deprocrypticism. And by that same ‘ironic token’ the notion of grander human
lives should not be construed as of the mental-disposition perpetuating the ontological-
contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} in an opened-construct-of–
meaningfulness-and-teleology\textsuperscript{99} allowing for reference-of-thought– categorical-
imperatives/axioms/registry-teleology\textsuperscript{99},-for-
aposteriorising/logicising/deriving/intelligising/measuring— meaningfulness-and-teleology\textsuperscript{99} of
forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness basis that human mental capacity is a given as if there is no de-mentative/structural/paradigmatic issue of relative-ontological-incompleteness of reference-of-thought with no recognition of any such ontological-contiguity—of-the-human-institutionalisation-process as human limited-mentation-capacity-deepening retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived- perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > not only with regards to the notions of forgiveness/overlooking/resetting but also such notions associated with positive psychology as positivity, flourishing, emotional intelligence, etc. as naively instigating social <amplituding/formative–epistemicity>totalising–self-referencing-synergising/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–procrpticism 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–
ontological-incompleteness\textsuperscript{88}-of- reference-of-thought while our positivism registry-worldview/dimension placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} is always of prospective relative-ontological-completeness\textsuperscript{87}-of- reference-of-thought. But when it comes to a prospective assessment wherein we are of prior relative-ontological-incompleteness \textsuperscript{88}-of- reference-of-thought as ‘a preconverging-or-dementing\textsuperscript{20}-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} positivism–procrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} as unsoundness-or-ontological-bad-faith/inauthenticity \textsuperscript{83}-of- reference-of-thought’ from the ‘prospective presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{88} of notional–deprocrypticism as of its prospective relative-ontological-completeness\textsuperscript{87}-of- reference-of-thought’ as ‘a postconverging-or-dialectical-thinking\textsuperscript{20}-and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} as soundness-or-ontological-good-faith/authenticity \textsuperscript{68}-of- reference-of-thought’, we are rather less apt to concur going by our \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reflex such that such notions as forgiveness/overlooking/resetting and notions of positive psychology are rather just a failure to de-mentatively/structurally/paradigmatically recognise the implied perversion-and-derived-perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as of our relative-ontological-incompleteness\textsuperscript{88}-of- reference-of-thought, and what we are doing then is ‘re-referencing from the same positivism–procrypticism relative-ontological-incompleteness\textsuperscript{88}-of- reference-of-thought’ and thus wrongly implying our unde-mentability hence our
untranscendability for a de-mentative/structural/paradigmatic reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and paradoxically thus by implication that there is no relative-ontological-incompleteness–of–reference-of-thought, to then wrongly imply such articulations of forgiveness/overlooking/resetting and positive-psychology are of intemporal projection whereas these are actually of conscious or unconscious beyond-the-consciousness-awareness-teleology temporal/shortness-of-register-of–meaningfulness-and-teleology projection. This insight explains the bizarreness we face from time to time discovering that even institutions we imagine should relatively be spared by scandals as human vices-and-impediments like many public-facing institutions, the media, faith institutions, etc. are now-and-then plague with scandals bound to re-occur because of this misunderstanding of knowledge as virtue-as-ontology/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
engagement implied invalidation of our logical-dueness for logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation and thus rendering us contendingly irrelevant on the basis of our prior relative-ontological-incompleteness-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-and-centered-prospective-institutionalisation’s—categorical-imperatives/axioms/registry-teleology with its logical-dueness for logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology for crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ allowing for de-mentability and thus transcendability as enabling human virtue-as-ontology/ontology. Further to the points made this far, talk of such a narrative as of such de-mentative/structural/paradigmatic causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity of vices-and-impediments of our prior relative-ontological-incompleteness—of-reference-of-thought that does not focus on substantive critiquing/assessment of the arguments made but is rather geared to imply beforehand that such arguments are impropriety, is actually nothing more than our falsehood as mortals circularly pretending to imply that humankind-in-its-deficit does have a status above its mortal shortfall, and so paradoxically as a flawed and unsubstantiated route to wrongly imply no such argumentation is admissible. This is often a choice deterrent of
institutional and eruditical Establishments of presence failing to recognise that more profound human insights arise from Dionysian dispositions and not just a reflex of looking at the presence as forever given as it is. The bluntness of reality/ontology doesn’t recognise the mortals that we are and we can’t advance our mortal statuses as superseding inherent reality/ontology, but we are rather bound to be much more substantive than that to avoid ‘human closure of ’meaningfulness-and-teleology'' which easily arises given our temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising/^-self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction. The fact is such an articulation is not idle but rather the requisite fervour associated with many an enlightening thought, however qualified as impropriety, as a <-amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology^-as-of-'nondescript/ignorable–void ^'-with-regards-to-prospective-apriorising-implications)> start arising when we temporally carve away statuses out of the reach of ontological contention making the mortals that we are bigger than intrinsic-reality/ontological-veridicality.) On any such occasion, ontological-veridicality as of notional~deprocrypticism prospective relative-ontological-completeness ^^-of- reference-of-thought is restored by doing away with ‘ontological-veridicality tolerance as stretched-truth’ and articulating a ‘mental break-in’/preconverging-or-dementing^-apriorising-psychologism of positivism–procrypticism ^^-meaningfulness-and-teleology at its procrypticism uninstitutionalisation as of disjointedness-as-of- reference-of-thought from notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, just as we’ll appreciate that were the animists insistent say on relating to the plane as God of plane to a point implying their potential non-transcendability as of psychoanalytic-unshackling in due course, ‘ontological-veridicality tolerance as stretched-
truth’ is no longer warranted but a direct ‘mental break-in’/preconverging-or-dementing apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a demonstration might be construed as of a simple paper plane demonstration of ontological-primemovers-totalitative-framework principles or extraordinarily a flight from the flight deck with explanation or more extensively articulating that things work by natural causes and effects with no spirits inside them thus implying that a positivism-centered meaningfulness-andleontology is more ontologically pertinent. Certainly such a ‘mental break-in’/preconverging-or-dementing apriorising-psychologism demonstration with regards to our procrypticism reference-of-thought as of its disjointedness-as-of reference-of-thought construed from a notional–deprocrypticism or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights will look weird to us going by our circularly pervasive <amplituding/formative–epistemicity>totalising~self-referencing-synergetising/circularity/interiorising/akrasiatic-drag procripticism–or–disjointedness-as-of reference-of-thought, but it is more of ontological-veridicality/intrinsic-reality even though we are unhabituated to it since it is beyond-the-consciousness-awareness-teleology, just as had been the case from the perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of all the uninstitutionalised-threshold reference-of-thought with respect to the ‘mental break-in’/preconverging-or-dementing apriorising-psychologism of their corresponding prospective institutionalisations reference-of-thought. The bigger point being that by definition a reference-of-thought doesn’t fathom the nature and degree of its
relative-ontological-incompleteness of reference-of-thought as of its apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument-for-operant-or-incidenting-predicative-insights. (Thus suggesting base-institutionalisation in recurrent-utter-uninstitutionalisation, implying universalisation in base-institutionalisation–ununiversalisation, suggesting positivism in universalisation–non-positivism/medievalism and suggesting notional–deprocrypticism in positivism–procrypticism will be perceived initially as ‘bullshit’ going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnuredness—temporal-to-intemporal-dispositions—so construed as from perspective–ontological-normalcy/postconvergence’—existentialism-form-factor as of our temporal inclination to subjectification/nombrilism/self-referencing. But then human temporal inclination to utter expletives is not intellectual argument but a mark of intellectual ineptness, with the ‘ontologically relevant’ intellectual issue being about understanding the ‘habituation exercise’ as of ontological-primemovers-totalitative-framework and percolation-channelling—<indeferential-formalisation-transference> involved in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring behind the ontological-contiguity—of-the-human-institutionalisation-process as pertinent for notional–deprocrypticism ‘without in the very least entertaining’ the <amplituding/formative> wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—‘nondescript/ignorable–void ‘—with-regards-to-prospective-apriorising-implications> mental-reflex as has been the case across all the institutional-cumulation/institutional-recomposure—<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism’> that has always been a drawback as of temporal extricatory de-mentating/structuring/paradigming and parasitising/co-opting inclination subpar to the warranted ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality perpetually upholding the currency in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^7\) across-the-times; as at this point, intellectual commitment overtly meets ontology.) Explained in other terms, implying in a non-positivism social-setup that notions-and-accusations-of-sorcery are inherently vices-and-impediments\(^8\) as of the transcendental prospective positivism prospective relative-ontological-completeness\(^9\)-of- reference-of-thought will-not-be-convincing-on-a-par-with-other-argumentators in that social-setup but rather for such temporal/shortness-of-register-of—meaningfulness-and-teleology\(^10\) 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\(^11\)-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/superoerogatory—de-mentativity as intemporality\(^12\)-asymmetric-subsumption-of-temporality\(^13\)/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-syncrretising/circularity/interiorising/akrasiac-drag\(^14\) 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\(^15\)-and-conjugated-postlogism\(^16\) as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-
ontological-incompleteness\(_\text{88}\) 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\(_\text{s}-(\text{supererogatory-ontological-de-mention-or-dialectical-de-mentionation—stranding-or-attributive-dialectics})\) by superseding the prior non-positivism prior relative-ontological-incompleteness\(_\text{83}\) of reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness\(_\text{87}\) 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 \(<\text{in-existential-extrication-as-of-existential-unthought}>\) and initiating the appropriate prospective social universal-transparency\(_\text{103}\)\(-(\text{transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness})\) that will de-mentatively/structurally/paradigmatically harken back to undermine the postlogism\(_\text{77}\)-and-conjugated-postlogism\(_\text{77}\) grounded on notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic mindset/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\(_\text{83}\) of reference-of-thought as of its circular-pervasiveness in countenancing of procrypticism–or–disjointedness-as-of reference-of-thought from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of meaningfulness-and-teleology\(_\text{55}\) 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 -<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 -<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) turn out to be better and possibly leading to the dismantling of the prior and vested and contingent interests. It should be grasped that the
comprehensiveness/dynamic-cumulative-afereffect of a registry-worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism (as an operant construal) at its uninstitutionalised-threshold is what defines it as uninstitutionalised-threshold which is decentered and preconverging-or-dementing —apriorising-psychologism from the prospective institutionalisation perspective while that of its reference-of-thought–prelogism-as-of-conviction,-as-to-profound-supererogation (as an operant construal) of its institutionalisation is what defines it as prior institutionalisation. (As implied by this author the nature of human individuations accounts respectively for human intemporality/longness and human temporality/shortness as the ‘more fundamentally ontological-primemovers-totalitative-framework analysable operant agency of the human condition as of human knowledge-and-virtue or vices-and-impediments respectively as such individuations then accrue in varying degrees in individuals as of varying circumstances‘; and so-construed respectively as of intemporal individuation conflatedness which enables prospective institutionalisations or temporal individuations distinctive-alignment-to-reference-of-thought-as-of-apriorising/axiomatising/referencing that induce uninstitutionalised-threshold at all the institutionalisations uninstitutionalised-threshold.) The conceptual technique for disambiguating individuations as to reference-of-thought–prelogism-as-of-conviction,-as-to-profound-supererogation at institutionalisation-threshold/institutionalisation and threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{\textcircled{17}}-of-reference-of-thought-’devolving-as-of-instantiative-context’ with temporal-dispositions or logical-dueness as of existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{\textcircled{17}}-of-reference-of-thought-’devolving-as-of-instantiative-context with the intemporal/conviction-as-to-profound-supererogation\textsuperscript{\textcircled{6}} mental-disposition; so-construed as of their contrastive-synopsising-depths-of-meaningfulness-and-teleology\textsuperscript{\textcircled{99}} rather for a ‘conflation\textsuperscript{\textcircled{12}}’ construal/conceptualisation’ and not a rather deceptive analytical reflex of ‘constitutedness\textsuperscript{\textcircled{13}}’ of ‘reference-of-thought construal/conceptualisation’. The fact is by mental-reflex we relate to social meaningfulness-and-teleology by constitutedness\textsuperscript{\textcircled{13}} as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{\textcircled{38}} which by habit or chance will often turn out to be as of existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{\textcircled{17}}-of-reference-of-thought-’devolving-as-of-instantiative-context as of the institutionalisation ambits of the domain-of-concern preceding so-established/so-institutionalised by \textsuperscript{\textcircled{54}}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{\textcircled{17}}—unenframed-conceptualisation, and so with hardly any consequence for our methodological imprecision/inexactitude where the established/institutionalised \textsuperscript{\textcircled{83}}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\textcircled{99}},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{\textcircled{99}} is not ontologically superseded as at uninstitutionalised-threshold \textsuperscript{\textcircled{99}}. But that is technically/abstractly speaking inappropriate from an ontological-veridicality perspective requiring unassailability/reliability/dependability at uninstitutionalised-threshold \textsuperscript{\textcircled{99}}. As explained elsewhere and implied above it is the conceptualising (by \textsuperscript{\textcircled{54}}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{\textcircled{17}}—unenframed-conceptualisation) of a \textsuperscript{\textcircled{9}}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\textcircled{99}},-for-

The implication is that postlogism/psychopathy and other human temporal phenomena (and so, across all registry-worldviews) which speak of uninstitutionalised-threshold are often
wrongfully construed on the basis of intemporal secondnatured institutionalisation human nature whereas the conflatedness\textsuperscript{12} requires ‘synopsising-depth of a human temporal-to-intemporal nature’ and so by conflatedness\textsuperscript{12} to establish the uninstitutionalised-threshold\textsuperscript{102} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} rather as of \textsuperscript{54}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{47}—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\textsuperscript{102}, and so over the mental-reflex of assuming secondnatured institutionalisation reference-of-thought/axiomatic-construct as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{68} (construed as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only practically effective when dealing with an already established human registry-worldview’s/dimension’s institutionalisation/institutionalised-construct but not at uninstitutionalised-threshold\textsuperscript{102} which require their own new specific reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} which so established then enables the practical effectiveness of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{68}. Consider the childhood psychopathy ‘dereifying act’ of spilling water on a chair and accusing another, even at that relatively social universal-transparency\textsuperscript{100}–(transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) level there is a chance of
mistaking as with the visitor sitting on the wet chair and needing an explanation of the whole situation including the child’s condition, and such insight gets more and more opaque with the manifestation of adulthood psychopathy. This is an uninstitutionalised-threshold\textsuperscript{102} situation which is necessarily beyond-the-consciousness-awareness-teleology\textsuperscript{79}<-in-existential-extrication-as-of-existential-unthought> and without social \textsuperscript{10} universal-transparency\textsuperscript{104} -\langle transparency-of-totalising-entailing-as-to-entailing<-amplituding/formative–-epistemicity\rangle totalising--in-relative-ontological-completeness \rangle of the visitor. This example is exactly along the lines of the \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness- and-teleology\textsuperscript{55} needed for construing postlogism \textsuperscript{77}/psychopathy and conjugated-postlogism\textsuperscript{77} as of its social model at uninstitutionalised-threshold \textsuperscript{99}, and so by way of \textsuperscript{54} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation (the latter is what sets up apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of imbricatedness/threadedness/recomposuring existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{98}—of-reference-of-thought\textsuperscript{84}-devolving-as-of-instantiative-context, in contrast to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential- contextualising-contiguity\textsuperscript{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/infering-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} on the basis of the established \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{55}. Such a conceptualisation/construal is dramatically different from how we ordinarily conceive
the construal of social meaningfulness-and-teleology before the institutionalisation of such a specific uninstitutionalised-threshold takes place. (Consider in this respect how the visitor erred in its relation with the childhood psychopathy on the basis of its commonly assumed social elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. At this individuation-level representation of the disambiguation of the transcending and transcended registry-worldviews, the visitor is using the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights’ of positivism–procrypticism that do not factor in the possibility of the childhood psychopathy’s slantedness as inducing procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology going by the visitor’s relative-ontological-incompleteness-of-reference-of-thought as of positivism–procrypticism, while the explainer of the situation has factored in notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology to preempt the induced procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology from the childhood psychopathy slantedness. At this individuation-level, the fact is that in order to be certain to avoid a similar deception again in its relation with the childhood psychopathy the visitor will now construe of notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology to preempt the slanted inducing of procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology and gives up on positivism–procrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-teleology with respect to its relations with the childhood psychopathy. Thus at this individuation-level uninstitutionalised-threshold with respect to the childhood psychopathy, a new notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology has superseded the prior positivism–procrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, as it is the one to be circularly/recurrently/repetitively/repeatedly be utilised for operant/incidenting predication as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. This is equally implied at the registry-worldview/dimension-level by dynamic-cumulative aftereffect, but in this instance factoring in well more than just one incident of childhood psychopathy but rather the dynamic-cumulative-aftereffect implications on the social structure of myriad cases of psychopathy, and as of postlogism/psychopathic personalities development from childhood to adulthood together with the implications of conjugated-postlogism/social-psychopathy not only with regards to conjugated-ignorance as with the visitor but all the temporal-dispositions including ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of habits and thinking patterns consequences as of the extended-informality–(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology) by formality dynamics; with the implication of lack of social universal-transparency–(transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) as the manifestation is beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-
unthought> at this uninstitutionalised-threshold \^\', together with the inherent human complex of non-transcendability and hence unde-mentability across all the registry-worldviews/dimensions. At this registry-worldview/dimension-level it is obvious that a straightforward articulation going by the incidental situation of such an individuation-level analysis will not be the case, but rather requires focussing on the bigger de-mentative/structural/paradigmatic picture of perversion-and-derived-\'perversion-of-\' reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \'>. However, suggesting at the registry-worldview/dimension-level of analysis the ontological-veridicality/intrinsic-reality of a new notional--deprocrypticism reference-of-thought--categorical-imperatives/axioms/registry-teleology,--for-aposteriorising/logicising/deriving/intelligising/measuring--meaningfulness-and-teleology that implies that the registry-worldview/dimension is in circular-pervasiveness of procrypticism or ‘disjointedness-as-of- reference-of-thought’-as-misappropriated--meaningfulness-and-teleology will meet with a mental-complex of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage metaphysics-of-presence-(implicated-'nondescript/ignorable–void ‘-as-to–presencing—absolutising-identitive-constitutedness') and can only arise as of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. (Such an insight can be further elucidated in a storied-construct/ontologically-valid-narration given the limits of the possibility of explanation as herein about the ‘lived social’ as of the aforementioned implied notional--deprocrypticism reference-of-thought--categorical-imperatives/axioms/registry-teleology,--for-aposteriorising/logicising/deriving/intelligising/measuring--meaningfulness-and-teleology construing a storied-construct/ontologically-valid-narration driven by such postlogism /psychopathic associated vague-rhyming-or/copied-mimicry-or-formulaic-
projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging  
maturation/indirectness/spatialisation/credulity/craftiness induced narration-construed-as-
instantiative-moulting involving childhood psychopathy to adulthood psychopathy
development, and corresponding evolving of social relations as of dynamic-cumulative-
aftereffect ‘disjointedness-as-of- reference-of-thought’-misappropriated— meaningfulness-
and-teleology involving compulsing–nonconviction/madeupness/bottomlining-as-to-
threshold-of-shallow-supererogation as of psychopathic/postlogism – categorical-
imperatives/axioms/registry-teleology,–for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology–
as–prelogism -as-of-conviction,-as-to-profound-supererogation thus leading to caricaturing-
hollow-staging-and-performance; and so construed as of ‘themes-driven underlying-agency-or-
sous-agencement dynamics for narration-construed-as-instantiative-moulting’). However, we
can still get a sense of such de-mentative/structural/paradigmatic <amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity from a retrospective registry-worldview/dimension perspective like postlogism in
a non-positivistic social-setup as of our prospective relative-ontological-completeness –of-
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–{implicated–‘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 –of- reference-of-thought is non-positivistic, a positivism
minded interlocutor arguing that notions-and-accusations-of-sorcery do not exist upon an
accusation of sorcery is literally undermining itself but is seen as ontologically necessary for
the crossgenerational possibility of prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity. Supposed however that the interlocutor
isn’t an isolated individual but a member from a positivistic society bringing about a cultural
diffusion in the non-positivistic society such that the latter looks up to the former by its
prospective relative-ontological-completeness-of-reference-of-thought as it effectively has
greater control on intrinsic-reality/ontological-veridicality reflected by way of say its relative
technology, then in this case the non-positivistic social-setup will at least in ad-hoc instances be
circumspect in countenancing that notions-and-accusations-of-sorcery do not exist as of
<amplituding/formative-epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatc-drag . This new positivism-reference-of-
thought-categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-
positivism-reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology will more likely be taken-up-fully/habituated only crossgenerationally in the middle run as the
mental-reflex will constantly relapse into notions-and-accusations-of-sorcery and superstition
of the prior non-positivism-reference-of-thought-categorical-imperatives/axioms/registry-
teleology, for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-
and-teleology, highlighting that a postlogism-like psychopathy in our positivism–
procrypticism or one associated with notions-and-accusations-of-sorcery in non-positivism
social-setup is not truly speaking an isolated phenomenon as construed from an individuation-
level of analysis but speaks in the bigger picture of an underlying registry-
worldview/dimension registry-worldview/dimension-level relative-ontological-
incompleteness-of-reference-of-thought as beyond-the-consciousness-awareness-teleology.-
<in-existential-extrication-as-of-existential-unthought> and ‘lack of constraining social
universal-transparency\(^{10}\)-{transparency-of-totalising-entailing,-as-to-entailing-
<amplitude/formative–epistemicity>totalising–in-relative-ontological-completeness}\); such
that implying that our prior positivism–procrypticism, as of its \(^{8}\) reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^{9}\)-for-
aposteriorising/logicising/deriving/intelligising/measuring–\(^{10}\) meaningfulness-and-teleology\(^{9}\),
cannot longer be upheld at such uninstitutionalised-threshold\(^{0}\) but requiring in lieu a
notional–deprocrypticism \(^{8}\) reference-of-thought–categorical-imperatives/axioms/registry-
telemetry \(^{1}\)-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^{1}\) meaningfulness-
and-teleology\(^{9}\) will be difficult to countenance but for a crossgenerational psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-
worldview’s/dimension’s-uninstitutionalised-threshold\(^{0}\)-defect-<as-Being-or-ontological-or-
existential–defect>\(^{9}\). 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\(^{77}\) condition of the child. Likewise, a visiting stranger in such a
non-positivistic social-setup might just as well have a similar reaction as the visitor in a
positivism–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\(^{73}\)-in-reification\(^{86}\)/dereification\(^{86}\) entertains/is-cognisant-
and-integrative-of/is-in-notional-contiguity/epistemic-contiguity\(^{1}\)-<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 denaturing as of non-positivism reference-of-thought categorical-imperatives/axioms/registry-teleology for-aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology over the visiting stranger prior superstition believing ‘logically-undue conjugated-postlogism /conjugated nonconviction/madeupness/bottomlining-as-to-shallow-supererogation derived-denaturing as of non-positivism reference-of-thought categorical-imperatives/axioms/registry-teleology for-aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, with both latter logically reference-of-thought construed as of distractive-alignment-to-reference-of-thought <of-apriorising/axiomatising/referencing> or lacking-an-ontologically-veridical reference-of-thought due to their derived-denaturing which as of dynamic-cumulative-aftereffect/aftereffect at registry-worldview/dimension-level of analysis is the very ontologically-central notion of every registry-worldview/dimension uninstitutionalised-threshold which should thus be always construed as being in distractive-alignment-to-reference-of-thought <of-apriorising/axiomatising/referencing> with respect to its prospective institutionalisation. It is effectively derived-denaturing that induces threshold-of-

That insight then brings up the idea of how does a registry-worldview/dimension-level dynamic-cumulative-aftereffect reflect the more simplistic individuation-level ontological-veridicality at childhood postlogism/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to-reference-of-thought–apriorising/axiomatising/referencing as undermining conflatedness induces psychological-complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness–reference-of-thought. Considering again the childhood psychopathy case in a ‘dereifying act’ of spilling water on a chair, these basic elements can be expounded at the individuation-level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism as conjugated-ignorance’ is rather inclined to wrongly imply a ‘symmetrisation-of-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding-formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that may induced its inclination for desymmetrisation for its perceived temporal social-stake-contention-or-confliction but for the fact of the relative contextual innocuousness with respect to social-stake-contention-or-confliction when it comes to childhood psychopathy compared to adulthood psychopathy’. The explainer of the situation ‘as of its prelogism –as-of-conviction,
as-to-profound-supererogation -of- reference-of-thought’ is in an ‘intemporality’/asymmetry-subsumption-of-temporality'/asymmetrisation relative to the visitor and childhood psychopathy with respect to the construal of ontological-veridicality. Hence the explainer of the situation construes the conflatedness as of its asymmetrisation with respect to the visitor whose reference-of-thought ontologising-deficiency/relative-ontological-incompleteness -of- reference-of-thought as not factoring in the childhood psychopathy postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation -of- reference-of-thought which is ‘pathologically ontologically-destructuring’ implying both the childhood psychopathy and the visitor are rather in a state of unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought and not bad or poor logic such that the notion of logical-dueness doesn’t arise in the very first place, as a reference-of-thought/axiomatic-construct is fundamentally construed as of its soundness-or-ontological-good-faith/authenticity -of- reference-of-thought prior to the notion of logical-dueness arising once soundness-or-ontological-good-faith/authenticity -of- reference-of-thought is established; thus, given the asymmetrisation of the explainer of the situation reference-of-thought/axiomatic-construct as existential/ontological as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context as contextually-manifest prospective relative-ontological-completeness -of- reference-of-thought in contrast to the visitor’s ‘supposed reference-of-thought/axiomatic-construct’ which is non-existential/non-ontological as not-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context as contextually-manifest prior relative-ontological-incompleteness -of- reference-of-thought. It is this fundamental fact that underlies the notion of ‘distractiveness or arrogation or usurpation or co-opting’ associated with the
ontological-incompleteness\(^2\) of reference-of-thought as of positivism–procrpticism disjointedness-as-of reference-of-thought which is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity\(^3\) in-reification\(^4\)/dereification\(^5\) of the childhood psychopathy slantedness, and so as a derived-distractiveness-drive with no existentially/ontologically veridical \(^6\) reference-of-thought which when wrongly implied falsely as ontologically-veridical \(^3\) reference-of-thought/axiomatic-construct also leads to its \(^3\) reference-of-thought \(=\) categorical-imperatives/axioms/registry-teleology\(^9\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\) wrongly transforming the issue into one of logic-as-of-prelogism\(^1\) as-of-conviction,-as-to-profound-supererogation thus supposedly implying logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^6\) 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 distracting-alignment-to reference-of-thought\(-=\) apriorising/axiomatising/referencing\(^3\) what is produced isn’t ontologically-veridical \(=\) meaninglessness-and-teleology\(^9\) but rather threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^6\) — preconverging/dementing –apriorising-psychologism qualified as arrogation or usurpation or co-opting' exactly because of the induced postlogism\(^7\)/psychopathy distracting-alignment-to reference-of-thought\(-=\) apriorising/axiomatising/referencing\(^3\) out of existentially/ontologically veridical context; and its social integration/derivation in conjugation with human temporality\(^9\)/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-(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics), as the idea of value-reference if wrongfully ontologically construed as determined by the ‘<amplituding/formative> wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>’ as respectively non-positivism reference-of-thought’ or as procrypticism reference-of-thought’, then in effect the phenomena of non-positivism/medievalism postlogism like notions-and-accusations-of-sorcery as well as psychopathic-postlogism—and-its-social-integration as of our procrypticism–or–disjointedness-as-of- reference-of-thought will respectively be wrongfully construed to be of existential/ontological transcendental-enabling/sublimating/supererogatory—de-mentativity veracity. The bigger point being that symmetrisation implying mutual recognition of reference-of-thought can only arise where there is mutual appropriateness-of reference-of-thought-as-of-conflatedness as existential/ontological transcendental-enabling/sublimating/supererogatory—de-mentativity veracity thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-ontological-good-faith/authenticity -of-reference-of-thought in the very first place, notwithstanding thereafter the appropriateness or inappropriateness of the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation exercise which is then an altogether different
issue of effective/ineffective logic-as-prelogism\(^7\)-as-of-conviction,-as-to-profound-
supererogation\(^8\), and this latter is what tends to be falsely implied in situations of
postlogism /psychopathy and conjugated-postlogism\(^7\)/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-\(<\text{as-effectively-apriorising-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\(^8\)> \text{rather reflected-as-of-}
soundness-or-ontological-good-faith/authenticity\(^8\)-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\(^7\)’ 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\(^7\)/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\(^7\)\{-\text{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}\} \text{with}
consequent conjugated-postlogism\(^7\) ‘involving beyond-the-consciousness-awareness-
teleology -\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle \text{dynamics further associated}
with a generalised social ‘lack of constraining social universal-transparency\(^7\)-\{\text{transparency-
of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-}
ontological-reprojecting; while constitutedness\(^1\) can equally be construed as tying down ‘supposed objectivity as of conscious or unconscious denaturing\(^5\) ontological-bad-faith/inauthenticity’ to the <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’\} failing intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence enabled by relative-ontological-incompleteness—of-reference-of-thought in temporal prioritisation teleology\(^9\). As such conflatedness\(^12\) is the underlying drive of a human hermeneutic/reprojective/supererogating/zeroing psychology as of an ontologically-driven developing psyche as ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ construed as of notional–conflatedness \(^1\)/constitutedness \(^1\)-to-conflatedness \(^2\) from constitutedness \(^1\)/recurrent-utter-uninstitutionalisation, first-level—presencing—absolutising-identitive-constitutedness \(^1\) of base-institutionalisation–ununiversalisation, second-level—presencing—absolutising-identitive-constitutedness \(^1\) of universalisation–non-positivism/medievalism, third-level—presencing—absolutising-identitive-constitutedness \(^1\) of positivism–procrypticism, and full-notional–conflatedness \(^1\)/deprocrypticism. We can appreciate that prior relative-ontological-incompleteness—of-reference-of-thought inherently undermines the capacity for transcendentally-enabling-level–of-ontological-good-faith/authenticity /objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>\(^10\) of a notional <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\(^5\) agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification, such that our transcendentally-
enabling-level-of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\^\textsuperscript{130} enabling our ontology/virtue-construal capacity is more fundamentally a drive for ontological-completeness-of-reference-of-thought driven by conflatedness\^\textsuperscript{13} as articulated above over denaturing\^\textsuperscript{14}, and explaining why conflatedness\^\textsuperscript{12} as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigating the ontological-contiguity—of-the-human-institutionalisation-process\^\textsuperscript{67} behind the successive institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-\langle\text{perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism'}\rangle\textsuperscript{66} as of the human-institutionalisation-process\^\textsuperscript{67} is the very determinant of human ontology/virtue-construct, and so more than just an affixed as denaturing\^\textsuperscript{17} referencing of any one registry-worldview’s/dimension’s institutionalisation\^\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\^\textsuperscript{99} 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-\langle\text{conjugatively-and-transfusively}\rangle the ontological-contiguity—of-the-human-institutionalisation-process\^\textsuperscript{67} as of our positivism–procrypticism. Notional–conflatedness/constitutedness\^\textsuperscript{13}-to-conflatedness\^\textsuperscript{12} points out that it is the aspiration for base-institutionalisation from recurrent-utter-uninstitutionalisation, for universalisation from base-institutionalisation–ununiversalisation, for positivism from universalisation–non-positivism/medievalism and prospectively for notional–deprocrypticism from our positivism–procrypticism that are of ontology/virtue equivalence as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; and not the <amplituding/formative–epistemicity>totalising–self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag mental-complex of considering the <amplituding/formative>wooden-language-{imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}
while failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality within the given
registry-worldview/dimension, be it at the backend in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process as our positivism–procrypticism. A naïve conceptualisation of
ontology/virtue construal ideal by the mere fact of simply being at the backend in reflecting
holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process as of our positivism–procrypticism institutionalisation doesn’t
speak of our firstnatured/intemporal projection-of-thought but rather of a secondnatured
institutionalisation that induced our prospective relative-ontological-completeness—of-
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
secondnatured possibilities of our present as of ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
being-as-of-existential-reality driven notional–conflatedness /constitutedness—to-
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-conflatedness)/incidental occurring behind the inspired/insight-for-the social construction supposedly coherent ontological-commitment as of aetiologisation/ontological-escalation for universal retrospective to prospective understanding of postlogism /psychopathy and human social dynamics implications. In other words such a social construction supposedly coherent ontological-commitment is inherently the more expansive, universal, decisive, objective and easier basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the social construction supposedly coherent ontological-commitment as of the possibilities of easily transcendentally-enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 myriads 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 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--self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction that permeates the study of the social as of its blurriness. This equally explains why it is actually better and more critical to construe/conceptualise social knowledge not only on the basis of the inherent veracity/ontological-pertinence of supposedly coherent ontological-commitment as with the natural sciences but equally factoring in the human social condition as of high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising--self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction, and so as of a knowledge-notionalisation exercise. In other words metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing--) 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 as of ontological-primemovers-totalitative-framework)
causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and 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 insights as aprriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights. We can further get a sense with respect to the implications of what is meant by reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, relative to the construal/conceptualisation from the middle of the last century in the biological domain as of its specific uninstitutionalised-threshold then over which the DNA-based genetics was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold that then became a new specific institutionalisation that thereafter amenable to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity such that the prior non DNA-based construal/conceptualisation (as of reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology) with respect to that now DNA-based genetics specific institutionalised
epistemicity>totalising–devolved–purview–as-domain–of–construal–as–intrinsic-reality/ontological-veridicality of biology cannot longer be upheld, and this is so in the bigger picture as a contributory conflatedness within the same positivism registry-worldview institutionalisation. (In fact, the institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>) are the conjoined effect of all specific uninstitutionalised-threshold institutionalisation breakthroughs of reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology construed conjointly as of the prospective registry-worldview/dimension institutionalisation.) In this case, however the ‘emotional involvement’ in conflatedness within the same positivism registry-worldview of appraisal is way low compared to the high ‘emotional involvement’ in making the same construct as of a contrastive transcending/superseding of a prior registry-worldview/dimension institutionalisation reference-of-thought into an entirely new/prospective registry-worldview/dimension institutionalisation reference-of-thought like between non-positivism and positivism or prospectively between our positivism–procrypticism and notional–deprocrypticism as in this latter instance such a construal/conceptualisation is comprehensively redefining of the human psyche and tend to elicit the highest levels of ‘emotional involvement’ thus requiring rather a crossgenerational adjustment as conflatedness over the prior distractive-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing>. In conclusion, such a construal/conceptualisation as of notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology over our positivism–procrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-
epistemicity>totalising~in-relative-ontological-completeness) this does not imply apart from such institutionalisation-as-secondnaturating a change of human temporal-to-intemporal nature, given that this nature will further manifest at the prospective registry-worldview uninstitutionalised-threshold as its beyond-the-consciousness-awareness-teleology\(\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle\) and ‘lack of constraining social universal-transparency\(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~in-relative-ontological-completeness}\rangle\) inducing anew the new \(\langle\text{reference-of-thought owns threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing–apriorising-psychologism. This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-threshold}\rangle\) can be construed ontologically as arising out of a further temporal/shortness-of-register-of–meaningfulness-and-teleology\(\langle\text{distortedness of the new}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising/circumscribing/delineating}\langle\text{reference-of-thought-}\langle\text{devolving-as-of-instantiative-context—}\langle\text{meaningfulness-and-teleology}\rangle\langle\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—}\langle\text{meaningfulness-and-teleology}\rangle\text{ultimately extending to the extended-informality-}\langle\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—}\langle\text{meaningfulness-and-teleology}\rangle\text{spheres of formal constructs distorting formal construal of}\langle\text{meaningfulness-and-teleology}\rangle, \text{and so to a point of equilibrium of the new registry-worldview/dimension between its institutionalised}\langle\text{meaningfulness-and-teleology}\rangle \text{and its uninstitutionalised-threshold’s threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism. The operant and technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure-ontology conflatedness for ontologically-veridical}\langle\text{meaningfulness-and-teleology}\rangle\) and
‘human notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> condition’ of reception/distortion across the successive registry-worldviews/dimensions involving denaturing where there is ‘lack of constraining social universal-transparency\textsuperscript{10}\textsuperscript{10}\textsuperscript{10}\textsuperscript{10}–(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{10}\textsuperscript{10}\textsuperscript{10}\textsuperscript{10})). The establishment or rather coming into being of a prospective registry-worldview/dimension institutionalisation reference-of-thought can thus be construed as of pure-ontology conflatedness\textsuperscript{10}\textsuperscript{10}\textsuperscript{10}\textsuperscript{10} for ontologically-veridical meaningfulness-and-teleology\textsuperscript{99}, and so because it is both the mechanical-knowledge as the constraining technical outcome and the non-constraining driving underlying intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, with both constituting the organic-knowledge. This transcendental knowledge construct establishes a dominant social framework of knowledge grounded on its inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity ontological-primemovers-totalitative-framework\textsuperscript{72} (as it supersedes the prior beyond-the-consciousness-awareness-teleology\textsuperscript{10}\textsuperscript{10}\textsuperscript{10}\textsuperscript{10}\textsuperscript{10}–<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} meaningfulness-and-teleology\textsuperscript{99} and the prior ‘lack of constraining social universal-transparency\textsuperscript{10}\textsuperscript{10}\textsuperscript{10}\textsuperscript{10}–(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{10}\textsuperscript{10}\textsuperscript{10}\textsuperscript{10})), and then imbues the prospective institutionalisation with social validity and social structure of meaningfulness-and-teleology\textsuperscript{99} as of deferential-formalisation-transference. This is the social-setup of the prospective institutionalisation reference-of-thought as of pure-ontology conflatedness\textsuperscript{12} for prospective relative-ontological-completeness\textsuperscript{10}\textsuperscript{10}\textsuperscript{10}\textsuperscript{10}–of reference-of-thought meaningfulness-and-teleology\textsuperscript{99}. But then in due course and at the uninstitutionalised-threshold\textsuperscript{12} of this
prospective institutionalisation of 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/akrasiac-drag/denatured/preconverging-or-dementing narratives—of-the–reference-of-thought—categorical-imperatives/axioms/registry-teleology for social-functioning-and-accordance—as-of—social-stake-contention-or-confliction (in a social dynamics at the given uninstitutionalised-threshold that is a drawback-to/undermines prospective-knowledge-and-institutional deferential-formalisation-transference as of prospective relative-ontological-completeness of reference-of-thought intrinsic-reality/ontological-veridicality 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
tend to develop ‘subcultural reorientations’ that are ‘mildly alien’ and ‘on-occasional gravely alien’ to the (especially in the extended-informalities of the social and institutions) original
organic-knowledge conceptualisation as of the implied prospective reference-of-thought social
and institutions meaningfulness-and-teleology. Thus for an ontological-veridicality/intrinsic-
reality transcendental-enabling/sublimating/superrerogatory—de-mentativity ontological-
primemovers-totalitative-framework construal for the notional-deprocrypticism prospective
institutionalisation, it is critical to grasp both the inherent ontological-veracity of the
meaningfulness-and-teleology behind the construal of notional-deprocrypticism and the
‘reality of a human condition of temporal-dispositions distinctive-alignment-to—reference-of-
thought-<of-apriorising/axiomatising/referencing>, and so as of notional—conflatedness/to-conflatedness as historiality/ontological-
eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism> in articulating a (protensive-
consciousness deneuterising -induced)— reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness, that is preemptive of a least-common-
denominator-of-social-functioning-and-accordance-effecting to bare mechanical-knowledge as
analysis of such registry-worldview/dimension institutionalisation meaningfulness-and-teleology\textsuperscript{9} distractive-alignment-to-reference-of-thought\textsuperscript{8} 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 \textquote{temporal distractive-alignment-to-reference-of-thought\textsuperscript{8}} of institutionalisation meaningfulness-and-teleology\textsuperscript{9} across all registry-worldviews/dimensions is that \textquote{meaningfulness-and-teleology\textsuperscript{9}} as of prospective registry-worldview/dimension institutionalisation involves \textquote{its apriorising/axiomatising/referencing\textsuperscript{8} intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional conflatedness\textsuperscript{12} of \textquote{meaningfulness-and-teleology\textsuperscript{9} exactly by transcending/superseding the apriorising/axiomatising/referencing\textsuperscript{8} intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights behind the prior registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{10}. As critically the naivety of <amplituding/formative\textsuperscript{8} wooden-language\textsuperscript{8} (imbued—averaging-of-thought\textsuperscript{8} as-to-leveling/ressentiment/closed-construct-of–\textquote{meaningfulness-and-teleology\textsuperscript{9} as-of-'nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications\textsuperscript{8}) within a same registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{12} \textquote{reference-of-thought is that its defect of apriorising/axiomatising/referencing\textsuperscript{8} intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights arising as \textquote{perversion-of-reference-of-thought\textsuperscript{8} 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 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-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in procrypticism, and thus requiring respectively transcending/superseding to base-institutionalisation, universalisation, positivism and deprocrypticism), 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-supерerogation 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-deprocripticism implies transcending/superseding the respective uninstitutionalised-threshold\textsuperscript{[67]} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-incidenting-predicative-insights of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism, enabling the cumulative recomposuring of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated ontological-contiguity’—of-the-human-institutionalisation-process\textsuperscript{[67]} as of difference-conflatedness\textsuperscript{[66]}—as-to-totalitative-reification\textsuperscript{[66]}—in-singularisation\textsuperscript{[66]}—as-veridical-epistemic-determinism\textsuperscript{[21]} \textsuperscript{21}

\texttt{\textlangle amplituding/formative-epistemicity\rangle causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\rangle } \texttt{as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{[62]}—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 unconstitutionalised-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-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as allowing for the endemisation/enculturation of the denaturing\textsuperscript{[15]} 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’ ⟨transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩
induces a ‘human temporal uninstitutionalised-threshold’ mental-disposition’
temporality /shortness or shortness-of-register-of–meaningfulness-and-teleology drive. The
Milgram experiments, a demonstration par excellence of the human condition at
uninstitutionalised-threshold with respect to perceived–social-stake-contention-or-confliction
constraints as of human limited-mentation-capacity-deepening, truly reflect the inherent
nature of ‘human temporal uninstitutionalised-threshold mental-disposition’; and the
deprocrypticism-driven understanding of which should rather be an avenue for a
pivoting/decentering psychologism with respect to positivism–procrypticism registry-
worldview/dimensions vices-and-impediments (just as with all previous transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity of ‘intemporal ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–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-(implicit–‘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—dementativity. 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’. Insightfully, it is the case that our present-day positivistic institutionalisation secondnatured scientific practice outcome of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity is grounded on institutionally-determined peerage/collegiality as of positivistic institutionalisation deferential-formalisation-transference, so supposedly recognised within the social collective or ‘social framework of intersolipsistic deambulation’. But then we grasp that at the disjuncture of positivistic—meaningfulness-and-teleology (as ‘moulting’ firstnature/intemporal conceptualisation of what developed to become today our scientific practice institutionalisation as of its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) from the non-positivism/medievalism registry-worldview/dimension, we can definitely fathom that the enlightenment actors like the Descartes’s, Galileos, Diderots, etc. of those transitioning times would have certainly been circumspect with regards to any such notion of preceding social approval (for their scientific—meaningfulness-and-teleology as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity), given the social non-positivism/medievalism uninstitutionalised-threshold non-scientific disposition, as beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought>. This points to an altogether different social relation with the notion of scientific practice construed as of relative intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity, by such intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality mental-disposition that conceive of positivistic meaningfulness-and-teleology in the uninstitutionalised-threshold social-setup of non-positivism/medievalism where they were institutionally-outlying. As exemplarily implied with the Encyclopédistes led by Diderot, such construal is grounded on a more basic and potent construct of ontological-primemovers-totalitative-framework and actually reveals in many ways the reality of a natural Foucauldian power relations which it turns out is actually in the medium to long term a social-granting-of-power-exercise with respect to the virtue of true knowledge, as of the social percolation-channelling-<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-enabling/sublimating/supererogatory~de-mentativity as of veracity/ontological-pertinence; without heed given to mere centrality as veracity/ontological-pertinence but decentering if the centrality is not ontologically pertinent, and rather further secondnaturing prospective institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-veridicality transcendence-enabling; very much highlighting the prospective institutionalisation pertinence of such notions articulated by this author like deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and transversality~of-affirmative-and-unaffirmative~disambiguated~‘motif-and-apriorising/axiomatising/referencing’. In another respect, with regards to scientific meaningfulness-and-teleology and as it informs the social-construct of knowledge and deferential-formalisation-transference (as power relations with respect to knowledge as socially empowering), it is critical to grasp that it is relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity that induces social
defere to formal knowledge constructs and other formal constructs, on the basis that that
will ‘produce the greater human Good’, as at the prior as uninstitutionalised-threshold when
such domains lacked or were deficient with respect to formal knowledge constructs or other
formal constructs like officialdoms, it was rather a question of ‘relatively free-for-all
opinionatedness and imaginary knowledge constructs’ with relatively impulsive and simplistic
contending mental-dispositions on the basis of the determining or non-determining need for
‘social consensus as of social-aggregation-enabling by human temporal
<amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
nondescript/ignoreable—void—with-regards-to-prospective-apriorising-implications>)
mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative
intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity by human intemporal mental-dispositions
and projections’; explaining why higher and higher registry-worldviews/dimensions as of their
prospective relative-ontological-completeness—of—reference-of-thought increasingly defer
domains of ‘meaningfulness-and-teleology’ more and more to formal constructs while
increasingly reducing the sphere of the extended-informality—(susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness—to—meaningfulness-and-teleology) as of its
free-for-all nature. The bigger point being that even in our positivism–procrypticism registry-
worldview/dimension with relatively strong ‘social consensus as of relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
mentativity by human intemporal mental-dispositions and projections’ in many domains;
however, with regards to domains (and so, more than just about broad subject matter areas and
broad spheres of other formal constructs including officialdoms, but rather and critically the
specifically relatively undeveloped knowledge spheres of such broad subject matters and broad spheres of other formal constructs including officialdoms, and as specific in this instance as with regards to our understanding of psychopathy) that are spurious and blurry, these are often not socially related to in profound knowledge/scientific “meaningfulness-and-teleology” terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity which quickly obtain deferential-formalisation-transference (deferential as not opinionating randomly with respect to imagining the legal implications of one another’s actions but deferring one’s understanding to the formal legal domain, appreciating in deference scientific principles and not opinionating about what we imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and human geography methods and not imagining how censuses and polls should be done but deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge
by deferential-formalisation-transference pointing out that ‘human intemporal mental-dispositions and projections’ are the basis for ‘inventing’ human knowledge and corresponding virtue (as of aetiologisation/ontological-escalation), and not ‘human temporal amplituding/formative wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—non—of—nondescript/ignoreable—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—non—of—nondescript/ignoreable—void—with-regards-to-prospective-apriorising-implications}> mental-dispositions and projections’, and so in order to release the inherent virtue imbued in true knowledge. The afore elucidations are mainly to point out that it is naïve to construe the analysis of postlogism phenomenon including psychopathy on the assumption of an overall ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ of the social as of the present as metaphysics-of-presence-{implicated—nondescript/ignoreable—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-{implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological—
normalcy/postconvergence>, since the construed of our postlogism\(^7\) 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 \(^5\)reference-of-thought. Insightfully, by metaphysics-of-absence–(implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>) we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-positivism/medievalism social-construct mental-disposition is one of human registry-worldview’s/dimension’s institutionalisation of an intemporality -drive whereas in fact it is one of human uninstitutionalised-threshold of temporalities-drives such that it is endemised/enculturated in various temporality/shortness shades (‘ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of ontological-normalcy/postconvergence from a prospective positivism registry-worldview’s/dimension’s \(^5\)reference-of-thought. The same applies with psychopathy in our positivism–procrypticism, as the <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–‘meaningfulness-and-teleology’ -as-of–‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) in such a context should not and cannot be the trusted reference of intellectual contemplation as of ontological-normalcy/postconvergence in the elucidation of psychopathy and social psychopathy (just as it is not a trusted reference with regards with priorly established formal knowledge constructs whether subject-matter disciplines or formalising constructs including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in
the sense that it tends to be of an extricatory/temporal de-mentating/structuring/paradigming and not intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming as when it fails to appreciate the virtuous implications of aetiologisation/ontological-escalation (metaphorically-as-of-a-million-and-one-instances-and-locales) as providing the possibility for prospective institutionalisation as de-mentatively/structurally/paradigmatically superseding the positivism–procrypticism registry-worldview/dimension vices-and-impediments! It is thus important to grasp that the notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the notion of being at the backend in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process of institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism⟩, but rather the intemporal mental-disposition (intemporal-disposition) to strive as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for base-institutionalisation to supersede recurrent-utter-uninstitutionalisation equates that striving for universalisation to supersede base-institutionalisation–ununiversalisation equates that striving for positivism to supersede universalisation–non-positivism/medievalism equates that striving for notional–deprocrypticism to supersede positivism–procrypticism; as the highest human virtue of ontological import. Since the inducing of institutionalisation-as-a-secondnated-construct across all institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism⟩ or registry-worldviews/dimensions inevitably implies a dichotomy of reference-of-thought modalities of

subservient to that purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ as these are failing/not-upholding-<as-of-apriorising/axiomatising/referencing>intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence-(implicit-epistemic-veracity-of-nonpresencing–\langle\text{perspective–ontological-normalcy/postconvergence}\rangle)/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

\textit{\textsuperscript{12}of reference-of-thought, by `intemporal-prioritisation-of reference-of-thought'–as-conflatedness\textsuperscript{11}–or-ontological-reprojecting its mental-disposition will be to unleash its maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8}—unenframed-conceptualisation intemporality\textsuperscript{12}–drive to supersede the non-positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{7} that the evil forest brings bad omen substituting it with the positivistic one that the root or leaf in the forest brings about cure by walking over the supposed `evil forest’, and more than just the circumstantial situation will equally appreciate that positivistic thinking over animistic or medieval thinking will go a long way in improving the community’s existence. It is interesting to grasp the difference in the dereifying and reifying construal of existential-contextualising-contiguity\textsuperscript{8} here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness\textsuperscript{8} and relative-ontological-completeness\textsuperscript{17} of reference-of-thought and respectively as of their divergent non-positivists dereification\textsuperscript{5} perspective and positivist reification\textsuperscript{7} perspective; as seeing the positivist stranger walking into the supposed `evil forest' will be the confirmation for members of the non-positivist social-setup of its viciousness-or-supernaturalness-or-evil-disposition. It can be noted here that seeing the positivist walking into the evil forest will be branded as proof/evidence by the non-positivists of its viciousness-or-supernaturalness-or-evil-disposition going by their supernatural conception of existential-contextualising-contiguity\textsuperscript{8}–in-reification\textsuperscript{5}/dereification\textsuperscript{5} as of their prior relative-ontological-incompleteness\textsuperscript{8}–of reference-of-thought, contrasted with the positivist naturalist conception of existential-contextualising-
contiguity\textsuperscript{38}-in-reification\textsuperscript{38} as-seeking-a-cure as of its prospective relative-ontological-completeness \textsuperscript{-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 \textsuperscript{-of-} reference-of-thought, as the notion of proof/evidence is more critically tied down to existential-contextualising-contiguity\textsuperscript{38}-reification\textsuperscript{38} as of singularisation\textsuperscript{86}/epistemic-immanence/veridical-epistemic-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity\textsuperscript{61}\textless profound-supererogation\textsuperscript{96}-of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema\textgreater 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\textsuperscript{-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\textsuperscript{33}; 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-unaffective-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/\textit{supererogatory}\textsubscript{de-mentativity} and without which token contortion there is ‘no existential reference for such transcendence-and-sublimity/sublimation/\textit{supererogatory}\textsubscript{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
reference-of-thought transcendence-and-sUBLIMITY/sublimation/supererogatory—de-mentativity into the ordinariness of prior relative-ontological-incompleteness
reference-of-thought transcendence-and-sUBLIMITY/sublimation/supererogatory—de-mentativity. Thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness
reference-of-thought transcendence-and-sUBLIMITY/sublimation/supererogatory—de-mentativity. Thus ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 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-
tracing-and-as-it-neuterises’-the-dynamics-of-temporal-to-intemperial-ontological-performance.<sup>7</sup>-<sup>including-virtue-as-ontology> thus failing to reflect existential wholeness/nested-congruence of ‘meaningfulness-and-teleology’<sup>9</sup> and undermining existential-contextualising-contiguity<sup>18</sup> knowledge-reification<sup>7</sup>’ at a given ‘reference-of-thought dementative/structural/paradigmatic nondescript/ignoreable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing<sup>15</sup>-narratives) threshold as of its prior relative-ontological-incompleteness construed as uninstitutionalised-threshold<sup>10</sup>, while falsely implying the given ‘reference-of-thought mere identitive conceptualisations/’candid existential expressiveness’ are existentially veridical; and it is important to grasp that every registry-worldview/dimension is of a ‘reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 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<sup>20</sup>–apriorising-psychologism’ even at its uninstitutionalised-threshold<sup>10</sup> 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<sup>11</sup>. We can imagine as of a non-positivistic social-setup ‘reference-of-thought identitive-constitutedness -as–‘epistemic-totality ’–dereification–indissingularisation<sup>28</sup>-as-flawed-epistemic-determinism<sup>48</sup> <amplituding/formative–epistemicity>totalising/circumscribing/delineating ‘meaningfulness-and-teleology’, the ‘candid existential expressiveness’ that ‘integrates superstition as-thinking’ as of its uninstitutionalised-threshold<sup>10</sup>, much like as from futural Being-development/ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism'> as of comprehensive/totalising-entailing/nested-congruence conflatedness \^\[17\] from a most profound existential-contextualising-contiguity\[^\[18\]\] knowledge-reification depth of notional--deprocrypticism protracted-consciousness. Such a hermeneutic/reprojective/supererogating/zeroing psychology is necessarily cognisant and departs from a construal of the fundamental instigation of human knowledge and emancipation as of \^{\text{ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing--as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning'^}, as establishing in the very first place the prospective relative-ontological-completeness reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for \[\text{reference-of-thought}\] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so prior to assumed \[\text{meaningfulness-and-teleology}\] aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed \[\text{meaningfulness-and-teleology}\] 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/supererogating/zeroing 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 \^{\text{is-not reasoning as-of-yet’ as reasoning is then as of the non-positivism/medievalism social-setup}} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \^{\text{‘as non-}}


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the fundamental de-mentative/structural/paradigmatic resolution of the ‘positivism–procrypticism 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—(imbued—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—reproducing—of-aestheticisation as of reference-of-thought apriorising/axiomatising/referencing/intelligibility setup/measuring instrument for meaningfulness- and- teleology aposteriorising/logicising/deriving/intelligising/measuring.

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-syncretising/circularity conception of ‘meaningfulness-and-teleology’ which effective dislodgment/displacement/decentering is as of a crossgenerational instigation, but then wouldn’t happen just by accident and thus has to be instigated for prospective relative-ontological-completeness! In fact such an insight can be extended across ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism <amplituding/formative–epistemicity>causality—as-to-projective-totalitative-implications,—for-explicating-ontological-contiguity’ to imply that the state of recurrent-utter-uninstitutionalisation is cognisant of emancipation but doesn’t anticipate that emancipation as of prospective relative-ontological-completeness is rather as of base-institutionalisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation,
and likewise the latter doesn’t anticipate the universalisation reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, with the latter not anticipating our positivism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation which itself doesn’t anticipate prospective ontologically-uncompromised—referentialism deprocrypticism. The fact is human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘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-mentation-capacity at any such uninstitutionalised-threshold ‘is not geared to adhere to abstract ontological-veridicality’ as it will operate its state of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as if in a fully-attained state of singularisation/epistemic-immanence/veridical-epistemic-determinism, as of the-very-central-implication-of-thrownness, as reflected by the successive prior relative-ontological-incompleteness reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought; and thus from a strictly ontologically-veridical point-of-view/perspective, and so beyond our enculturated-conception,-normalisation-and-practice-of-psychology and just as various mystical-and-mythical-practices of prior non-positivism registry-worldviews/dimensions were their own sort of enculturated-conception,-normalisation-and-practice-of-psychology as of their own times, the notion of a psychological science as reinforcing/propping-up human psychology in any prior relative-ontological-incompleteness of reference-of-thought meaningfulness-and-teleology state is downright ontologically ridiculous and the manifestation of an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions as 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 deprocripticism. As of its inherent organic knowledge, such a hermeneutic/reprojective/supererogating/zeroing 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\textsuperscript{2}\textsuperscript{-<shallow-supererogation \textsuperscript{-of-mentally-aestheticised-preconverging/dementing\textsuperscript{1}\textsuperscript{-qualia-schema}>; and so, as its essential meaningfulness-and-teleology\textsuperscript{3} is as of a solipsistic transversality-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{4} 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\textsuperscript{5}<-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’\textsuperscript{6} reflection of its object of study as of existence as the ontologically ‘superior party’ without any need to be involved in any bogus exercises that may imply that gravity may not be 9.8 m/s\textsuperscript{2} on earth if any given human subject isn’t accommodated for in some way somehow however faintly, be it that it may be the case that gravity is not 9.8 m/s\textsuperscript{2} but that as well needs to be established as of the ontologically ‘superior party’ that is existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{7}<-as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as of ontological-prime movers-totalitative-framework\textsuperscript{8}. But then the human reality across all registry-worldviews/dimensions, isn’t inherently ‘of immediate intellectual responsiveness’ to the notion of its uninstitutionalised-threshold\textsuperscript{9} and the corresponding superseding of this as of prospective institutionalisation; as even the disposition to assume an intellectually enlightening mental-disposition is existentially-invested and not necessarily a given. We can appreciate from our positivistic perspective the ‘obvious reality’ of the fact that superstitious beliefs are bogus, but
then paradoxically from the beginning of times superstitious beliefs had pervaded all the
echelons of human societies whether as of true belief or opportunistically, and have only been
increasingly undermined with the advent of positivistic reasoning at the beginning of modern
times about 500 years ago. This has to do with the ‘existentially invested nature as of assumed
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’
of human ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
meaningfulness-and-teleology
/reference-of-thought- devolving. Thus any given registry-
worldview/dimension is strongly constrained to represent itself as of its ‘postconverging-or-
dialectical-thinking—apriorising-psychologism’ prior institutionalisation as reasoning-from-
results/afterthought and very weakly constrained to represent itself as of its preconverging-or-
dementing—apriorising-psychologism uninstitutionalised-threshold
which it tends to
represent as nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-
preconverging-or-dementing-narratives), for the possibility of its prospective transcendence-
and-sublimity/sublimation/supererogatory-de-mentativity into prospective institutionalisation.
This reality is known as human ‘supererogatory-de-mentative constraint’ to prospective
institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as
of the possibility of prospective relative-ontological-completeness
-reference-of-thought.
Human supererogatory-de-mentative constraint is fundamentally associated with poor
universal-transparency
-(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness
)<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness
) with
respect to social-stake-contention-or-confliction at uninstitutionalised-threshold. This then
fails to induce the necessary existential assurance for prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity and on that token fails to tip the balance
over the ‘social obfuscation dynamic effect’ of <amplituding/formative> wooden-language-
(imbued—temporal–mere-form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–
categorical-imperatives/axioms/registry-teleology } as of the prior institutionalisation’s
reference-of-thought–categorical-imperatives/axioms/registry-teleology 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, for resolving a given
registry-worldview/dimension vices-and-impediments; this notion of human
supererogatory–de-mentative constraint is critical for the psychoanalytic-
unshackling/prospective-grounding insight underlying dynamism with regards to the human
mind prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as
implied by a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-
mentation-dynamics or natural–psychological-dynamics’ that emphasises the ‘Lacanian
subject’ growth as of de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–
de-mentation—stranding-or-attributive-dialectics), rather than a second-guessing mented or
stigmatic psychology that fails to integrate the decisively ontological transformative
implications of human psychology as of underlying relative-ontological-incompleteness and
relative-ontological-completeness reference-of-thought <amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications, for explicating ontological-
contiguity, and thus making the given presence reference-of-thought as our positivism–
procrypticism ‘all-determinative of what can be construed as psychological emancipation’ as of
its
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag despite the fact of its prior relative-
ontological-incompleteness–of-reference-of-thought to futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology of reference-of-thought. The underlying issue
here as well as of ontologically-veridical difference-conflatedness-as-to-totalitative-
reification–in-singularisation–as-veridical-epistemic-determinism has to do with deficient
human capacity for 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–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-
supererogatory–epistemic-conflatedness to supersede human temporality /shortness
wooden-language–(imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of-
nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications>) in
construing meaningfulness-and-teleology beyond the constraint of ‘human lifespan
extricatory punctuality/immediacy of depth-of-thought’ to a more profound appreciation of the
underlying possibility for human transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity of human intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness–unenframed-conceptualisation
demtating/structuring/paradigming. In this regard as of lack of dispensing-with-immediacy-for-
relative-ontological-completeness–by-reification /contemplative-distension is the human
temporal inclination to decontortion construed as a disposition to undermine ‘intemporal
ontological-veracity as of universal existential import’ for the sake of ‘temporal narrow-and-
specific existentially-invested advantage/interest with little concern about emancipatory universal meaningfulness-and-teleology”, and so as the very contrary disposition to reasoning-through/messianic-reasoning contortion. Decontortion as of human amplituding/formative–epistemicity totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is rather counter to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality disposition by its deterministic hanging onto prior relative-ontological-incompleteness of reference-of-thought reasoning-from-results/afterthought while ignoring/overlooking the ontological-veracity implications of the trace/ontological-aesthetic-tracing-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 decontortoning 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-vericality/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 in undermining the human temporal inclination to phenomenality/phenomenal-manifestation decontortion, while human temporal mental-disposition for decontortion is additionally ontologically-constrained with availability of universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}. Relatively objectified phenomenality/phenomenal-manifestation as implied in the natural sciences is hardly subjected to decontortion while relatively subjective phenomenality/phenomenal-manifestation as implied in the social is rather easily subjected to decontortion as of blurriness and emotional-involvement. In another respect the implications of flawed-identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-flawed-epistemic-determinism as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism also has implications with the ontological-performance-{including-virtue-as-ontology} as of the effective productivity potential of human knowledge construction. In this regard, it is herein contended that the historically
recurrent critique of naïve formalisation particularly in many a field of study that uncritically strive to adhere to a ‘supposedly pre-given science methodology and epistemology naively construed as of inherent transcendental signifier’ such as in the analytic tradition of philosophy, naïve scientific psychology as of facetious methodologies as well as many a natural science domain, that purport to conceptualise complex social meaningfulness-and-teleology in naïve naturalistic methodology terms, all arise because of a flawed predisposition to identitive-constitutedness-as-epistemic-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism implied as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism that in many ways ignores/overlooks existential-contextualising-contiguity knowledge-reification as of singularisation/epistemic-immanence/veridical-epistemic-determinism; and so, as of their ‘formalisation credo as identitive-constitutedness-as-epistemic-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism’ thus leading to a disposition that considers knowledge as an exercise of mere conceptual patterning inherently validated by formalisations on the basis of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity without the constraint of existential-contextualising-contiguity knowledge-reification as of existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-as-to-perspective-ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming as its very own transcendental signifier which ultimately manifestly-as-inherently enables transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as the very essence of knowledge. This has led in many ways to a dissonance between their knowledge productivity implications and existential reality wherein for instance psychological and psychiatric science seems to imply that all along its practice human psychological illnesses have multiplied many times over as of
ever transforming and expanding formalisation credo, while the analytical tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care–and–episteme. Such an approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather abstract as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{5}. 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’\textsuperscript{86}. 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\textsuperscript{18} knowledge-reification\textsuperscript{6} 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\textsuperscript{13} 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\textsuperscript{12} connotative nature of ‘speech activity’ discourse as of its contextualising ecstatic-totalising-entailing/nested-congruence; such that the former assumes rather an identitive-constitutedness\textsuperscript{1}-as-‘epistemic-totality’\textsuperscript{36}-dereification\textsuperscript{86}-in-dissingularisation\textsuperscript{12}-as-flawed-epistemic-determinism\textsuperscript{13}\textsuperscript{4}\textless amplituding/formative–epistemicity\textgreater causality-as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{6} posture as of atomising/taking-to-pieces formalisation rather than a difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{1}-in-singularisation\textsuperscript{12}-as-veridical-epistemic-determinism\textsuperscript{13}\textless amplituding/formative–epistemicity\textgreater causality-as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{6} 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\textsuperscript{13} nature outside existential-contextualising-contiguity\textsuperscript{20} 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’\textsuperscript{70} ontological-performance\textsuperscript{7}-\textless including-virtue-as-ontology\textgreater as of its reifying conflatedness\textsuperscript{12} connotative
nature reflecting the ontological-veracity/ontological-performance<\textsuperscript{1}>-<\textsuperscript{including-virtue-as-ontology}> of human-subpotency epistemic/notional-projective-perspective<\textsuperscript{2}>, meaningfulness-and-teleology<\textsuperscript{3}> articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment<\textsuperscript{4}>, as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity<\textsuperscript{5}>, 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:<\textsuperscript{amplituding/}formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought,-in–supererogatory–epistemic-confalatedness<\textsuperscript{2}> epistemic/notional-projective-perspective of ontological-prime movers-totalitative-framework<\textsuperscript{7}> as of prospective relative-ontological-completeness<\textsuperscript{8}> <\textsuperscript{amplituding/}formative–epistemicity> causality–as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity<\textsuperscript{9}>, and so-construed as of difference-confalatedness<\textsuperscript{10}>, as-to-totalitative-reification<\textsuperscript{11}>, in-singularisation<\textsuperscript{12}>, as-veridical-epistemic-determinism<\textsuperscript{13}> <\textsuperscript{amplituding/}formative–epistemicity> causality–as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity<\textsuperscript{9}>, thus further articulating meaningfulness-and-teleology<\textsuperscript{9}>, as from prior relative-ontological-incompleteness<\textsuperscript{8}> to prospective relative-ontological-completeness<\textsuperscript{2}>, and so from the epistemic/notional perspective of existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of:<\textsuperscript{amplituding/}formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought,-in–supererogatory–epistemic-confalatedness<\textsuperscript{2}> as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism and this ‘ontologically-hegemonising-narrative<\textsuperscript{17}>, ontological-performance<\textsuperscript{5}>,<\textsuperscript{including-virtue-as-ontology}>, orientation is theoretically, conceptually and operantly ontologically efficacious inherently by its ecstatic-totalising-entailing/nested-congruence as it reflects totalisingly-entailing the ‘notional–firstnatures—temporal-to-intemporal-dispositions<\textsuperscript{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>-ontological-performance”-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ 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-pieces flaw reflex of constituting-towards-‘epistemic-totality’ implied as of ontologically-flawed identitive-constitutedness -as-‘epistemic-totality’-dereification-in-dissingularisation-as-flawed-epistemic-determinism as against the ecstatic-totalising-entailing/nested-congruence disposition for reifying-‘epistemic-totality’-for-completeness implied as of ontologically-veridical difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism; wherein the conflatedness mental-reflex is involved in construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocripticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocripticism-dissemination for completeness as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism/postdication projected conflatedness (as of singularisation/epistemic-immanence/veridical-epistemic-determinism and dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism <amplituding/formative–epistemicity> causality-as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity of
*supererogatory*—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/ axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to human limited-mentation-capacity-deepening as prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ which speaks of the recurrent edging towards completion of ontological-performance of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation), whereas the constitutedness mental-reflex assumes uncritically of its right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset,-in-positivism—procrypticism/disjointedness and goes on as of its categorising constituting to construe knowledge for completeness without questioning its mindset,-in-positivism—procrypticism/disjointedness as if it has got an absolutely veridical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this is exactly what is implied by displacement/decentering-of-the-human-subject as of its relative-ontological-incompleteness. This specific deficiency of the analytic tradition as so-reflected in many of its conceptualisations has to do with the very notion of knowledge as being about supposedly coherent ontological-commitment as of ‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’, and logic actually being in effect the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, with the
implication that all the knowledge as ontologically-veridical meaningfulness-and-teleology that exists is about existential-contextualising-contiguity knowledge-reification as of ontological-primemovers-totalitative-framework <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity of supposedly coherent ontological-commitment implied as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, ‘speech activity’ discourse speaks of an supposedly coherent ontological-commitment as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as expressed above (with regards to the social contextualisation beyond just speech for the possibility of human transcendence-and-sublimity/sublimation/supererogatory–dementativity…) which is then being reified/elucidated for the prospective possibility of human emancipation, with logic being the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of this articulated ontological-as-existential-commitment having to do with such social contextualisation’. Likewise the underlying notion of ontological-performance <including-virtue-as-ontology> as herein articulated by this author is as 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 from existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism supposedly coherent ontological-commitment about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’; articulating knowledge as ontologically-veridical meaningfulness-and-teleology as of the existential-contextualising-contiguity
knowledge-reification\textsuperscript{18} <amplituding/formative–epistemicity> causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity of human underlying relative-ontological-incompleteness\textsuperscript{19}/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 \textsuperscript{1} -<including-virtue-as-ontology> speaks more fundamentally of aetiologisation/ontological-escalation, as explicitly underlined in all transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity elucidating/reifying subject-matters and sciences, unlike approaches that do-not-or-poorly-appreciate the fact that just as scientific studies are transformative the study of the social
rightly articulated beyond-institutional-being-and-craft is just as transformative with regards to
prospective human living-development–as-to-personality-development, institutional-
development–as-to-social-function-development and Being-development/ontological-
meaningfulness-and-teleology\textsuperscript{5}, 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\textsuperscript{16}. 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\textsuperscript{17}) geared towards identitive-constitutedness’-as–‘epistemic-
totality’-dereification\textsuperscript{16}-in-dissingularisation\textsuperscript{18}-as-flawed-epistemic-determinism\textsuperscript{19}, 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. This fundamental difference of conceptualisation very often underlies the disagreements between the analytic philosophical orientation and other philosophical traditions, in the sense that while the latter might be implicitly implying supposedly coherent ontological-commitment about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ when making its argument, the former will tend to be making a logical-commitment argument as of formalisation construct that ignores/overlooks-and-hence-is-poorly-constrained to the precedence/supersedingness/ascendency of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ in need of existential-contextualising-contiguity knowledge-reification as of ontological-primemovers-totalitative-framework, 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-primemovers-totalitative-framework in reflection of the ascendency of existence-potency~sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-
apriorising-psychologism>, logic seems to be the only mental exercise involved since the underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking – apriorising-psychologism> of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is ever so pervasive-and-transparent to contemplation by mental-reflex, such that when the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking – apriorising-

psychologism> of covert flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is implied with regards to say adulthood psychopathic postlogism*-slantedness as of the historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of its meaningfulness-and-teleology as from difference-conflatedness -as-to-totalitative-reification -in-singularisation -as-veridical-epistemic-determinism in ontological-contiguity, we go on to aposteriorise/logicise/derive/intelligise/measure and thus wrongly validating the flawed affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking – apriorising-

psychologism> as of the flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so instead of implying its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
dementing – apriorising-psychologism>, as will be done at childhood psychopathy where it is overt and obvious. Further temporal individuation dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-

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negative-social-aggregation/temporal-enculturation-or-temporal-endemisation conjugating to this postlogism\(^{-}\)slantedness speaks of socially derived affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-valudating-measuring-<as-to-postconverging-or-dialectical-thinking\(\textsuperscript{17}\)–apriorising-

psychologism> of flawed-as-dementing

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, equally requiring unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-

measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing\(\textsuperscript{19}\)–apriorising-

psychologism>; as so implied at the institutionalised-threshold \(\textsuperscript{52}\) including as of our procrypticism–or–disjointedness-as-of-

reference-of-thought. The underlying insight can be garnered as of the temporal \(\textsuperscript{55}\) meaningfulness-and-teleology\(\textsuperscript{19}\) in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(\textsuperscript{8}\) reflected as of the prior relative-ontological-incompleteness\(\textsuperscript{18}\) of a \(\textsuperscript{7}\)reference-of-thought institutionalised-threshold \(\textsuperscript{52}\), for instance with the unaffirmation/deprojection/de-

assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing –apriorising-psychologism> of flawed-as-

preconverging-or-dementing \(\textsuperscript{19}\)–apriorising-psychologism non-positivism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to our positivism or prospectively the unaffirmation/deprojection/de-assertion/undueness-

invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-

preconverging-or-dementing\(\textsuperscript{19}\)–apriorising-psychologism> of our flawed-as-preconverging-or-

dementing\(\textsuperscript{19}\)–apriorising-psychologism positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of- reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
of the prospective/transcending-superseding registry-worldview/dimension’ as deterministically affirmative of emancipatory/sublimating ‘meaningfulness-and-teleology’. Whereas ‘maximalising-recomposing-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-
reference-of-thought conventioning-referencing and the prospective relative-ontological-completeness”-of- reference-of-thought Being-development/ontological-framework-
extension–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-

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infrastructure-of—meaningfulness-and-teleology

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
t conventioning-referencing in medieval-scholasticism

pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation


as of social enlightenment common

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness’ s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-dementing—apriorising-psychologism> devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement


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and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions as of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation. With the very blurry nature of the social, even with the best of intentions as when continental philosophers try to engage the analytic tradition, the experience has often turned out poorly given the failure to explicitly grasp/appreciate the conflicting implications of their differing knowledge commitments as of supposedly coherent ontological-commitment implied ecstatic-totalising-entailing/nested-congruence with the former and logical-commitment implied atomising/taking-to-pieces formalisation with the latter; even as going by conceptual-patterning, it can be naively implied that similar conceptual wordings imply similar knowledge commitments and operant articulations. In the same vein, one can say that notions like spacetime, force, atoms, etc. in the physics totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality are inherent supposedly coherent ontological-commitment about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ that are in need of existential-contextualising-contiguity knowledge-reification as of ontological-primemovers-totalitative-framework about ‘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-primemovers-totalitative-framework. 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 constraining implications of its ‘equal sign’, speaking of a self-conscious awareness that calculations should reflect-and-be-constrained as per calculations operative validation and falsifiability with regards to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and with mathematical logic as of mathematics supposedly coherent ontological-commitment ‘concurrent formatting as formalisation’ being the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ towards that purpose. Such reflecting-and-constraining to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ can difficulty be said with regards to the overall atomising/taking-to-pieces formalisation approach as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag presumption; which strangely enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in many ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. It is rather ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ that provides the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ insight about supposedly coherent ontological-commitment articulated as
‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and not mere logic, with logic not able by itself to derive ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as it is often naively implied but instead reflecting the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and as any such implied derivation is rather as of explicited/implicated coherence/contiguity with another/other ‘transversally devolving-or-complementary ontological/axiomatic-construct conceptions’ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. Interestingly, such notions like experimentation, testing, trials, case studies, observational studies, interview, data analysis, content analysis, statistics and basically overall research orientations and research methods as of their formal study implications are just focussed-and-contrasted extensions, with regards to the general and normal day to day experience about living itself for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ providing insight about supposedly coherent ontological-commitment in producing knowledge as ‘meaningfulness-and-teleology’; such that critically, appropriate philosophical phenomenal insight with regards to ‘the general and normal day to day experience about living itself’ as of observational and articulated ontological-pertinence sufficiency, and as supplemented with the grasp and engagement with other philosophical works, speaks of veridical scientific insight and validity subject to ontological-primemovers-totalitative-framework, and so because such well-inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’ in the philosophical domain-of-study is generally more ontologically profound and comprehensive as of conflatedness than any contrasted ad-hoc and focussed domain study, even though such domain studies may be insightfully relevant in specific ways but still as of the more profound background of well-inspired experience-and-interpretation from ‘general and normal day to day experience about
living itself'. The point here is to highlight that by its very given domain-of-study with respect to overall existence, philosophical knowledge more profoundly makes a totalising-entailing conflatedness demand on human living experience for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ than other more specific domains-of-study for which ad-hoc and focussed domain study methods are pervasively decisive for ontological pertinence. But then this is more a question of ‘expanded onticising construal of existence as of <amplituding/formative–epistemicity>totalising~devolved purviews of existence so-construed as subject-matters/domains-of-study’. The ontological-veracity and epistemic-veracity of all such <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality are effectively as of the very same underlying congruent philosophical domain-of-study construal of ecstatic manifestation of existence but for their ‘onticising specifisms of existence’s ecstatic manifestation’; as so-implied as of overall existence metaphoricity /ecstasy reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–re-apriorising/re-axiomatising/re-referencing–conceptualisation> as of supervening-conflatedness’. Knowledge as ‘meaningfulness-and-teleology’, whether of underlying ontological-construal or ontical-construal, is epistemically validated as of supposedly coherent ontological-commitment as reflected by ontological-primemovers-totalitative-framework’. Inherently, because human-subpotency supposedly coherent ontological-commitment is very much intimately linked with the ontological-performance -<including-virtue-as-ontology> of human as of prospective relative-ontological-completeness appraisal, it is always ever the case that as of human <amplituding/formative–epistemicity>totalising~thrownness-in-existence the
‘hermeneutically/reprojectively/supererogatingly/zeroingly-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-suprerogatory~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-conflicatedness, 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 as of conflatedness; so-implied as of their supposedly coherent ontological-commitment reflected by ontological-primemovers-totalitative-framework as to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflicatedness. 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
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 implicited nature in the natural sciences of their onticising direct sublimating-validation/desublimating-invalidation outcomes as of ontological-primemovers-totalitative-framework will seem to wrongly imply otherwise. Such a philosophical depth of contemplation in nested-congruence as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is very often incomplete, of-divvied-theorisation and/or ‘poor coherence of theorisation with operant approaches and methodologies’, when it comes to many a social domain-of-study; as quite often theorisation in many a social domain-of-study strives on disparateness, rather than a tendency to ‘ontological-primemovers-totalitative-framework’ as to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,in-supererogatory-epistemic-conflatedness ‘enforced’ unifying coherence as in many a natural science domains-of-study, with the consequence that studies are often aloof to direct existential-contextualising-contiguity knowledge reifying exercise as of a tendency to technicality as of institutional-being-and-craft imprimatur, ‘fallback to unquestioned/dogmatic normativities’ and ‘habituated dispositions’ which priorly enframed subject-matters and institutional-setups de-mentatively/structurally/paradigmatically stifle the possibility for conceptualisation as to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,in-supererogatory-epistemic-conflatedness sublimating-validation/desublimating-invalidation implications, beyond their conventioning-referencing
existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition). Ultimately the bigger issue arises as of the poorly-
singularised/poorly-immanented nature of many a social domain-of-study unlike the grand
singularised/immanented totalising/circumscribing/delineating ‘<amplituding/formative–
epistemicity> reference-of-thought–devolving ⟨foregrounding—entailment-(postconverging–
narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⟩ in reflecting ‘immanent-ontological-contiguity ’),–as-operative-
notional–deprocrypticism’ that are actually actively sought in the natural sciences; and this
author portends that the suprastructuralism/postmodernism as of notional–deprocrypticism
ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of– meanfulfulness-and-teleology’
holds the promise for such effective grand singularised/immanented social conceptualisation
that doesn’t dodge/ignore/disregard outstanding questions about the human existential reality
including de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-
awareness-teleology—as-of-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-
meaningfulness-and-teleology’
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—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—imbuend-and—hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation so-reflect 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/ormative—episticmic—totalising—renewing—realisation/re-perception/re-thought—in—
supererogatory-epistemic-conflatedness implications derived from the general-theoretical-level of the subject-matter as reflecting ontological-contiguity, whereas this is ever always the case with good practice in the natural sciences and just as well as with an increasingly self-conscious social science as specifically upheld by postmodern-thought. For instance, the internal-coherence/nested-congruence speaking of the underlying foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional—deprocrypticism implications articulated herein in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process can be garnered by the fact that all the knowledge-reification herein implied arises as of the very same underlying ‘objectifying cogent unifying process and gesturing’ as of ‘the <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness—(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<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,
merereferencing-confused-with-deriving and mere-conceptually-synonymising-confused-for-
knowledge-reification, such that the underlying ‘cogent-unifying-operant-dynamics’ of the
supposed knowledge-reification is hardly operantly existent or is operantly non-existent.
Bizarrely, the blurriness of the social seem to be misconstrued as implying knowledge-
reification in the social should reflect such blurriness-as-of-disparateness rather than the
ultimate objectifying for-grounding—entailment-(postconverging—narrowing-
down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operational—
otional—deprocrypticism, and so by conjugating ‘relative-ontological-completeness’
for-explicating-ontological-contiguity’ together with ‘subject-matter breadth and depth’ to
achieve such an overall subject-matter knowledge-reification as of objectifying
for-grounding—entailment-(postconverging—narrowing-down—sublimation as to existence—
as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-
ontological-contiguity’),—as-operational—deprocrypticism, in order to elucidate the
blurriness. Such that quite often as of institutional practice the notion of for-grounding—
entailment-(postconverging—narrowing-down—sublimation as to existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-
contiguity’),—as-operational—deprocrypticism is often misconstrued non-
aporetically/undilemmatically/unreformed/untransformed as ‘merely bringing together disparate
conceptualisations for their cross-examination (on the basis of prior reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation)’ in a naïve
substitution of the idea that for-grounding—entailment-(postconverging—narrowing-
down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—
supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional-deprocrypticism truly speaks of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint elicited reframing/transforming/reconstrual underlying ‘cogent-unifying-operant-dynamics’ that ‘runs-through/deflates’ implied conceptualisations in elucidating their ontological-veracity by its capacity to ‘objectively deflate-all-conceptualisations as of operant <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity in existential-contextualising-contiguity conflatedness’ as herein implied (involving prospective originariness—parrhesia,—as—spontaneity-of-aestheticisation for veridical ontologisation/ontological-veracity/aestheticisation-towards-ontology), rather than vague contrasting-and-comparison of disparate conceptualisations poorly reflecting underlying existential-contextualising-contiguity conflatedness; and further, such an insight of underlying ‘cogent-unifying-operant-dynamics’ as herein implied is often misconstrued as being monotonous (whereas such ‘supposedly monotonous process/gesturing of knowledge-reification’ reflecting inherent domains-of-study as of their given epistemic-conceptions phenomenal/manifest—subpotency—<in-transitive—conflatedness—reflexivity,—in-the-full—potency-of-existence’s—sublimating—nascence> as to overall reifying-and-empowering—reflexivity-of-ecstatic-existence-as—panintelligence <imbued-and—‘hermeneutically/reprojectively/supererogatingly/zeroingly—educing’—human-subpotency—epistemic-perspective—of—projective/reprojective—aestheticising—re-motif—and—re-apriorising/re—axiomatising/re—referencing—conceptualisation> takes the form of the process/gesturing of knowledge-reification in say physics with the ‘supposed monotony’ of differential equations on physical variables, in chemistry with the ‘supposed monotony’ of valence bonding explaining chemical reactions or in biology with the ‘supposed monotony’ of gene regulation rather ultimately central to all biological processes), with the false implication
of construing that disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity'> is inherently convenient as of a mental-reflex oriented towards ordinary <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications>)} human-subpotency ways-of-looking-at-things rather than adopting-the-intellectual-hat for reifying the former in a mental-reflex oriented towards existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—as-of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness~<amplituding/formative—epistemicity>causality—as-to-projective—totalitative—implications,—for—explicating—ontological—contiguity~ways-of-looking-at-things. Critically, lost to many naïve ‘science ideologues’ preaching about modelling the social domains-of-study along the natural sciences, is the fact that more than mere adoption-and-mimicking of scientific methods and approaches, the truly pertinent and decisively scientific notion of the natural sciences lies with their ‘cogent-unifying-operant-dynamics’ from whence statistical, mathematical and other scientific methods become interpretatively intelligible; such that merely adopting-and-mimicking such methods without precedingly construing of the ‘cogent-unifying-operant-dynamics’ of any such social domain-of-study is ‘massively uninsightful/shallow and subject to institutional-being-and-craft sophistic/pedantic misconstrual and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of existential-contextualising-contiguity—conflatedness—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 \( \text{presublimating–desublimating-decisionality} \)}–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 \( \text{amplituding/formative–epistemicity>causality–as-to-projective-totalitative–}
implications,–for-explicating-ontological-contiguity\rangle \) of existential-contextualising-contiguity\rangle
conflatedness\rangle. It is thus not surprising that naive disparateness-of-conceptualisation-
<unforegrounding-disentailment,–failing-to-reflect–‘immanent-ontological-contiguity\rangle \rangle \) leads
to subject-matters and studies whose supposed knowledge-reification\rangle 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\rangle as validatable and falsifiable by ontological-primemovers-
totalitative-framework\rangle 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–
supererogatory–epistemic-conflatedness\rangle 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
<amplituding/formative causality—<amplituding/formative epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag> for prospective meaningfulness-and-teleology as knowledge-reification as associated with the suprastructuralism/postmodernism perspective in relative ontological completeness. This contrast with suprastructuralism/postmodernism
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-(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating/<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>). Such a recurrent ontologically-flawed predisposition is tantamount to say construing Newtonian physics in the absolute terms–as-of-axiomatic-construct of its concepts and conceptualisations of say space, time, force, etc. to then project this predisposition by mere referring, mentioning and synonymisation of these Newtonian physics concepts and conceptualisations as if of Einsteinian physics in the hope that this will enable the elucidation, derivation and knowledge-reification of Einsteinian physics, whereas the latter implies an utterly different reification process/gesturing for its specific physics elucidation, derivation and knowledge-reification as of its 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\(^{86}\) process/gesturing as of \(\langle\text{amplituding/formative–epistemicity}\rangle\) causality~as-to-projective-totalitative–implications,,-for-explicating-ontological-contiguity\(^{66}\) 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\(^{86}\), just as the same can be said of Einsteinian physics reification\(^4\) process/gesturing as of \(\langle\text{amplituding/formative–epistemicity}\rangle\) causality~as-to-projective-totalitative–implications,,-for-explicating-ontological-contiguity\(^{66}\) 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\(^1\) of say space-time, force, etc. In both instances, when interpreted from the relative-ontological-incompleteness\(^{88}\) perspective in ontologically-flawed presencing—absolutising-identitive-constitutedness\(^13\) 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 \(\langle\text{presencing—absolutising-identitive-}\)
constitutedness\textsuperscript{13} 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\textsuperscript{19} as from the relative-ontological-completeness\textsuperscript{27} perspective which emphasises construing existential-reality as it manifests itself as of existential-contextualising-contiguity\textsuperscript{19} in conflatedness\textsuperscript{12}; and likewise, the fact that existential-contextualising-contiguity\textsuperscript{19} in conflatedness\textsuperscript{2} ‘epistemically implies human limited-mentation-capacity-deepening\textsuperscript{52} for construing ontological-veracity’, thus ‘putting-in-question/deflating by difference-conflatedness’-as-to-totalitative-reification-as-in-singularisation-as-veridical-epistemic-determinism’ all \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{13} traditional conceptions beyond their simplistic conceptual-patterning to reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-incompleteness\textsuperscript{88} perspective in \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{13} as nominalistic rather than as of ‘\textsuperscript{43}foregrounding—entailment\textsuperscript{\langle postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} in reflecting ‘immanent-ontological-contiguity’\textsuperscript{\rangle},–as-operative-notional~deprocrypticism supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ’ as from the relative-ontological-completeness\textsuperscript{37} 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\textsuperscript{59} of Einsteinian physics concepts and conceptualisations as if of Newtonian physics concepts and
conceptualisations by mere referring, mentioning and synonymisation as if of the latter. In both cases, the causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity of relative-ontological-incompleteness(relative-ontological-completeness)-implied displacement/decentering-of-the-human-subject points to different sense-of-conscious-representation-of-meaningfulness-and-teleology between the relative-ontological-incompleteness and relative-ontological-completeness such that the former is rather in pseudo-edginess/pseudo-incisiveness implying the need for its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing—apriorising-psychologism and cannot simply be projected as the latter which is what is rather truly and effectively of supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—implying the need for its true and effective affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism>. A further naivety is the appreciation of postmodern knowledge-reification process/gesturing arises as of a general misunderstanding of what is generally implied with regards to any given knowledge-reification process/gesturing. As indicated before all subject-matters/domains-of-study effectively reflect existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-implanted-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation> as of existential-contextualising-contiguity\textsuperscript{28} conflatedness\textsuperscript{12} with regards to \textsuperscript{24}\langle\textit{amplituding/formative-epistemicity}\rangle causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity\textsuperscript{66} of relative-ontological-incompleteness\textsuperscript{19}/relative-ontological-completeness\textsuperscript{87}-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating—\langle\textit{projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence}\rangle/relative-ontological-incompleteness\textsuperscript{87}, such that for instance even a naïve traditional conception of the physics domain-of-study as of atomising/taking-to-pieces constitutedness\textsuperscript{11} is shown to be veridically rather as of existential-contextualising-contiguity\textsuperscript{28} conflatedness\textsuperscript{12} going by the successive relative-ontological-completeness\textsuperscript{87} physics conception of such notions as space, time, etc. in \textit{amplituding/formative-epistemicity} 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 \textit{amplituding/formative-epistemicity} totalising/circumscribing/delineating nature of all domains-of-study in existential-contextualising-contiguity\textsuperscript{28} conflatedness\textsuperscript{12} as of \textit{amplituding/formative-epistemicity} causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity\textsuperscript{66}, speaks of the epistemic-veracity of the fact that ‘all knowledge is truly developed as of a hermeneutic/reprojective/supererogating/zeroing circle for relative-ontological-completeness’ that involves human limited-mentation-capacity-deepening\textsuperscript{52}. This hermeneutic/reprojective/supererogating/zeroing circle knowledge-reification\textsuperscript{6} process/gesturing is furthermore reflected in both human scholarly-and-pedagagic exercise
wherein subject-matters/domains-of-study are grasped in successive articulations of deeper and
deeper hermeneutic/reprojective/supererogating/zeroing insight as of maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. The
implication here is that postmodern knowledge-reification process/gesturing simply integrates
this notion in the sense that top-level postmodern scholars articulate their knowledge-
reification process/gesturing at its ‘appropriate hermeneutic/reprojective/supererogating/zeroing circle level of postmodern knowledge-
reification’ no different from say top-level physicists and natural scientists articulating their
knowledge-reification process/gesturing at their ‘appropriate hermeneutic/reprojective/supererogating/zeroing circle level of top-level physics/natural-
science knowledge-reification’. In both instances, the knowledge-reification process/gesturing implies that the scholar or student striving to engage at that top-level understanding, needs to grasp the ‘preceding formative/pedagogic hermeneutic/reprojective/supererogating/zeroing circle levels of knowledge-reification’. Such a supposed scholar or student cannot depart from ordinary/banal wooden-language-(imbued—averaging-of-thought-\langle\text{leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—nonexistent/ignorable—void—with-regards-to-prospective-apriorising-implications}\rangle)-level of knowledge conception to then claim that the top-level physics/natural-science/postmodern-
thought hermeneutic/reprojective/supererogating/zeroing circle of knowledge-reification process/gesturing should be directly and fully graspable to it as of a wooden-language-(imbued—averaging-of-thought-\langle\text{leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—nonexistent/ignorable—void—with-regards-to-prospective-apriorising-implications}\rangle)-predisposition to incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation. The fact is the various pedagogic hermeneutic/reproductive/supererogating/zeroing circle levels of any subject-matter/domain-of-study as of successive maximalising-recomposing—relative-ontological-completeness — unenframed-conceptualisation are meant to transmit a ‘amplitude/formative—epistemicity>totalising/comprehensive organic-attitude-to-knowledge which is much more than just its technical knowledge veracity’ and that ‘amplitude/formative—epistemicity>totalising/comprehensive organic-attitude-to-knowledge’ is needed together with the induced technical dispensation of the lower hermeneutic/reproductive/supererogating/zeroing circle of pedagogic knowledge-acquisition to then be able to engage with the higher/top-level scholarly/pedagogic hermeneutic/reproductive/supererogating/zeroing circle of knowledge-reification in its maximalising-recomposing—relative-ontological-completeness — unenframed-conceptualisation. It is important to understand here that the top-level physics/natural-science/postmodern-thought hermeneutic/reproductive/supererogating/zeroing 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) level of knowledge conception, and implicited in its knowledge-reification—gesturing/process is the notion that the prior/all-the-prior hermeneutic/reproductive/supererogating/zeroing 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/reproductive/supererogating/zeroing circle of levels of understanding’ more or less
very transparent, with regards to the blurriness of the social such a postmodern-thought ‘hermeneutic/reprojective/supererogating/zeroing circle of levels of understanding’ rather requires increasing familiarisation, habituation and contemplation with regards to such critical texts and analyses (and as is particularly necessary with regards to the ‘parrhesiastic nature of philosophy that is behind the engendering/parrhesiastic-aestheticisation of underlying reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as from the underlying reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’, and one’s intemporal solipsistic level of parrhesiastic contemplation is itself a decisive element for the capacity to appreciate-and-understand philosophical thought more than just an issue of technical acquisition of philosophical knowledge as of mere knowledge mathesis/motif/thrownness-disposition). More critically, social and philosophical knowledge are no different from any other type of knowledge subject to ontological-primemovers-totalitative-framework as of inherent existence/ontological implications, as fundamentally requiring contemplative reification arising with human limited-mentation-capacity-deepening, with the implication that any philosophical, historial and social conception of knowledge is not an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—immanent-ontological-contiguity but rather implying a furtherance of the overall hermeneutic/reprojective/supererogating/zeroing 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/supererogating/zeroing circle involving: the analyst’s/philosopher’s baseline re-originary—as-unenframed/unbeholding/outlier-conceptualisation—imbued—
postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation) up-to-date knowledge-reification process/gesturing of the specific knowledge area as of inherent existence/ontological implications whether say with a natural science domain like hereditary as of its given specificity or philosopher’s thought as of the general ontological comprehensiveness of philosophical thought; to then credibly analyse the coherence of the given prior contribution on the basis of the analyst’s/philosopher’s baseline re-originary–as-unenframed/unbeholdening/outlier-conceptualisation{(imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation) up-to-date knowledge-reification process/gesturing of the specific knowledge area as of inherent existence/ontological implications 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-or-orthodoxy knowledge’; and finally, the analyst’s/philosopher’s conceptual interpretation as its prospective contribution that is subject to validation and falsifiability as of inherent existence/ontological implications thus amenable to foregrounding—entailment— (postconverging–narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity ’),—as-operative-notional–deprocrypticism with other so-constructed knowledge-reification, that are well beyond a disparateness-of-conceptualisation<unforegrounding-disentailment,—failing-to-reflect ‘immanent-ontological-contiguity ’ orientation driven by the cultivation of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought ‘relic-or-orthodoxy knowledge’ disposition. It is important to appreciate here that a history of postmodern-thought
criticism driven by populism, media operations, false intellectual engagement and ontological-bad-faith/inauthenticity, is particularly telling not about postmodern thinkers knowledge-reification epistemic-veracity but rather ‘the knowledge-reification epistemic-veracity of such critics who often pride themselves on not understanding postmodern-thought then by a strange paradox have the knowledge to produce a profound criticism of postmodern-thought which they supposedly do not understand’. Even more critically, the question can be raised whether such critics profoundly appreciate the overall human knowledge-reification process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-reification 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\(^\text{r}\), and is reflected in a lack of parrhesiastic and hermeneutic/reprojective/supererogating/zeroing insight that ‘poorly grasp the philosophical analysis implications of the existential background/development of becoming-as-historiality/ontological-eventfulness\(^\text{r}\)/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 <amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) in its given reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human becoming as of existential-contextualising-contiguity\(^\text{r}\) in conflatedness\(^\text{r}\); and so when it generally comes to analysing philosophical texts requiring a sense of parrhesia and hermeneutic/reprojective/supererogating/zeroing 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/supererogating/zeroing conceptualisation to then develop the capacity to grasp first of all such traditional philosophical figures underlying knowledge-reification\(^\text{r}\) process/gesturing and thus be able to understand how such knowledge-reification\(^\text{r}\) 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-conflict. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and hermeneutic/reprojective/supererogating/zeroing 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 \(<\text{amplituding}\text{–formative–epistemicity}>\text{totalising–renewing–realisation/re-perception/re-thought of} \ ‘\text{coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,–and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’}. \) In this regards, such hermeneutic/reprojective/supererogating/zeroing 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 /transvalutive-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-recomposition-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflecting-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 ricochettlingly/transepistemically brought about our positivism/rational-empiricism modern society. The analyses of human becoming so-implied as of parrhesiastic and hermeneutic/reprojective/supererogating/zeroing development is in of itself a pure science that is epistemically-derivable as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, and so beyond the specific accuracy of narrative accounts of traditional philosophical figures and besides such
parrhesiastic and hermeneutic/reproductive/supererogating/zeroing insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and hermeneutic/reproductive/supererogating/zeroing 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 extricable punctuality/immediacy of depth-of-thought as of a wooden-language imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—of—nondescript/ignoreable—void—with-regards-to-prospective-apriorising-implications is not de-mentated/structured/paradigmed to do. But then the phenomenological question arising with respect to the fact that many a social domain-of-study ‘tend to assume a disparateness-of-conceptualisation—unforegrounding-disentailment,failing-to-reflect—immanent-ontological-contiguity’ epistemic-disposition that is in many ways poorly constrained to existential-reality, is how exactly does such lack of ‘cogent-unifying-operant-dynamics’ affect the realisation of the full knowledge-reification potentiality of domains-of-study as of their supposedly coherent ontological-commitment as reflected by ontological-primemovers-totalitative-framework as of existence-potency—sublimating—nascence? Insightfully, this fundamentally has to do with the contrastive implications in construing ontological-primemovers-totalitative-framework as of good-practice/epistemic-veracity and bad-practice/epistemic-impertinence for knowledge-reification; wherein objectifying foregrounding—entailment—postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’—as-operative-notional—deprocrypticism as good-practice/epistemic-veracity of knowledge-reification involves the construal of ontological-primemovers-totalitative-framework as of ‘cogent-unifying-operant-dynamics of primemovers’ so-construed veridically as ‘ontological-primemovers-totalitative-framework as of existential-contextualising-contiguity conflatedness’, whereas disparateness-of-conceptualisation—unforegrounding-disentailment,failing-to-reflect—immanent-ontological-contiguity as bad-practice/epistemic-impertinence of knowledge-reification involves the construal of
undermining existence-potency~sublimating~nascence~disclosed-from-prospective-epistemic-digression-as-of<amplituding/formative–epistemicity>totalising~renewing~realisation/re-perception/re-thought–in-supererogatory~epistemic-conflatedness

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications~for-explicating-ontological-contiguity 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>). While in many a natural science ‘the high-and-immediate subjection to existential/experimental falsifiability and validation as of

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications~for-explicating-ontological-contiguity of conceptualisations’ acts as a strong constraining effect in relatively undermining ‘disjointing/disparateness/disentailing of primemovers’ and rather encouraging ‘cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity conflatedness, ‘the blurriness and remoteness of falsifiability and validation as of

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications~for-explicating-ontological-contiguity of conceptualisations’ in many a social domain-of-study relatively undermines ‘good-practice/epistemic-veracity selectiveness towards cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity conflatedness, as the latter is inclined to an institutional-disposition that construes of the unification of disparateness-of-conceptualisation-

epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflicatedness \(^2\) driven \(^2\) foregrounding—entailment-
(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation\(^3\) in reflecting ‘immanent-ontological-contiguity’ \(^4\),–as-
operative-notional–deprocrypticism’. This equally explains this author emphasis that
ontological-veridicality cannot be construed as the mutual-agreement as of human-subpotency
but rather as of the constraining sublimating-over-desublimating implications of existence-
potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-
⟨amplituding/formative–epistemicity⟩totalising–renewing-realisation/re-perception/re-
thought–in-supererogatory–epistemic-conflicatedness\(^3\) on human-subpotency. Human
meaningfulness-and-teleology\(^9\) as of its ontological-performance\(^7\)-⟨including-virtue-as-
ontology⟩ is the outcrop of human-subpotency conscious-able aestheticisation of ecstatic-
existence. Human aestheticisation speaks of the extensive manifest outcomes/outfits/shells—
construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-
reflected-as-institutional-manifestations of human meaningfulness-and-teleology\(^9\) as from:
human ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-
tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-
art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human
conscious-able intermediating ascriptivity’. Basically, human meaningfulness-and-teleology\(^9\)
refers to human-subpotency conscious-able aestheticisation of ecstatic-existence as of varying
human ontological-performance\(^7\)-⟨including-virtue-as-ontology⟩ in veridically reflecting
existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-
of–⟨amplituding/formative–epistemicity⟩totalising–renewing-realisation/re-perception/re-
thought–in-supererogatory–epistemic-conflicatedness\(^3\). Underlying the ontological-
performance-⟨including-virtue-as-ontology⟩ of human-subpotency conscious-able

1982
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness–as-to-the-ontological-normaley/postconvergence-
projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-
to-overcome-our-prospective-epistemic-abnormalcy/preconvergence>`>

from such human-
subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-
of-aestheticisation ever always warrant prospective originariness-parrhesia,—as–spontaneity-of-
aestheticisation and thus the epistemic-ricochetting/transepistemicity prospective implications
for renewed reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance
-<including-virtue-as-ontology> of human aestheticisation of ‘meaningfulness-and-teleology’
in the construal of existential-reality’ while overcoming the stalling in ontological-
performance `<including-virtue-as-ontology> underlying the mere complexification of the
prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation. This inversely-varying-emphasis of originariness-parrhesia,—as–spontaneity-
of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation is so-reflected with: prospective reactualising of ‘perceptive
motif-manifest aestheticisation as of human conscious-able imagery’ (as derived from the
reconstruing/reconsideration of both mere-tracial-and-symbolisation-manifest aestheticisation
and signification-as-of-existential-reality-manifest aestheticisation); prospective reactualising of
‘mere-tracial-and-symbolisation-manifest aestheticisation as of as of human conscious-able
works-of-art/artistry’, for instance in the dynamic reproducibility—mathesis/motif/thrownness-
disposition,—as–reproducibility-of-aestheticisation reflected with genres of music as of their
originariness-parrhesia,—as–spontaneity-of-aestheticisation setting-up/establishing of
drifting/derivating apriorising/axiomatising/referencing—re-originariness/re-origination; and
prospective reactualising of ‘signification-as-of-existential-reality-manifest aestheticisation as
institutionalisation-process\textsuperscript{27} as of prospective intemporal parrhesiastic 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 renewing of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for the succession of registry-worldviews/dimensions \textsuperscript{2} reference-of-thought. Obviously given human emotional-involvement, such intemporal parrhesiastic instigation of prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is ascetic as it emphasises that the ontological-performance \textless including-virtue-as-ontology\textgreater of human \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{19} 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-suprerogatory–epistemic-confalatedness\textsuperscript{12} sublimating-validation/desublimating-invalidation implications is not compromisable, and so over temporal nihilistic dispositions of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation susceptible to compromising ontological-performance \textless including-virtue-as-ontology\textgreater of human \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{19} as of human-subpotency \textless amplituding/formative\textgreater wooden-language{(imbued—averaging-of-thought-\textless as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{19}--as-of--nonndescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>\textgreater) and sophistic/pedantic dispositions. Ultimately, human \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{19} as of ‘human-subpotency conscious-able aestheticisation of ecstatic-existence 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-suprerogatory–epistemic-confalatedness\textsuperscript{12} is ever always a ‘more and more
profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ which is patternly developed-and-anchored as from its driven originariness-parrhesia,–as–spontaneity-of-aestheticisation; and so at the thresholds of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining unduly ontological-performance\(^1\)\(<\text{including-virtue-as-ontology}>\) wherein originariness-parrhesia,–as–spontaneity-of-aestheticisation re-stakes/puts-back-at-stake epistemic-ricochetingly/transepistemically the reconstruing of existential-reality despite the taxingness-of-originariness, and so as of a perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance\(^2\)\(<\text{including-virtue-as-ontology}>\) of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation meaningfulness-and-teleology\(^3\) 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\(^3\) sublimating-validation/desublimating-invalidation implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-
human aestheticisation process with respect to living-development–as-to-personality-development\textsuperscript{55} meaningfulness-and-teleology\textsuperscript{99}, institutional-development–as-to-social-function-development\textsuperscript{55} meaningfulness-and-teleology\textsuperscript{99} and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} meaningfulness-and-teleology\textsuperscript{99}, and so epistemic-ricochettingly/transepistemically as of ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ with respect to unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance\textsuperscript{71}–<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 \textsuperscript{55} meaningfulness-and-teleology\textsuperscript{99}’), 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\textsuperscript{55} meaningfulness-and-teleology\textsuperscript{99}, human aestheticisation is reflected in childhood to adulthood social development wherein a child’s development as of its ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant \textsuperscript{55} meaningfulness-and-teleology\textsuperscript{99}’ involves initially a more direct focus on instant-sensations-and-carefreeness with the child aspiring for social-integration-and-evolving at successive stages as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness’ -by-
reification/contemplative-distension in a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of its ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ that ultimately involves major stages like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. It is critical to grasp here that such living-development—as-to-personality-development human aestheticisation of ‘meaningfulness-and-teleology’ (‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’) in existential-contextualising-contiguity conflatedness involving ‘hermeneutic/reprojective/supererogating/zeroing 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/supererogating/zeroing reactualising as <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought’
of the ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ of language, as
of the implied ‘high parthesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven ‘hermeneutic/reprojective/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ in difference-conflatedness\(^{12}\)-as-to-totalitative-reification\(^{86}\)-in-singularisation\(^{92}\)-as-veridual-epistemic-determinism \(^{86}\)). This is so because ‘human \(^{44}\)<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity\(^{66}\) purposefulness-reflexivity for prospective relative-ontological-completeness \(^{9}\) orientation’ supersedes any such human ‘institutional-development—as-to-social-function-development \(^{7}\) meaninglessness-and-teleology\(^{99}\) outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness\(^{12}\) conceptions like language’, in its existential-contextualising-contiguity\(^{18}\) conflatedness\(^{12}\) (even as the latter had been precedently contributive to that purposefulness-reflexivity) such that such a human ‘institutional-development—as-to-social-function-development \(^{5}\) meaninglessness-and-teleology\(^{99}\) outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness\(^{12}\) conceptions like language’ is more critically a passive ready-at-hand conception that is epistemically/notionally ever always critical only in existential-contextualising-contiguity\(^{18}\) conflatedness\(^{12}\) as it is adapted to ‘human \(^{4}\)<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity\(^{66}\) purposefulness-reflexivity for prospective relative-ontological-completeness \(^{9}\) orientation’. This basically explains the constantly developing nature of human ‘institutional-development—as-to-social-function-development \(^{5}\) meaninglessness-and-teleology\(^{99}\) outcome/outfit/shell—construed-historically-as-of-the-
specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions like language’ which are not truly absolutely of present-at-hand as to wrongly imply presencing—absolutising-identitive-constitutedness meaningfulness-and-teleology (even as the privileged social conceptualisation of say language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’). Insightfully, we can garner that it is ‘human causal~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity purposefulness-reflexivity for prospective relative-ontological-completeness orientation’ implied as of ‘maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that fundamentally renders/makes human institutional-development—as-to-social-function-development meaninglessness-and-teleology outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions’ to be necessarily as of existential-contextualising-contiguity in conflatedness and not in constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. In another respect, ‘living-development—as-to-personality-development meaninglessness-and-teleology aestheticisation’ is of ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with regards to human childhood to adulthood personality development as of the forming individual need to assimilate/integrate human progressive cultural cumulation, and this is very much in contrast to ‘institutional-development—as-to-social-function-development meaninglessness-and-teleology 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
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’
to be worth the epistemic-ricochetting/transepistemicity effort, with the preference for any such
effort rather directed at the complexification of the prior reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. This will explain
for instance why as of the furtherance in reflecting holographically–<conjugatively-and-
transfusively> the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67}, the
‘institutional-development–as-to-social-function-development ‘meaningfulness-and-teleology’
aestheticisation’ with regards to language development hasn’t warranted any ‘high
parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with respect to
new language creation but this has rather been directed towards language complexification as of
advancing human knowledge and construction-of-the-Self. In the bigger picture, the above
human ‘meaningfulness-and-teleology’ aestheticisation analysis (and as reflected specifically
with language acquisition) is reflective of the fact that the specific human-subpotency as to
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility–
<imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-
subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation>, reflected in human underlying
supposedly coherent ontological-commitment\textsuperscript{65}, is ultimately potentiated/ontologisable as 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\textsuperscript{37} reasoning-
through/messianic-reasoning’. This instigation of human aestheticisation of ‘meaningfulness-
and-teleology’ so-reflected in ‘human existence /historiality/ontological-
eventfulness/ontological-aesthetic-tracing/<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’> creative aestheticisation of
their induced reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation, for the prospective aestheticisation of human intemporal-as-ontological meaningfulness-and-teleology given that such underpinning—suprasocial-construct and wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—of—‘nondescript/ignorable—void’ with regards to prospective-apriorising-implications) are effectively rather secondnatured institutionalisation outcome of reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation. In this regards, the more profound basis for prospective generation of human intemporal-as-ontological meaningfulness-and-teleology arises as of transepistemic/epistemic-ricochetting originariness-parrhesia, as spontaneity-of-aestheticisation that renews reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation as of prospective existence-potency—sublimating—nascence—disclosed—from-prospective-epistemic-digression-as-of—totalising—renewing—realisation/re-perception/re-thought—in-supererogatory—epistemic-conflatedness 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 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/this—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”
the uninstitutionalised-threshold of all registry-worldviews/dimensions as of their shiftiness-of-the-Self are the aporetic point at which their languages collapse into ‘wooden languages’ that are from a prospective perspective not profound but mechanical/mere-form reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation thus inherently raising up the underlying ontological-veracity issue of their prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation that can only be dealt with as of prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation so-construed as ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating’—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> of the registry-worldview/dimension meaningfulness-and-teleology beyond just its mechanical reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’. The fact is that the possibility for prospective institutionalisation transcendence-and-sublimity/sublimation/suprerogatory—de-mentativity is ever always underdetermined, as between prior reasoning-from-results/afterthought and prospective reasoning-through/messianic-reasoning is the ‘aporia of underdetermined madness’ that human 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> renders possible as prospective ontological-veracity is only then epistemic-ricochettingly/transepistemically salvageable as to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in-
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 habitation 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—
epistemicity>totalising–renewing-realisation/re-perception/re-thought–
supererogatory–epistemic-conflatedness² 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>))’, and
likewise between base-institutionalisation and universalisation, non-positivism/medievalism
and positivism/rational-empiricism, and prospectively positivism–procrypticism and
deprocrypticism. But then in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity<–of-the-human-institutionalisation-process"> what is easily lost is
exactly ‘this most vital but brittle ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality dimensionality-of-sublimating —
<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> element of “meaningfulness-and-teleology” instigating the
successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativeness-and-
sublimity”, as the very renewing of reproducibility—mathesis/motif/thrownness-disposition,–
as–reproducibility-of-aesthetisation 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-aesthetisation’
inducing human naïve untransvaluated–temporal-intemporality⁶¹ 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-drag³
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—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity ’),–as-operative-notional–deprocrypticism

destructuring-threshold-(uninstitutionalised-threshold/presublimating-desublimating-decisionality)-of-ontological-performance-(including-virtue-as-ontology) and its superseding with human recurrent constructiveness-of-ontological-performance-(including-virtue-as-ontology), and so beyond just the nombrilism of our ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’. This orientation is very much the peculiarity of notional-deprocrypticism as in reality all the other prior registry-worldviews/dimensions are notionally/epistemically various levels of notional-procrypticism or notional-disjointedness-as-of-reference-of-thought (in successive relative-ontological-completeness as of increasing notional-deprocrypticism or increasing <amplituding/formative>notional-preempting—disjointedness-as-of-reference-of-thought) but it is prospective notional-deprocrypticism ontological-faith-notional—or-ontological-fideism dimensionality-of-sublimating — <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> specific originariness-parrhesia,—as—spontaneity-of-aestheticisation that converges with its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and reflects an indistinctness between the two that overcomes human shiftiness-of-the-Self undermining ‘deferment of human instinctual responsibility’ in perpetuating the human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity narrative; and so-construed as implying that notional-deprocrypticism as of its protensive—self-consciousness achieves an epistemic-ricochetting/transepistemicity ‘explanation of everything’ as implied with human limited-mentation-capacity-deepening so-reflected with 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—

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singularisation\textsuperscript{22} as veridical-epistemic-determinism\textsuperscript{1} as instigating both human constructiveness-of-ontological-performance \langle including-virtue-as-ontology \rangle and human destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{1}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{1}–\langle including-virtue-as-ontology \rangle across the successive registry-worldviews/dimensions; thus eliciting the construal of aetiology/ontological-escalation as of a reflection of human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \langle imbuend-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation\rangle in de-mentatively/structurally/paradigmatically upholding human virtue at constructiveness-of-ontological-performance \langle including-virtue-as-ontology \rangle and undermining human vices-and-impediments\textsuperscript{103} at destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{1}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{1}–\langle including-virtue-as-ontology \rangle. This de-mentative/structural/paradigmatic process orientation with regards to human virtue at constructiveness-of-ontological-performance \langle including-virtue-as-ontology \rangle and vices-and-impediments\textsuperscript{103} at destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{1}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{1}–\langle including-virtue-as-ontology \rangle overrides/supersedes the naïve/ontologically-flawed traditional orientation as of ‘presencing—absolutising-identitive-constitutedness /identitive-constitutedness -as-‘epistemic-totality ‘-dereification\textsuperscript{104}–in-dissingularisation-as-flawed-epistemic-determinism\textsuperscript{11} failing to grasp the dynamism implied in the Socratic knowledge-is-virtue insight when it attributes to individuals inherence of good-naturedness or bad-naturedness and ‘failing to construe of the knowledge-driven ontologically-pertinent de-mentative/structural/paradigmatic process as of ‘relative-ontological-incompleteness\textsuperscript{11}/relative-ontological-completeness -

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument1 as it reflects
categorical-imperatives/axioms/registry—teleology)) veridically of manifest ‘preconverging—
or—dementing—apriorising—psychologism—of—postlogism—psychopathy—(as—of—the—
‘preconverging/dementing’—qualia-schema’—at—its—uninstitutionalised—threshold—‘it—wrongly—implies—as—nondescript/ignoreable—void’) at the registry-worldview’s/dimension’s
destructuring—threshold-of—ontological—performance—<including—virtue—as—ontology>’
ontologically—flawed inordinary/unexpected/anormal catching—up—by—extrinsic—attribute for
social—functioning—and—accordance as from the supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the
prospective relative—ontological—completeness registry-worldview/dimension perspective for
aposteriorising/logicising/deriving/intelligising/measuring cognisant—and—integrative social
‘meaningfulness—and—teleology’ (that is, so—construed as from the perspective of the
prospective registry-worldview’s/dimension’s transcendence—and—sublimity/sublimation/supererogatory—de—mentativity induced constructiveness—of—ontological—
performance—<including—virtue—as—ontology>); explaining why the prospective registry—
worldview/dimension is rather a difference—in—nature/difference—in—apriorising—or—
axiomatising as of its supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument from the prior
notional-procrypticism/notional-disjointedness (whether such a corresponding
notional-procrypticism/notional-disjointedness, starting as from the basis of ‘fundamental
animality failing dispensing-with-immediacy-for-relative-ontological-completeness -by-
reification”/contemplative-distension”, is recurrent-utter-uninstitutionalisation’s trepidatious–
self-consciousness specific notional-procrypticism/notional-disjointedness of ‘failing
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism given
dispensing-with-immediacy-for-relative-ontological-completeness -by-
reification”/contemplative-distension’ from base-institutionalisation perspective,
ununiversalisation’s warped–self-consciousness specific
notional-procrypticism/notional-disjointedness of ‘failing universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism given
dispensing-with-immediacy-for-relative-ontological-completeness -by-
reification”/contemplative-distension”’ from universalisation perspective, non-
positivism’s/medievalism’s preclusive–self-consciousness specific
notional-procrypticism/notional-disjointedness of ‘failing positivising/rational-empiricism-
based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism given dispensing-with-immediacy-for-
relative-ontological-completeness”-by-reification”/contemplative-distension”’ from
positivism/rational-empiricism perspective or prospectively procrypticism–or–disjointedness-
as-of-reference-of-thought occlusive–self-consciousness specific
notional-procrypticism/notional-disjointedness 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–
utter-uninstitutionalisation, ‘failing-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
fact that the human \(<\text{amplituding/formative}>\) wooden-language-\(<\text{imbued—averaging-of-thought}-<\text{as-to-leveling/ressentiment/closed-construct-of–}\>\) meaningfulness-and-teleology \(<\text{-as-of–nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications}>\)\) 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\(<\text{as-rede-mentating/restructuring/reparadigming–psychologism}\)’; 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 \(<\text{universalising-idealisation narrative in terms of their epochal}>\) non-universalising narrative, as to when medieval-scholasticism fail to engage prospective budding-positivism/rational-empiricism \(<\text{meaningfulness-and-teleology}>\) 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-\(<\text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing–}<\text{amplituding/formative–epistemicity}>\)\) 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—‘immanant-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—apora/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 reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposuring towards a fully ontologising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument; that is, human aestheticisation as from prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation instigation develops by recomposuring as from ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ to ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’ and then to ‘signification-as-of-existential-
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint


nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ (so-reflected in the transcendental advancing of ontologisation/ontological-veracity/aestheticisation-towards-ontology as of 105 universalising-
threshold\textsuperscript{17}/presublimating–desublimating-decisionality\textsuperscript{1}–of-ontological-performance\textsuperscript{17}–<including-virtue-as-ontology>. This de-mentatively/structurally/paradigmatically defined existential framework of knowledge-reification\textsuperscript{16} of any given registry-worldview/dimension is known as its parrhesiastic–de-mentating/structuring/paradigming and is intimately associated with its given shiftiness-of-the-Self\textsuperscript{16}. The parrhesiastic–de-mentating/structuring/paradigming speaks of ‘a-given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{2}–by-reification /contemplative-distension\textsuperscript{16} (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-supenerogatory–epistemic-conflicatedness\textsuperscript{2} to supersede human temporality\textsuperscript{1}/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void\textsuperscript{16}–with-regards-to-prospective-apriorising-implications>))’ that then allows for the corresponding ‘reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation\textsuperscript{3}reference-of-thought-level

This is fundamentally what explains why the state of recurrent-utter-uninstitutionalisation cannot all of a sudden start reasoning as of base-institutionalisation, and the latter as of universalisation, the latter as of positivism/rational-empiricism and prospectively the latter as of deprocrypticism. The overall point here is that it is the parrhesiastic–de-mentating/structuring/paradigming as of parrhesiastic-aestheticisation that ‘invents/creates’ the

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prospective registry-worldview’s/dimension’s reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, and carries the ‘intemporal parrhesiastic seeding-promise
dimensionality-of-sublimating —
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

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—conflatedness—/transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equality> 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—conflatedness sublimating—validation/desublimating—invalidation implications ‘as of parrhesiastic <amplituding/formative—
thought,-in-supererogatory-epistemic-conflatedness ¹, and not ‘unification as of human-subpotency elicited contrasting-and-comparison’ as the latter just leads to a complexification of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity”> along the very same reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of an ontologically-flawed human-subpotency dialogical-equivalence that ‘allows the mortals that we are to average our thoughts’ rather than existence-potency—sublimating—nascence—disclosed— from-prospective-epistemic-digression—as—of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in— supererogatory—epistemic-conflatedness ¹³ imposing ontological-veracity as of prospective ontological-primemovers-totalitative-framework ². 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 ¹⁴ not by an articulation along the prior established reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but rather prospective existence-potency—sublimating—nascence—disclosed—from-prospective-epistemic-digression—as—of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in— supererogatory—epistemic-conflatedness ¹³ 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—supererogation⁵⁶ in reflecting ‘immanent-ontological-contiguity ’),—as-operative—notional—deprocrypticism that is no more than complexification of disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological—
contiguity'. Critically as of such parrhesiastic instigation of prospective relative-ontological-completeness the prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation ‘sycophantic-sophistic pretences of candour’ are edgily/incisively trampled-upon parrhesiastically as the Socratic philosophers go out of their way to highlight the intellectual discredit of the sophists, as budding-positivists go out of their way to highlight medieval-scholasticism dogma, and likewise suprastructuralism/postmodern-thought is beyond just our positivism–procrypticism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of institutional-being-and-craft and 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–procrypticism ‘disjointedness-as-of- reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of its lack of prospective deprocrypticism—or–preempting—disjointedness-as-of- reference-of-thought foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument ; as all that is as of knowledge-reification at uninstitutionalised-threshold is necessarily as of prospective parrhesiastic instigation beyond the priorly parrhesiastic instigated reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. In all these three instances of parrhesiastic instigation for human transcendence-and-sublimity/sublimation/supererogation–de-mentativity, it is important to grasp that their
validation lies in their ‘parrhesiastic <amplituding/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought of reference-of-thought-level reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ construed as from
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity of relative-ontological-
incompleteness/relative-ontological-completeness-
(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 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 induced foregrounding—entailment–
(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism at registry-worldview/dimension reference-of-thought-
level for devolving meaningfulness-and-teleology as validated by ontological-primemovers-
totalitative-framework reflecting a foregrounding—entailment–
(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-
notional–deprocrypticism so-implied in reflecting holographically<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process successive registry-worldviews/dimensions with respect to human limited-mentation-capacity-
deepening implications of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-


<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> for prospective knowledge-reification, with respect to human limited-mentation-capacity-deepening’) can only arise as to existence-potency—sublimating—
nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplitudding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument’; and likewise prospective suprastructuralism/postmodern-thought is not obstinate as all the prospective possibility for our prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity that can-exist-as-of-existence-potency–sublimating–nascence,-disclosed-from-
prospective-epistemic-digression-as-of-<amplitudding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness (as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
laments a covert practice of an intellection that has been critical of postmodern-thought but in
latter years ‘reformulates the implications of postmodern ideas’ as original thought even as such
practices supposedly passes their institutional thresholds of admissibility with the caveat though
that much of such thought is poorly operant given its ad-hoc depth of knowledge-reification—
gesturing/process as of disparateness-of-conceptualisation—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/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-

In another respect this author’s re-elaboration of postmodern difference conception, as of ontologically-veridical difference-conflatedness—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’ -in-dissingularisation’ -as-flawed-epistemic-determinism that goes on to analyse as if all the analysis that has ever been is as of present—absolutising-identitive-constitutedness while ignoring the <amplituding/formative-episticity> 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> with respect to temporal-to-intemporal ontological-performance <including-virtue-as-ontology> as from past to present to future with regards to existential-contextualising-contiguity knowledge-reification. Another criticism is the inclination for such atomising/taking-to-pieces formalisation predisposition to start out with ad-hoc disparate conceptualisations as of identitive-constitutedness -as-‘epistemic-totality’ -dereification’ -in-dissingularisation’ -as-flawed-epistemic-determinism that often poorly reflect the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality rather than the contrary approach that delves directly in existential-contextualising-contiguity knowledge-reification and then reifies-out conceptualisations as of difference-conflatedness -as-to-totalitative-reification -in-singularisation’ -as-veridical-epistemic-determinism. The implication here is that quite often when required to explicate social phenomena outside the framework of such abstract atomising/taking-to-pieces formalisation approach, what happens is that responses will often tend not to be as of the direct import of such analytical atomising/taking-to-pieces formalisation frameworks of supposed reification /elucidation, but rather as extra-contemplative articulations.
and commentaries that in many ways fall back into the very *amplituding/formative* wooden-language-{imbued—averaging-of-thought<-as-to-leveling/resentiment/closed-construct-of—meaningfulness-and-teleology—as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications} that is supposed to be reified but now under the imprimatur of authority. This is very much unlike the case with proponents of ‘ecstatic totalising-entailing/nested-congruence’ whose social and existential analyses are just a natural reification/elucidation projection as from within the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality framework of their study. Furthermore this contrast equally produces other distractive effects in the sense that when such abstract atomising/taking-to-pieces formalisation analysis is presumed to be more profound as of its poorly nuanced interpretation of existential-contextualising-contiguity in a rather blurry social domain-of-study, then it assumes that issues of mutual misunderstanding are due to poor writing, poor use of language or ambiguous conceptualisations of such ‘ecstatic totalising-entailing/nested-congruence’ proponents thought, failing to factor in the existential-contextualising-contiguity dereifying effects of abstract atomising/taking-to-pieces formalisation as decontextualising and pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality, wherein the constraining effect of existence/intrinsic-reality/ontological-veridicality as the ‘superior party’ is ignored/overlooked on the naïve token of working on specific aspects or specific interpretation, and so out of sync with existence/intrinsic-reality/ontological-veridicality. Again, what is loss of critical pertinence here is exactly what is implied by ‘meaningfulness-and-teleology /knowledge as of existential-contextualising-contiguity knowledge-reification’, as being rather all about elucidating the necessary-existential-states-and-conditions so-construed as ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and not presuming-and-skirting-around them, before further expanding on the elucidation/reification of their manifestations as validated or can be
falsifiable by ontological-primemovers-totalitative-framework; or otherwise this simply leads to a loss of the sense of ontologically-veridical reality. Ultimately, such abstract atomising/taking-to-pieces formalisation tendencies and further as of a frequently gestational knowledge state with respect to the possibility for prospective social transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, induces a penchant for flawed intellectually supplementing rhetorisation rather than reification as well as naïve focussing on disparateness of conceptualisations-and-interpretations as of lack or poor constraining ontological-primemovers-totalitative-framework disposition rather than an orientation towards the ‘transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ or transversal-analysis-towards-validatory-selectivity-for–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 conceptualisations-and-interpretations’ as constrained to ontological-primemovers-totalitative-framework which is what further reifies the body of knowledge by enabling existence as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity to continually select the trace/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism> of sound and complementary conceptualisations-and-interpretations out of a genuine ecstatic reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation disseminative insight, with unsound/superseded conceptualisations-and-interpretations being discarded thereafter. Concretely, we can easily appreciate the greater pertinence of a Foucauldian statement of relative truth as of ontologically-veridical difference-conflatedness -as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism, construable rather as a more precise theoretical, conceptual and operant notion of truth by its existential-
contextualising-contiguity\textsuperscript{19} knowledge-reifying \textsuperscript{24}<amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{16} as of the \textsuperscript{17}human-subject-emancipatory-relativism-driven-recomposuring
constructivism-towards-singularisation\textsuperscript{22} as reflected with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity’—of-the-human-institutionalisation-process\textsuperscript{27} as of difference-conflatedness\textsuperscript{1}-as-to-totalitative-reification\textsuperscript{30}-in-singularisation\textsuperscript{5}-as-veridical-epistemic-
meaningfulness-and-teleology\textsuperscript{19}; and so when compared to the atomising/taking-to-pieces formalisation notion of truth-value as of ontologically-flawed identitive-constitutedness\textsuperscript{17}-as-
‘epistemic-totality ‘-dereification\textsuperscript{4}-in-dissingularisation -as-flawed-epistemic-determinism\textsuperscript{8}.

Such a construal of relative truth doesn’t imply a lack of commitment in truth, but is utterly the contrary as of ‘a much more critical and ontologically decisive commitment to truth and growing truth’ as any pertinent critique can garner in Foucault’s truth-delogocentering works/research-programme and its extensive interpretational citability in other scholarly works/research-programmes as of its scholarly advancing of the humanities and social sciences; as his works/research-programme quest for truth ‘expands the conception of truth beyond our
presencing—absolutising-identitive-constitutedness\textsuperscript{13} \textsuperscript{<amplituding/formative–}
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}
mental-dispositions as if all the world that has ever existed is as of ‘presencing—absolutising-identitive-constitutedness’\textsuperscript{13}, and displaces/decenters the human subject as of its ‘presencing—
absolutising-identitive-constitutedness\textsuperscript{13} 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-regular-epistemic-determinism” for existential-contextualising-contiguity” knowledge-reification” of every domain-of-study; as the fact remains that the domain-of-study of the social world is utterly different as of existential-contextualising-contiguity” from the domain-of-study of the natural world, and not to mention that even within the natural world or social world there are equally subject-matters peculiarities that require their own specific approaches to elucidation/reification” as of existential-contextualising-contiguity” —and this said without undermining the idea of the ecstatic singularity of existence from which all such subject-matter-human-specialisms ecstactically arise as veridically implied by singularisation /epistemic-immanence/veridical-epistemic-determinism speaking of an underlying ecstatic commonness though not common phenomenality. Thus, in all cases the overall implications for the optimum advancement of human knowledge is most critically about constraining knowledge to existential-contextualising-contiguity” elucidation/reification” rather than just mere formalisation as of conceptual patterning for its own sake. The fact is the natural sciences are
already naturally constraint to existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{38} by the implicited immediate-constraining ontological-primemovers-totalitative-framework\textsuperscript{7} 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\textsuperscript{86} of existential-contextualising-contiguity\textsuperscript{38} but not by a naïve/mimicked formalisation as of mere conceptual patterning. Consider in this regard the implications of interpreting natural science transcendental-enabling/sublimating/supererogatory-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\textsuperscript{38} knowledge-reification\textsuperscript{38} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{66}\. Actually, formalisation in the natural sciences and mathematics is the effective ‘formatting outcome’ of an implicited creative process of existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{38} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{66}\]. This process is one of human limited-mentation-capacity-deepening\textsuperscript{52} as of ‘repeating/repetition of ‘maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation for existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{38}, inducing successive differences of ontological-performance\textsuperscript{7} <including-virtue-as-ontology> of meaningfulness-and-teleology\textsuperscript{9} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,\textsuperscript{12052}
Thus we know of the recurrent stories of ‘mathematics invented by physicists or mathematicians working under the physics existential-contextualising-contiguity guise’ as of the insight of their existential-contextualising-contiguity knowledge-reification of the physics domain-of-study, with such mathematics ‘very often not well presented but essentially sublime’, and thereafter such existential-contextualising-contiguity initially reified mathematics is further reified as of mathematics more generalised-level of existential-contextualising-contiguity insight while ‘exquisitely formalised in concurrence’. This reality of ‘repeating/repetition of maximalising-
recomposuring-for-relative-ontological-completeness\(^1\)—unenframed-conceptualisation for existential-contextualising-contiguity knowledge-reification, inducing successive differences of ontological-performance \(<\text{including-virtue-as-ontology}\>\) of meaningfulness-and-teleology\(^9\) as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-’human<amplituding/formative–epistemicity>totalising–purview-of-construal’ with increasing prospective relative-ontological-completeness\(^7\)’ 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\(^7\)–as-to-totalitative-reification\(^9\)–in-singularisation\(^7\)–as-veridical-epistemic-determinism\(^21\) ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation for existential-contextualising-contiguity\(^7\) knowledge-reification\(^8\), inducing successive differences of ontological-performance \(<\text{including-virtue-as-ontology}\>\) of meaningfulness-and-teleology\(^9\) as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-’human<amplituding/formative–epistemicity>totalising–purview-of-construal’ with increasing prospective relative-ontological-completeness\(^7\)’ 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 \(<\text{including-virtue-as-ontology}\>\) the threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-completeness\(^7\) 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{19} is effectively preconverging-or-dementing –apriorising-psychologism; even though both address the ‘very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. The implications of flawed formalisation credo as of conceptual patterning identitive-constitutedness \textsuperscript{-as-‘epistemic-totality’-dereification\textsuperscript{10}}-in-dissingularisation \textsuperscript{-as-flawed-epistemic-determinism\textsuperscript{3}} 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\textsuperscript{13} knowledge-reification\textsuperscript{8} 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\textsuperscript{6}. 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 \textsuperscript{12} 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\textsuperscript{38}. Basically, the underlying implication of conflatedness\textsuperscript{12}, and so over naïve constitutedness\textsuperscript{11}, is that all ontologically-veridical conceptualisations can only be
veridical by their ‘abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation <as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’ as of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularisation\textsuperscript{5}/epistemic-immanence/veridical-epistemic-determinism; while avoiding any such conceptualising naivety that may imply ‘existence in existence’ as this can only lead to flawed conceptualisations, <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{6} and logocentrism as of constitutedness\textsuperscript{11}. Critically, no concepts have any veridical meaningfulness-and-teleology\textsuperscript{9} but only rather as of their conflatedness\textsuperscript{2} with existence, and cannot be construed as ‘existing in existence’ as implied by constitutedness which just leads to ontologically-flawed dissingularisation\textsuperscript{7}/epistemic-nonimmanence/flawed-epistemic-determinism implied identitive-constitutedness as—epistemic-totality—dereification—in-dissingularisation\textsuperscript{7}—as—flawed-epistemic-determinism\textsuperscript{8}. 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\textsuperscript{11} knowledge-reification\textsuperscript{15} end up transforming subject-matters into descriptive enunciations of weak existentially explanatory and predicative capacity. The entire project of human meaningfulness-and-teleology\textsuperscript{9} 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\textsuperscript{18} 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-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for existential-contextualising-contiguity knowledge-reification’, inducing successive differences of ontological-performance-incorporation-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 as of implied singularisation/epistemic-immanence/veridical-epistemic-determinism has fundamental <amplituding-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-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation articulation by this author on the theme of conceptual patterning here further complements as of further articulated reification of this very theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-reification insight often goes missing with many a subscriber to the formalisation credo, as of reification along the three frames indicated above (as of same scholar interest-of-study, scholars of the same generation interest-of-study and scholars crossgenerationally developing interest-of-study). In this regard, the contribution of post-structuralist scholars like
Foucault, Derrida, Lyotard, Lacan, Deleuze have now and then been belittled as not original, as of a very much naïve conceptual patterning conception of knowledge; going by their profound association with earlier scholars and more specifically Heidegger and Nietzsche. From a creative existential-contextualising-contiguity 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 perspective of 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-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 \textsuperscript{5} meaninglessness-and-teleology\textsuperscript{9} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-
as-to-‘human\langle\textit{amplituding-formative–epistemicity}\rangle\textsuperscript{7} totalising–purview-of-construal’ with increasing prospective relative-ontological-completeness\textsuperscript{8}'. This is especially the case where
such headway mirrors ‘pure-ontology’ articulation, as there is only one ontological as existential reality. This orientation and rearticulating exercise by postmodern-thought speaks rather of an assurance that they are on a solid ontological pathway just as physicists orientation
and redevelopment of the ontic lines setup by the early Galileos, Newtons and Leibnizes speaks
of an assurance of ontological depth, in both instances as of their existential-contextualising-
contiguity\textsuperscript{10} knowledge-reification \textsuperscript{7}. Ultimately, and it is this author’s contention, the various
scholarly contributions to postmodern-thought can be understood as rather pointing to the de-
mentative/structural/paradigmatic disseminative implications of futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology\textsuperscript{9} as of prospective \textsuperscript{5} deprocrypticism–or–
preempting—disjointedness-as-of-\textsuperscript{4} reference-of-thought ontologically-veridical difference-
conflatedness -as-to-totalitative-reification\textsuperscript{6} -in-singularisation -as-veridical-epistemic-
determinism\textsuperscript{11}. We can equally appreciate that much of the disseminative rational-
empiricism/positivism implications of the works of such pioneers like Copernicus, Galileo, and
specifically Descartes, etc. created ‘a rational-empiricism/positivism disseminative
metaphoricity\textsuperscript{7} orientation making the human subject thinking as of mathesis \textsuperscript{20}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–procrystalism human subject is rather undecentered’ relative to the prospective postmodern—notional–deprocrystalism 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–deprocrystalism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, in the same vain that the ‘non-positivism/medievalism undecentered human subject’ failed to truly appreciate the de-mentative/structural/paradigmatic disseminative implications of prospective positivism/rational-empiricism thought. On the other hand, recurrent conceptual patterning predispositions and orientations arise because of poor appreciation/reference for judging knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein the constraining metrics of institutional setups including strangely enough also many such tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals, ‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>. Such institutional nombrilistic
inclinations operate on the naivety that institutional processes are inherently reifying by their
mere infrastructure and deferential-formalisation-transference, and set up enframed constraints
that are in many ways self-defeating for the purpose of profound existential-contextualising-
contiguity\textsuperscript{18} knowledge-reification\textsuperscript{19} for transcendence-and-
sublimity/sublimation/supererogatory\textsuperscript{15} 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{19} here implies human
displacement/decentering even though our temporal/shortness-of-register-of—‘meaningfulness-
and-teleology’ dispositions certainly have a hard time assuming the full implications of such
prospectively implied transcendental ‘meaningfulness-and-teleology\textsuperscript{19}’. This further speaks to
the fact that human knowledge is much more than distantly/remote abstracted conceptions of
‘meaningfulness-and-teleology\textsuperscript{19}’ of trite existential-contextualising-contiguity\textsuperscript{18} knowledge-
reification\textsuperscript{19} \textsuperscript{14}<amplituding/formative–epistemicity>causality-as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity, as on critical occasions this puts the
human subject itself into question; and so, as of ‘ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-
through/messianic-reasoning’ even where this edges into contortioning asceticism as of
nonextricatory-existential-preempting-of-existential-unthought. Such ‘pure-ontology’
orientation grounded on creative existential-contextualising-contiguity\textsuperscript{18} knowledge-reification\textsuperscript{19}
is ever always a ‘conflatedness totalising-entailing/nested-congruence’ as it aspires to
grasping and articulating ‘meaningfulness-and-teleology\textsuperscript{19}’ as portends to the wholeness/nested-
congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-
to–‘human<amplituding/formative–epistemicity>totalising-purview-of-construal’; with such
construal in reality rather very much as of singularisation /epistemic-immanence/veridical-
epistemic-determinism rather than dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism. It is thus not a surprise that many natural sciences in their ‘creative existential-contextualising-contiguity knowledge-reification’ develop as and aspire to be whole/congruent in conception, even though their concepts can be misconstrued as rather disparate but in effect are ‘operant as of wholeness/nested-congruence’. Likewise, the underlying deprojectionism—preempting—disjointedness-as-of-reference-of-thought conflatedness totalising-entailing/nested-congruence suprastructuralism conception herein is rather articulated as of singularisation/epistemic-immanence/veridical-epistemic-determinism as of epistemic reflection of the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’>. Unlike the constitutedness rampant with human and social conceptualisations, it is important to grasp that conceptualisations in many a natural science domain tend to be naturally as of conflatedness totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence <amplituding/formative-epistemicity> causality—as-to-projective-totalitative-implications,—for-explicating-ontological-contiguity with ‘the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human<amplituding/formative-epistemicity>totalising—purview-of-construal’ implied with regards to all such seemingly ad-hoc conceptualisations being contiguously reflected across space and time’. We can consider in this regard the strongly nested-congruence/contiguity of seemingly disparate conceptualisations as force, energy, etc. in physics or hereditary and functional conceptualisations in biology; reflected as of the specifically ecstatically nested-congruence of such conceptualisations with the existential wholeness, and so more than just abstractable conceptualisations out of sync with effective nesting as of the existential
wholeness. In other words, the nestedness of the conceptualisations imply that there is a natural or existential cogency-and-fluidity among the concepts, speaking-of-and-reflecting their wholeness; the implication is not necessarily that all the whole field-of-study must be grasped all at once but rather that this existential cogency-and-fluidity speaking-of-and-reflecting wholeness must insightfully be grasped before articulating existentially/ontologically pertinent conceptualisations that are equally cogent-and-fluid with the wholeness. That underlying dynamic theoretical-conceptual-operant interrelatedness speaking of singularisation/epistemic-immanence/veridical-epistemic-determinism is often very much lacking in many a social domain-of-study which ad-hoc nature of conceptualisations can easily be misconstrued as of the same wholeness/nested-congruence nature with many natural science conceptualisations. This reality of comprehensive depth of knowledge is easily lost to ad-hoc and disparate social conceptualisations that by their constitutedness token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection ‘as of creative existential-contextualising-contiguity knowledge-reification’ of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity. The naivety of implied constitutedness in the social is in the expectation that the unity of disparateness of conceptualisations as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as—to—‘human-amplituding/formative—epistemicity>totalising—purview-of-construal’ will take care of itself in reflecting the ecstatic singularity of existence without human self-conscious wholeness/nested-congruence conception as of conflatedness in this respect; but then such parsimony loses more than just wholeness/nested-congruence in the sense that sound conceptualisations cannot be done without a sense of wholeness/nested-congruence in the first place, and more precisely as of
‘totalising-entailing/nested-congruence conflatedness\textsuperscript{2} with existence as of its ecstatic singularity’. While in many ways the natural sciences as immediately-and-directly constrained by ontological-primemovers-totalitative-framework\textsuperscript{1} are naturally and ad-hocly de-mentated/structured/paradigmed to implicitly construe wholeness/nested-congruence of conception as of ‘totalising-entailing/nested-congruence conflatedness with existence as of its ecstatic singularity’ with regards to their conceptualisations, this cannot be said of the same of the social as of the need for its self-conscious understanding of wholeness/nested-congruence conception as of ‘conflatedness\textsuperscript{12} with existence as of its ecstatic singularity’ given its inherent blurriness, <amplituding/formative–epistemicity>totalising–self-referencing-synerctising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} and emotional-involvement, in order to then achieve parallel level of ontological-primemovers-totalitative-framework\textsuperscript{2} knowledge conception as of singularisation /epistemic-immanence/veridical-epistemic-determinism. In effect this ontological difficulty fundamentally has to do with the inherent difficulty of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification\textsuperscript{16}/contemplative-distension\textsuperscript{18} (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-

supерerогатив–epistemic-conflatedness\textsuperscript{12} to supersede human temporality\textsuperscript{17}/shortness <amplituding/formative> wooden-language-(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>)

construed as ‘dispensing-with-shallow-mathesis/motif/thrownness-disposition’-for-relative-

ontological-completeness ‘by-reification’; with human self-consciousness rather prone to its

given reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as implied by the suprastructuralism conception herein in fully reflecting the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation —<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>, and so over our present parsimony/disparateness of conceptualisations ‘reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as-of—ontologically-compromised—categorising positivism—procrypticism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. Thus we can appreciate here that ultimately singularisation /epistemic-immanence/veridical-epistemic-determinism is not just artificially prompted but is rather the dementative/structural/paradigmatic consequence of the prospective relative-ontological—
completeness –of– reference-of-thought

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation>. Thus naturalistic methodologies
are only as pertinent as of their explaining of underlying background of the social as of physical
and biological reality, but not as substitutive explanations as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility
‘hermeneutically/reprojectively/supererogatingly/zeroingly-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
‘hermeneutically/reprojectively/supererogatingly/zeroingly-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-
extential-reality instigated ontological-contiguity—of-the-human-institutionalisation-
process as of difference-conflatedness—as-to-totalitative-reification -in-singularisation—as-
veridical-epistemic-determinism” as 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
‘hermeneutically/reprojectively/supererogatingly/zeroingly-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 earliest of humans, speaking of an altogether ‘substantive existential-contextualising-contiguity’ hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance’ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’ <imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation> built up by ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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’ underlying the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness}/ontological-aesthetic-tracing-{perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’}. In this regard, immanence-function-conflatedness rather reflects ‘the ontological-normalcy/postconvergence disposition as of ontological-completeness-of reference-of-thought notional–deprocrypticism point-of-departure/perspective as of its protensive self-consciousness’ that fulfils-and-assumes meaningfulness-and-teleology as of singularisation /epistemic-immanence/veridical-
epistemic-determinism going by its full comprehension of existence’s ecstatic singularity
immanence causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity, hence overcoming our positivism–
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation>, and so-reflected the
supervening-conflatedness of subject-matter epistemic-conceptions say chemistry immanence-
empowering-reflexivity-of-ecstatic-existence over biology, mental/psychological immanence-
function-conflatedness reifying-and-empowering-reflexivity-of-ecstatic-existence over neurology, social emanance-function-conflatedness reifying-and-empowering-reflexivity-of-ecstatic-existence over mental/psychological, and narrativity (hegemonising intemporal-as-
ontological narrative metaphoricity as of historiality/ontological-eventfulness/ontological-
aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-
relativism’>) immanence-function-conflatedness reifying-and-empowering-reflexivity-of-ecstatic-existence over social, and as of reasoning-through/messianic-reasoning immanence-
the counterintuitive mental-reflex for drawing out the full ↵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity for ‘creative understanding’/insight as of singularisation/epistemic-immanence/veridical-epistemic-determinism, going by existence’s ecstatic singularity as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/‐<imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-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 deprocrysticism/preempting—disjointedness-as-of-reference-of-thought as of an utterly different protensive self-consciousness from our hesitant and occlusive positivism–procrysticism 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-confaltedness 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-confaltedness 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 de-mentative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-confaltedness 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-confaltedness as of de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our
positivism–procrpticism mental-disposition with no pretence of such a positivism–procrpticism ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of-reference-of-thought inclination. In other words, immanence-function-conflatedness\(^\text{12}\) is all about reflecting the straightforwardness of ontological-primemovers-totalitative-framework\(^\text{72}\) 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\(^\text{86}\) meaningfulness-and-teleology\(^\text{90}\) as if of prospective relative-ontological-completeness\(^\text{7}\) apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument. Immanence-function-conflatedness\(^\text{12}\) equally highlights knowledge as of its essential organic construct implications. As a constitutedness\(^\text{13}\) predisposition tends to imagine that knowledge is basically a cumulative exercise to an already soundly de-mentated/structured/paradigmed mindset, but nothing could be farther from the truth as knowledge is really an exercise of re-forming-or-reshaping-as-transforming the de-mentating/structuring/paradigming of the mind. In other words, it is rather vague to ‘surreptitiously sneak in supposedly positivism knowledge’ into an unquestioned/unchallenged non-positivism mindset, as at best the outcome will be simply a further complexification of the non-positivism mindset apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as with such a reflection as ‘God of plane’ in a non-positivism animistic social-setup, speaking of non-positivism complexification and not positivism knowledge acquisition. This is effectively what validates the notion of the ‘decentering of the human subject’ as central to the very notion of organic knowledge as it enables prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective relative-ontological-
completeness-of-reference-of-thought. Such a ‘decentering of the human subject’ implies that the false ontological-certitudes of the non-positivism mindset as of its non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument are necessarily ironically trampled-upon in the discourse of positivism organic knowledge in a non-positivism social-setup. For instance, walking into the evil forest to retrieve a plant cure with induced curing eliciting psychoanalytic-unshackling with respect to the non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as its superstitious value-reference structure is shown to be inadequate given that it is the violation of that non-positivism value-reference that is what carries the potential for its prospective emancipation into-and-as-of-the-implications-of a prospective positivism mindset. Thus organic knowledge as of its transcendental implications cannot imply that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of a prior relative-ontological-incompleteness-of-reference-of-thought is an appropriate framework for prospectively implied reference-of-thought knowledge acquisition. Likewise, it is herein contended that similarly a notional-deprocrypticism contortion reifying gesture necessarily questioning our positivism–procrypticism disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of psychoanalytic-unshackling implications as of the ‘decentering of the human subject’ is the necessary organic knowledge for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-dementativity. The implication of organic knowledge conception is that the state of recurrent-utter-uninstitutionalisation by its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument fails the
reflecting existence/intrinsic-reality/ontological-veridicality. Such a refinement while cognisant of the pertinence of falsifiability and validation is more in line with the Lakatosian research-programme perspective given the complexity of the social just as many a complex domain in the natural sciences in effect assume the research-programme epistemic model; consider that while the natural sciences are generally more amenable to strong immediate cause-and-effect determination, such complex studies like string theory in physics, medical research, etc. send to assume in effect the research-programme epistemic model. The underlying insight here is that many a complex study purview as well as the study of the social given its poorly constraining immediate cause-and-effect determination, renders knowledge validation more of a ‘construct of comprehensive-coherence and competitive claim to ontological pertinence as of extensive research-programme implications’, but this should however implicitly reflect concurrently the underlying notions of falsifiability-or-deferring-falsifiability and validation-or-deferring-validation. It is herein contended that it is the implicated orientation of many post-structuralists thinking as of the research-programme epistemic model as articulated herein that renders their thought scientifically credible and pertinent as such scholars like Foucault, Derrida, Deleuze, to cite just these few have turn out to be the dominant scholarly-cited authors in the general humanities, and so precisely because of the very thorough existential-contextualising-contiguity knowledge-reification in their scholarly output, and paradoxically so over purported scholarly approaches ‘supposedly of a more scientific methodology but when evaluated as of such authorial scholarly comprehensive research-programmes’ turn out to be of weaker existential-contextualising-contiguity knowledge-reification. This insight equally informs this author’s supplanting-conviction-as-to-profound-supererogation — postconverging/dialectical-thinking -apriorising-psychologism that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further existential-contextualising-contiguity knowledge-reification, as well as existential-
contextualising-contiguity as of the disposition for advancing the metalevel transversality-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional—deprocrypticism of the ‘de-mentative/structural/paradigmatic disseminative implications of postmodern and other human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence’ thought, that the ontological-pertinence assumes ontological-primemovers-totalitative-framework unassailability; and so, not for the mere sake of research-programme extensiveness but as of its internal constraining to falsifiability -or-deferred-falsifiability and validation-or-deferred-validation as of existential-contextualising-contiguity knowledge-reification as implied by the articulation of ontological-good-faith/authenticity herein as of reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme ‘implicitation of ontological-primemovers-totalitative-framework’, on the basis that the very first epistemic frontier for ontological-pertinence lies with the scholarly developed creative insight for existential-contextualising-contiguity knowledge-reification as knowledge. Ultimately, postmodern-thought has been unassailable to vague scepticism and ontological-bad-faith/inauthenticity criticism exactly because of its strong scholarly research-programme existential-contextualising-contiguity knowledge-reification, and thus an immanence-function-conflatedness insight in the study of the social as of its inherent complex nature is certainly justified to adhere to a research-programme epistemic model as herein articulated. In another respect, while intellectualism as of organic knowledge implications in many ways commands massive social deference and adherence, it is equally important not to naively assume that at uninstitutionalised-threshold, 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/superrorogatory/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—as-of—‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications)> socially intelligible meaningfulness-and-teleology conceptualisation in <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\).

metaphoricity as such ironises on social intellectual nihilism as it is bent on undermining any temporality/shortness as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existing-reality solipsistic intemporality/longness parrhesiastic askance, and as of immanence-function-conflatedness\) ‘highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by undermining its blending with inauthentic untransvaluated—temporal-intemporality\) manifestations that usurp and undermine human transcendence-and-sublimity/sublimation/superrorogatory/de-mentativity. Further, while ‘human projected conception of knowledge cumulation’ seems to be ever always ‘perceived absolutely as within an only same institutionalisation reference-of-thought’, with their merits at least for expanding human mastery of its environment at their given level as well as their defects as of undermining the possibility for prospective knowledge, for instance as of the animistic social-setup to perceive its animistic knowledge system as absolute, as of the medieval/non-positivism social-setup to perceive its medieval scholasticism as absolute or as of our positivism–procrypticism social-setup to perceive our positivism–procrypticism humanistic
knowledge system as absolute; it is immanence-function-conflatedness by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the ontological-contiguity—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology conception, recognising the underlying retrospective and prospective epistemic dynamics behind knowledge as of protracting self-consciousness over the cloistering self-consciousness of falsely absolutising specific registry-worldviews/dimensions reference-of-thought. With such immanence-function-conflatedness insight, the epistemic and methodological pretences as of our humanistic positivism—procrypticism are evaluated on their true merits, and such an evaluation reveals that such epistemic and methodological pretences while ‘developed institutional practice’ are just that as-more-or-less-mechanically-institutionalised, and that critically from a deeper perspective the reality is that it is the research-programme as articulated above that underlies human knowledge cumulation, and so as of the competitive evaluation of various epistemic and methodological commitments made in immediacy and their ultimate prospective evaluation as of their research-programmes productive outcomes. The research-programme as such can be reconstrued as the reevaluation of any propounded knowledge and epistemic de-mantating/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\(^{28}\)/epistemic-nonimmanence/flawed-epistemic-determinism as of ontologically-compromised—categorising positivism–procrypticism. Thus, if immanence-function-conflatedness\(^{12}\) reveals that it is the ‘projected research-programme of any given knowledge construct as of its prospective relative existential-contextualising-contiguity\(^{38}\) knowledge-reification\(^{86}\)’ that is its preeminent epistemic and methodological validation, ‘pretences of pre-given epistemic predispositions’ that do not attend pertinently and similarly to prospective relative existential-contextualising-contiguity\(^{38}\) knowledge-reification\(^{86}\) are nothing more but \(<\text{amplituding/formative–epistemicity}\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) 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-implied–prospective-aporeticism-overcoming/unovercoming’>, and institutionalised, such \(<\text{amplituding/formative–epistemicity}\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) 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<amplituding/formative–epistemicity>totalising–purview-of-construal’ but with contrastive underlying relative-ontological-incompleteness/relative-ontological-completeness–(sublimating–referencing/registering/decisioning,—as-self-becoming/self-confiliatedness//formative–supererogating—projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>). It is quite absurd to think that the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity especially, as of our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, lies wholly within the ambit of our ‘sense of presence’ agreeableness; as this rather speaks of the framework of our limited certitudes as this limits/stifles the possibility of further profound existential-contextualising-contiguity/knowledge-reification for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. While today that notion of contrariety has in many ways sanked in and been accepted with natural science knowledge especially so as it hardly elicits social emotional-involvement, the fact of the matter is that the possibility of the
profound study and emancipation of the social inevitably comes with a contrariety of our social ‘sense of presence’. Just as the ‘decentering of the subject’ was what brought about the positivistic mindset today that allowed for modern day science to develop and just as well modern day social science, it is inevitable that a further development of human knowledge as of its organic knowledge construct warrants a further ‘decentering of the human subject’ as implied by ‘deprocrypticism–or–preempting—disjointedness-as-of-’ reference-of-thought; and justified by the fact that if previous generations had to undergo their psychoanalytic-unshackling for prospective institutionalisation, we can only ever be pushed into the corner of our intellectual nihilism when we seem to pretend that we are beyond the prospect of our transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Immanence-function-conflatedness analytical implications equally arise as of the ‘countervailing transversality~of-affirmative-and-unaffirmative–disambiguated-motif-and-apriorising/axiomatising/referencing’ relation induced as of ontological-primemovers-totalitative-framework’ between ‘existence/existential-possibilities as the selecting transcendental-signifier/transcendental-enabling/sublimating/supererogatory–de-mentativity’ and ‘the ever developing human limited-mentation-capacity as of its deepening from relative uninstitutionalised-threshold to relative institutionalisation so-construed as prospective institutionalisation dissemination’, as this transversality~of-affirmative-and-unaffirmative–disambiguated-motif-and-apriorising/axiomatising/referencing is exactly what validates epistemic-veracity as of prospective relative-ontological-completeness as relevant for the protracted-consciousness of notional–deprocrypticism. Thus for such a notion of research-programme as articulated herein rather than just implying mere epistemic latitude/anarchy, it speaks instead of the construal/justification of epistemic-veracity as of precedence of prospective relative-ontological-completeness causality~as-to-projective-totalitative–implications, for explicating ontological-
contiguity⁶, and so as of the de-mentative/structural/paradigmatic implication of singularisation⁶⁷/epistemic-immanence/veridical-epistemic-determinism over dissingularisation⁶⁷/epistemic-nonimmanence/flawed-epistemic-determinism. Thus prospective relative-ontological-completeness⁶⁷ is inherently bound with its very own epistemic <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ as of the ‘decentering of the human subject’ involved in knowledge-reification⁶⁶. This inherently projects a ‘practical picture of human epistemic determination’ of ‘maximal disseminative human epistemic articulations at relative uninstitutionalised-threshold⁶⁶ 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-primer-totalitative-framework⁷² selective epistemic-veracity transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. In this regard and at the general epistemic level of reference-of-thought—devolving, we can appreciate the massively shrunk epistemic-veracity possibilities available for our present positivism credible construal of ontological-veridicality over the epistemic-veracity possibilities previously available for non-positivistic social-setups credible construal of ontological-veridicality as of their full existential cognition of superstition, witchcraft, spiritualism, etc., and their social implications; and this reflects the very fact that ‘intemporal ontological-faith–notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁷² as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism⁷¹ <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity ’ is one associated with increasing
thinning out of epistemic-veracity as of prospective relative-ontological-completeness

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-

for-explicating-ontological-contiguity® induced from ontological-primemovers-totalitative-framework®. Central to such epistemic-veracity thinning out is the very essential process behind increasing ontological-contiguity—of-the-human-institutionalisation-process® which is deferential-formalisation-transference. Besides deferential-formalisation-transference associated epistemic-veracity relevance for institutional construction and institutional rules of critical importance for human organisation like political and legal institutions, such deferential-formalisation-transference associated epistemic-veracity has been inherently of strongest relevance in knowledge domains more easily amenable to ontological-primemovers-totalitative-framework® and low emotional involvement like the natural sciences but weakly so inherently in many a social domain-of-study not readily amenable to strong ontological-primemovers-totalitative-framework® and of high emotional involvement, and as such social domains practically tend to get into amalgamation with the extended-informality as of its deficient


‘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-

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\textsuperscript{17}. The idea being that the notional–deprocrypticism epistemic-veracity as of such disseminative research-programme coherence and ontological-contiguity\textsuperscript{17} equally imply an underlying falsifiability-or-deferred-falsifiability\textsuperscript{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\textsuperscript{45}, such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of ontological-primemovers-totalitative-framework\textsuperscript{18} 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’ 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

wooden-language-(imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>). With
the
<amplituding/formative-epistemicity>causality—as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity that the deprocrypticism—or-
preempting—disjointedness-as-of—reference-of-thought extended-informality requires an
organic-knowledge type of pedagogy based on eliciting an ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality solipsistic sense-of-
things, over the usual mechanical-knowledge type of pedagogy which is rather based on
eliciting positive-opportunism sense-of-things. This is critical because the
notional–deprocrypticism reference-of-thought warrants a more originary/as-of-event mental-disposition ‘beyond just responsiveness to secondnatured institutionalisation’ but
equally the capacity to assume dimensionality-of-sublimating—
superratory—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 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 <amplituding/formative–epistemicity>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:<amplituding/formative–
epistemicity>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 <amplituding/formative–
epistemicity>totalising—thrownness-in-existence. The implication here is that we cannot have
a human-subpotency flawed absolutising epistemic reference that as of human-subpotency can
surpass the ontological-veracity of the full-potency of existence/intrinsic-reality/ontological-
susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that doesn’t register our own positivism–procrypticism prior relative-ontological-incompleteness\(^2\)-of-reference-of-thought as of an ontological-normalcy/postconvergence/referentialism notional–deprocrypticism perspective of analysis as of singularisation /epistemic-immanence/veridical-epistemic-determinism. We can perceive the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of prospective relative-ontological-completeness -of- reference-of-thought, and so as of the latter’s difference-conflicatedness\(^2\)-as-to-totalitative-reification -in-singularisation\(^2\)-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\(^2\) of the prior relative-ontological-incompleteness -of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior relative-ontological-incompleteness\(^2\)-reference-of-thought mental-disposition reflects its uninstitutionalised-threshold\(^2\) as a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives) of notional-discontiguity/epistemic-discontiguity\(^\circ\)-<shallow-supererogation\(^\circ\>-of-mentally-aestheticised~preconverging/dementing –qualia-schema> by ‘resetting its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is flawed at its uninstitutionalised-threshold\(^2\)’ thus taking a flawed posture of identitive-constitutedness\(^2\)-as–‘epistemic-totality\(^2\)’-dereification -in-dissingularisation\(^2\)-as-flawed-epistemic-determinism\(^2\) of notional-discontiguity/epistemic-discontiguity\(^\circ\)-<shallow-supererogation\(^\circ\>-of-mentally-aestheticised~preconverging/dementing –qualia-schema>. Such
totalitative-framework\textsuperscript{2} construal/conceptualisation with respect to prospective relative-ontological-completeness\textsuperscript{7} \textsuperscript{8}\textsuperscript{9}\textsuperscript{10}<amplituding/formative–epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity\textsuperscript{7} in accounting for human differences of ontological-performance\textsuperscript{7} \textsuperscript{8}\textsuperscript{9}\textsuperscript{10}<-including-virtue-as-ontology>. It is herein contended that such a traditional psychology approach to construction-of-the-Self is constituted as of identitive-constitutedness\textsuperscript{11} as-‘epistemic-totality\textsuperscript{12}’-dereification\textsuperscript{8}\textsuperscript{9} in-dissingularisation\textsuperscript{8}\textsuperscript{9}\textsuperscript{10} as-flawed-epistemic-determinism\textsuperscript{8}. Thus the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{7}/ontological-fracturing/desublimation/gimmickiness complex’ refers to the mental dispositional state of de-mentative/structural/paradigmatic rationalised-closedness-of-ontological-performance\textsuperscript{7} \textsuperscript{8}\textsuperscript{9}\textsuperscript{10}<-including-virtue-as-ontology> of-the-self ‘as bound to define-and-shape any given registry-worldview’s/dimension’s specific ontological-performance\textsuperscript{7} \textsuperscript{8}\textsuperscript{9}\textsuperscript{10}<-including-virtue-as-ontology>-and-vice\textsuperscript{11}es-and-impediments\textsuperscript{11}’. Rather an ontologically-veridical construction-of-the-Self is necessarily in conflatedness\textsuperscript{7} as of the intemporal absolutising epistemic reference of existence-potency\textsuperscript{13} sublimating\textsuperscript{13} nascence\textsuperscript{13} disclosed-from-prospective-epistemic-digression-as-of\textsuperscript{6}<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-

supererogatory–epistemic-conflatedness\textsuperscript{2} constrainious-implications-over-human-subpotency so-implied as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism and construed as of difference-conflatedness\textsuperscript{7} ‘as-to-totalitative-reification\textsuperscript{14} in-singularisation\textsuperscript{14} as-veridical-epistemic-determinism\textsuperscript{14}. Such a conflatedness\textsuperscript{7} construction-of-the-Self is one that is de-mentatively/structurally/paradigmatically enframed in grasping the ‘notional dissonance/consonance of human superego and existence-potency\textsuperscript{13} sublimating\textsuperscript{13} nascence\textsuperscript{13} disclosed-from-prospective-epistemic-digression-as-of\textsuperscript{6}<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-

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notion of akrasia, construed herein as akrasia-susceptibility-or-akrasiatic-drag complex, like the Socratic argument of its non-veridicality strangely enough rather confirms its veridicality, in the sense that such arguments are being made from the perspective of human-subpotency, which is exactly the irrelevant perspective for ontological-veridicality articulation. Consider the idea that a cholera epidemic that was to occur say in 100 B.C. will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-reality/ontological-veridicality will not factor in such a state of ‘human-subpotency in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ’, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical ^meaningfulness-and-teleology implies a displacement/decentering-of-the-human-subject with its emancipation arising as of its submitting to the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality as is falsifiable and can be validated by ontological-primemovers-totalitative-framework. Thus intemporal ontological-performance -<including-virtue-as-ontology> ever always warrants human prospective relative-ontological-completeness -of- reference-of-thought for empowering and responsible ^meaningfulness-and-teleology for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance -<including-virtue-as-ontology> arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance’-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually- and-morally accountable then? How can we reconcile the fact that given human <amplituding/formative–epistemicity> totalising–thrownness-in-existence 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 as of human <amplituding/formative–epistemicity> totalising–thrownness-in-existence induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. it is this insight that validates the ontological-veracity of the conception of ‘human

temporisation/bouncing-off of construction-of-the-Self elements (-akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex, - repression and releasement as subconsciousness, and - anxiety as of reconstitution/reparation involving dreaming/psychical-reshuffling as unconsciousness; as of a psychological analysis of direct mental-processing ontological-performance -<including-virtue-as-ontology> implications with respect to the constructiveness-of-ontological-performance -<including-virtue-as-ontology> of the social epistemic-totality\(^{13}\) of meaningfulness-and-teleology\(^{10}\) so-reflected in construction-of-the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\(^{19}\). The psychoanalytic pertinence of human akrasia-susceptibility-or-akrasiatic-drag complex, so-implied as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’, is hinted at even by traditional psychology but rather indirectly as of its ontologically-flawed perspective as of human-subpotency <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) when it recognises that we do fall short of intemporal ontological-performance -<including-virtue-as-ontology>, but strangely enough hardly has there been articulated any conception about this obviously fundamental de-mentating/structuring/paradigming ontologically-veridical implication of human-subpotency psyche limitation/compensative complex as from the perspective of existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness\(^{12}\)/intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so out of our presencing—absolutising-identitive-constitutedness\(^{13}\) <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inclination. Thus, human akrasia-
susceptibility-or-akrasiatic-drag complex is rather construed here as of the prior relative-
ontological-incompleteness\textsuperscript{14}; amplituding/formative-epistemicity>causality-as-to-
projective-totalitative-imlications,-for-explicating-ontological-contiguity\textsuperscript{66} in the shiftiness-of-
the-Self\textsuperscript{31} as of living, institutional and Being ontological-performance\textsuperscript{76}<-including-virtue-as-
on-ontology> arising as of human temporality\textsuperscript{49}; wherein ‘human-subpotency
temporality\textsuperscript{50}/shortness flawed absolutising epistemic reference’ as it induces flawed
ontological-performance\textsuperscript{47}<-including-virtue-as-ontology> by its \textsuperscript{amplituding/formative-
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}
‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic
reference ontological-performance\textsuperscript{47}<-including-virtue-as-ontology> of the existence-
potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
\textsuperscript{amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-supererogatory–epistic-conflatedness\textsuperscript{17}/intrinsic-reality/ontological-veridicality
perspective. In this regard, traditional psychology fails a theoretical-conceptual-operant
accounting for the changing construction-of-the-Self, as reflected by the fact that ‘intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigating recurrent
shot for prospective relative-ontological-completeness as reasoning-through/messianic-
reasoning enabling in reflecting holographically<<conjugatively-and-transfusively>> the
ontological-contiguity\textsuperscript{29}—of-the-human-institutionalisation-process\textsuperscript{47} as of difference-
conflatedness-as-to-totalitative-reification\textsuperscript{47}—in-singularisation-as-veridical-epistemic-
determinism\textsuperscript{31} \textsuperscript{amplituding/formative–epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity’ brings about successively weaker
degenerative constitutedness\textsuperscript{33} ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-
the-Self\textsuperscript{35}/ontological-fracturing/desublimation/gimmickiness complex’, with increasing
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> mental-disposition’) and not any \textsuperscript{*}presencing—absolutising-identitive-constitutedness as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on the one hand and Aristotle on the other hand as of his phronesis/practicality emphasis (on the basis of the specific universalising-idealisation phronetic/practicality situations as to its defining existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression–as–of–amplituding/formative–epistemicity–totalising–renewing–realisation/re-perception/re-thought–in–supererogatory–epistemic–conflatedness). The fact is that Socrates (and as momentously reflected in his abhorrence of writing as of his focus on the ‘very spirit-of-things in his pedagogy’ over ‘mere reproducing by writing that is not necessarily pedagogically instructive’, and thus not contradictory with Plato’s writing as of recording-for-posterity) and Plato were more engaged with establishing overall philosophical insight beyond just their universalising-idealisation renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation over non-universalising sophistry (even as their association of anamnesis with mythical recollection was caught up in the universalising-idealisation apriorising/axiomatising/referencing–psychologism but by the practical demonstration is relevant in all registry-worldviews/dimensions as of the example articulated as well herein by this author with regards to a child’s solipsistic sense of meaning wherein after grasping the rules of additionality even a deliberately collective social misleading will not derail the child’s true sense of meaning) as they factored that any such renewal is being undertaken phronetically/practically with human limited-mentation-capacity that is not of absolutising conceptualisation, speaking prospectively of destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{*}/presublimating–desublimating–decisionality)–of-ontological-
performance\textsuperscript{71} <including-virtue-as-ontology>, and thus what is more profoundly critical is knowledge-reification\textsuperscript{86} as of the transepistemic implications of human limited-mentation-capacity-deepening\textsuperscript{52}. Aristotle as successor to their thought effectively had to move on to more fruitfully and complementarily elaborate phronetically/practically the implications of universalising-idealisation\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{89} infrastructure as of science, practical-virtue, rationality, etc., rather than just theoretically reiterating his predecessors, and as such phronesis as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is what induces existential-contextualising-contiguity\textsuperscript{5} and thus allows prospective dimensionality-of-sublimating — <amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> insight for further human limited-mentation-capacity-deepening\textsuperscript{52} (as to ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{55} as of ontological-primemovers-totalitative-framework.\textsuperscript{7}<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\textsuperscript{86} projection insight. In other words, Socratic anamnesis anticipates the implications of knowledge as virtue in the sense that human knowledge-reification\textsuperscript{86}, and so in all domains without exception, is one of a dynamic
primemovers-totalitative-framework\textsuperscript{7}. Thus Socratic philosophy as of its very ‘anamnesis core implications’ doesn’t only supersedes prior non-universalising sophistry with \textsuperscript{103}universalising-idealisation but it can equally be said that it anticipates prospective positivism/rational-empiricism phrenesis existential-contextualising-contiguity\textsuperscript{72} as it reconceptualises science, practical-virtue, rationality, etc. in superseding \textsuperscript{103}universalising-idealisation phrenesis existential-contextualising-contiguity\textsuperscript{72} at the latter’s destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{12}/presublimating–desublimating-decisionality)~of-ontological-performance\textsuperscript{71}~<including-virtue-as-ontology>, as well as anticipate the overall human institutional process as herein conceptualised as of difference-conflatedness \textsuperscript{71}~as-to-totalitative-reification\textsuperscript{16}~in-singularisation\textsuperscript{11}~as-veridical-epistemic-determinism\textsuperscript{71}~

\begin{align*}
\langle\text{amplituding/\textit{formative–epistemicity}}\rangle\text{causality~as-to-projective-totalitative–implications,}
\end{align*}

\begin{align*}
\text{for-explicating-ontological-contiguity}^7 \text{of phrenesis existential-contextualising-contiguity}^{18}. \text{In concrete terms, we can contrastively construe of such akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/\textit{formative–epistemicity}}\rangle\text{totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ existential desublimation manifestation of meaningfulness-and-teleology}^{19} \text{as of both a \textsuperscript{103}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}^{13} \text{geared to undermine ontological-veracity’; but then the positivism–procrypticism perspective as of its prospective relative-ontological-completeness will be less complexed in identifying the mental flaw of the \textsuperscript{103}universalisation–non-positivism/medievalism manifestation of akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/\textit{formative–epistemicity}}\rangle\text{totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ as of the former’s <amplituding/\textit{formative–epistemicity}}\rangle\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as it underlies non-positivism}
\end{align*}

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 in ontological-contiguity as from 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-
ormalcy/postconvergence/referentialism; speaking of the veridical protractedness of the
notional—deprocrypticism protensive self-consciousness as of its
<amplituding/formative>notional—preempting—disjointedness-as-of-reference-of-thought as
can be conveyed with an elucidative storied-construct/ontologically-valid-narration. In many
ways, akrasia-susceptibility-or-akrasiatic-drag complex is simply a validation of the
fundamental de-mentating/structuring/paradigming of the human psyche as it is caught up
between dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism
<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—
for-explicating-ontological-contiguity of prior relative-ontological-incompleteness of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and
singularisation/epistemic-immanence/veridical-epistemic-determinism
<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—
for-explicating-ontological-contiguity of prospective relative-ontological-completeness of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a
notional—deprocrypticism articulation herein of akrasia-susceptibility-or-akrasiatic-drag
complex as the de-mentative/structural/paradigmatic constraining pervasiveness of any given
registry-worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its
uninstitutionalised-threshold\textsuperscript{12} construes that: as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality\textsuperscript{,} as-to-‘human<-amplituding/formative-epistemicity>-totalising–purview-of-construal’, the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring\textsuperscript{-as-to-postconverging-or-dialectical-thinking}\textsuperscript{15}–apriorising-psychologism\textsuperscript{> of prospective relative-ontological-completeness\textsuperscript{17} like base-institutionalisation with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{18} as from its singularisation\textsuperscript{19}/epistemic-immanence/veridical-epistemic-determinism perspective, lent to the akrasiatic judgment of prior relative-ontological-incompleteness\textsuperscript{19} like recurrent-utter-uninstitutionalisation as from its dissingularisation\textsuperscript{17}/epistemic-nonimmanence/flawed-epistemic-determinism perspective, will be construed as of the latter’s <amplituding/formative–epistemicity>-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{21} in recurrent-utter-uninstitutionalisation conventioning-referencing over any such prospective base-institutionalisation pretence of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{20} <amplituding/formative–epistemicity>-causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{21}, and as of social-stake-contention-or-confliction it further elicits sophistic/pedantic significant-otherness dispositions inclined to undermine such prospective transcendental implications as it falsely absolutises the conventioning-referencing of recurrent-utter-uninstitutionalisation over any such implied prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{19} of prospective base-institutionalisation; as so reflected across the successive uninstitutionalised-threshold\textsuperscript{12} in reflecting holographically\textless conjugatively-and-transfusively\textgreater the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{7}
measuring-as-to-preconverging-or-dementing—apriorising-psychologism> devaluing their presencing—absolutising-identitive-constitutedness conventioning-referencing in medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness’s or with a Rousseau Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of social enlightenment common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing—apriorising-psychologism> devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness’s. Thus more critically prospective transcendency-and-sublimity/sublimation/supererogatory—de-mentativity is induced as of the displacement/decentering-of-the-human-subject in its prior relative-ontological-incompleteness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so as of epistemic-ricoetting/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 transcendency-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—dementativity, this author is of the opinion that any intellectual endeavour must precedingly guarantee that it is truly involved in a transparent ontological reification exercise exclusively as of the full existence-potency—sublimating—nascence—disclosed—from-prospective-epistemic—digression—as—of—amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought—in—supererogatory—epistemic—conflicatedness 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—firstnatedness—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 \(<\text{amplituding}/\text{formative}>\) wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-'nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>} dispositions as of a supposed notion of intellectual advancement. In this regards, this author is very much proud of the theoretical orientation taking herein as of a strictly ontological-veracity inclination as to the reality of the fact that \(\text{existence-potency~sublimating–nascence, disclosed from prospective-epistemic-digression-as-of—<amplituding}/\text{formative–epistemicity}>\text{totalising~renewing–realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness}^{12}\) supersedes human-subpotency, and it is the latter that adjusts to the former. This is exactly what is reflected by ontological-fracturing, wherein the potential for ontological-normalcy/postconvergence is de-mentatively/structurally/paradigmatically fractured-at-given-ontologically-compromised-thresholds in the \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}^{13}\) of the successive given levels in reflecting holographically-<conjunctively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\(^{17}\); from recurrent-utter-uninstitutionalisation ontological-fracturing, base-institutionalisation–ununiversalisation ontological-fracturing, universalisation–non-positivism-medievalism ontological-fracturing, positivism–procrypticism ontological-fracturing towards futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{99}\) as of prospective notional–deprocrypticism ontological-normalcy/postconvergence; as of the
to-intemporal-dispositions—<so-construed-as-from-perspective–onto logical-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—<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> individuation disposition that of reasoning-through/messianic-reasoning brought about secondnatured institutionalisation. The bigger point here is that there is never going to be an inherent suprasocial or <amplituding/formative> wooden-language-(imbed—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>) framework that ‘invents’ and accounts for prospective social transcendence-and-sublimity/sublimation/supererogatory–de-mentativity idealisation, in the way that human idealisation is often wrongly construed and propounded. All the human idealisation that exists is as of effective individuals and institutional intemporal individuation projection for prospective <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of what they as of reasoning-through/messianic-reasoning idealise as from their underlying baseline registry-worldview/dimension reference-of-thought and the subsequent secondnatured institutionalisation of its given intemporal ontological-performance '<including-virtue-as-ontology>; and so, beyond the naivety of construing a given registry-worldview/dimension reasoning-from-results/afterthought as a suprasocial or <amplituding/formative> wooden-language-(imbed—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>) 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—imbed-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 <amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) absolutising epistemic reference of universalisation–non-positivism/medievalism; and so prospectively it is naivety as well to construe that we do have a suprasocial or <amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning in our positivism–procrypticism to bring about futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider in this
regards for instance that while we generally tend to wrongly imply of a suprasocial absolutising
epistemic reference that can de-mentatively/structurally/paradigmatically bring about human
tranescendence-and-sublimity/sublimation/supererogatory–de-mentativity, it is inevitably the
case that the examination of any such representation with say for instance the physics
<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-asintrinsic-reality/ontological-veridicality/existential-reality since medievalism points that such
tranescendence-and-sublimity/sublimation/supererogatory–de-mentativity idealisation
necessarily had to pass through the intemporal individuation transversality–of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing
projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning of the Copernicuses, Galileos, Descartes, Newtons, Leibnizes,
Poincarés, Rutherfords, Einsteins, Bohrs, etc and the subsequent secondnatured
institutionalisation as of deferential-formalisation-transference and percolation-channelling–
indeferential-formalisation-transference>. There has never been any suprasocial or
<amplituding/formative>wooden-language–(imbued—averaging-of-thought–as-to-
’nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications>)
absolutising epistemic reference of ontological-pertinence for prospective tranescendence-and-
sublimity/sublimation/supererogatory–de-mentativity idealisation as we seem to
construe/contemplate of today-or-at-any-given-presence-epoch as of reasoning-from-
thought,-in-supererogatory—epistemic-confoundedness—intrinsic-reality/ontological-veridicality.
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transcendence-and-sublimity/sublimation/supererogatory—de-mentativity idealisation as of their prospective reasoning-through/messianic-reasoning highlight that the traditional reasoning-from-results/afterthought construct is construed: - for the Platonic idea transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of sophistry, - for the Cartesian cogito transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of medieval-scholasticism
with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension meaningfulness-and-teleology as well as the fact that human perceived social-stake-contention-or-confliction interests drift within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities, implies that any such registry-worldview/dimension social-setup has basic de-mentating/structuring/paradigming supposedly coherent ontological-commitment for its effective functioning which lays it prospectively exposed to metaphoricity as of prospective ontological-primemovers-totalitative-framework as from prospective existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought-in-supercreregatory-epistemic-conflatedness epistemic/notional-projective-perspective; as such a registry-worldview/dimension would difficultly renege, as of contradictory and incoherent implications, on such critical prospective ontological-veracity implications of such prospective relative-ontological-completeness of meaningfulness-and-teleology. It is this element that equally ultimately renders the study of the social, notwithstanding its strong underlying amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as of potentially the same ontological-performance including-virtue-as-ontology possibility as with the natural sciences. That is the apparent conventioning-referencing of the social as of an immediacy perspective naively implies the social is of a poor supposedly coherent ontological-commitment but from a more profound level of appreciation this not the case as explained above, as in effect a society/social-setup conventioning projects correspondingly a profound supposedly coherent ontological-commitment as of its ‘self-assuredness-of-ontological-good-faith/authenticity as-being-as-of-existential-reality with respect to its social-
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’. We can appreciate both with regards to the social fabric as well as the natural sciences this common basis of supposedly coherent ontological-commitment from a long-term perspective, in the sense that technical and scientific progress associated with the industrial revolution ‘could hardly be socially reneged’ not only in Western Europe but with respect to its diffusion throughout the world, and so because the supposedly coherent ontological-commitment of human societies conventioning as of their ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ render themselves exposed to the transcence-and-sublimity/sublimation/supererogatory—de-mentativity of the prospective relative-ontological-completeness as projected by the industrial revolution underlying technical and scientific knowledge manifesting as to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of—⟨amplituding/formative-epistemicity⟩—totalising—renewing—realisation/re—perception/re—thought,—in—supererogatory—epistemic—conflatedness selection/skewing of ontological—primemovers—totalitative-framework causality—as—to—projective-totalitative—implications,—for—explicating—ontological—contiguity and so because these project beyond subjectivity-of-truth—as—of—human—subpotency as implied by the universal objectivity as to existence-potency—sublimating—nascence—disclosed—from—prospective—epistemic-digression—as—of—⟨amplituding/formative—epistemicity⟩ totalising—renewing—realisation/re—perception/re—thought,—in—supererogatory—epistemic—conflatedness of the underlying sciences and their applications. It is this insight as of ‘existence-potency—sublimating—nascence—
disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-confalatedness selection/skewing of ontological-primemovers-totalitative-framework causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity that animates the elucidation of metaphoricity herein as of ontology-driven ‘ontologically-hegemonising-narrative’ ontological-performance’-<including-virtue-as-ontology’>, more than just a notion of mere subjective human-subpotency epistemic/notional-projective-perspective narratives; and so, as underlined by human limited-mentation-capacity-deepening inducing prospective relative-ontological-completeness’-of- reference-of-thought causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity. This ontology-driven assessment of intemporality/longness metaphoricity perspective rejects the often wrongly made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-pieces identitive-constitutedness –as-‘epistemic-totality’-dereification-in-dissingularisation-as-flawed-epistemic-determinism critiques when misrepresenting the ontologically-veridical observations/remarks/‘constatations’ as of ecstatic-totalising-entailing/nested-congruence of postmodern thinkers. Rather as construed herein, relative truth speaks to human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation as of the causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity of prospective relative-ontological-completeness, and so-construed as of difference-confalatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism perspective. In other words, it is herein contended that the implied notion of relative truth expressed by postmodern-thought is not a rejection of truth as they are wrongly accused, but that truth deepens relatively with human limited-mentation-capacity-
deepening; and this notion of relative truth is reflected in their works/research-programmes that undermine our totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-flawed-epistemic-determinism perspective. Further, the implication as well is that the adjudicator as to transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity with regards to truth as it enables transcendence-and-sublimity/sublimation/supererogatory—de-mentativity then is existence-potency—sublimating—nascence—disclosed—from-prospective-epistemic-digression—as-of—a totalitative–implications—for-explicating-ontological-contiguity selecting/skewing for ontological-pertinence within the underlying human metaphoricity scheme 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—supererogatory—epistemic-conflicatedness as of its ontological-primemovers-totalitative-framework\textsuperscript{12} as-of-a totalitative–implications—for-explicating-ontological-contiguity selecting/skewing for ontological-pertinence within the underlying human metaphoricity\textsuperscript{56} scheme 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\textsuperscript{57} as of difference-conflatedness—supererogatory—epistemic-conflicatedness—in-singularisation—supererogatory—epistemic-conflicatedness—in-singularisation—supererogatory—epistemic-conflicatedness as-veridical-epistemic-determinism\textsuperscript{21 as-of-a totalitative–implications—for-explicating-ontological-contiguity’}, and not just mere human subjectivity. Even though in the short-term/immediacy perspective the specific metaphoricity\textsuperscript{25} 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\textsuperscript{19} transmission/spreading perspective, the supposedly coherent ontological-commitment\textsuperscript{45} so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-
contention-or-confliction’ exposes it to the metaphoricity of the scientific and liberal worldview narrative; wherein for instance such pre-industrial societies were constrained politically and as of national vision, economically and culturally to the effect of progressing industrialisation as it induced the requisite knowledge, skills, beliefs, lifestyle, organisations, etc. changes undermining systematically prior de-mentating/structuring/paradigming of societies. Such an overall prospective institutionalisation metaphoricity constraining is very much unlike what we may naively imagine the prior human meaningfulness-and-teleology to be from an after the fact analysis; since such a process is much more critically more than just ‘mere transmission/spreading of scientific and liberal meaningfulness-and-teleology for say a suprasocial or wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology-as-of-nondescript/ignorable–void-with-regards-to-prospective-apriorising-implications) human mindset processing’, but critically was an epistemic-ricochetting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity as of a self-consciously instigated prior suprasocial or wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology-as-of-nondescript/ignorable–void-with-regards-to-prospective-apriorising-implications) comprehensive sense of prospective metaphoricity’. This points to a more comprehensive reality of human epistemic-veracity arising as of our <amplituding/formative–epistemicity>totalising–thrownness-in-existence with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability implications as of ontological-primemovers-totalitative-framework, in the long run our sense of epistemic-veracity is rather more aptly refined as of
our overall existential knowledge insight as reflected with say the research-programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in many ways more profoundly as of a beyond-the-consciousness-awareness-teleology ≪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 ≪amplituding/formative≫ wooden-language≪imbued—averaging-of-thought-≪as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology≫-as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications≫} ≪presencing—absolutising-identitive-constitutedness≫ mindset not dispensing-with-immediacy-for-prospective-ontological-completeness/contemplative-distension, and so in order to effectively put in perspective the deficiency of epistemic-veracity so-inherent when it comes to prospective metaphoricity≪implications of operant prospective intemporal individuation transversality~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’≫ intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning. We can appreciate as well in the bigger scheme of things the ontological-veridicality of this scepticism with regards to any such suprasocial or ≪amplituding/formative≫ wooden-language≪imbued—averaging-of-thought-≪as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology≫-as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications≫} epistemic-veracity pretence, as expressed before with respect to Plato’s idea ≪universalisation
involving the undermining of the suprasocial epistemic-veracity pretence associated with sophistry or Descartes’ cogito implications of positivism/rational-empiricism involving the undermining of the suprasocial epistemic-veracity pretence of medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation. Just as we can appreciate that in ‘the very same physics <amplituding/formative–epistemicity> totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-completeness –of-axiomatic-construct-or- reference-of-thought, the epistemic-veracity as implied in succession from Corpenicus, Galileo, Descartes, Newton, Leibniz, Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21st century physics is mostly as of ricochetting prospective nonpresencing-<perspective–ontological-normalcy/postconvergence>. In a certain way this is obvious, when we appreciate that having the right epistemic-veracity should provide the direct possibility for constructing its dementative/structural/paradigmatic meaningfulness-and-teleology as knowledge, such that the fact that a domain-of-study prospective knowledge possibility is thresholding/has-attained-its-limits somewhere is ever always directly related to the fact that its epistemic-veracity has equally thresholded/attained-its-limits, with the possibility 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–d-mentativiti 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\(^9\). Thus metaphoricity\(^5\) as such is a notion that is beyond just simplistic transmission/spreading of prospective meaningfulness-and-teleology\(^9\) as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology\(^9\) as say the commonality of such metaphoricity\(^5\) inclined re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\(^9\)-'projective-insights'/'epistemic-projection-in-conflatedness'-of-notional–deprocrypticism-prospective-sublimation)\(^0\) thinkers sharing a common emancipatory metaphoricity\(^5\) mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their \(^1\) universalisation projection or the Descartes, Galileos, Copernicuses, Newton, etc. with budding-positivism/rational-empiricism. But rather beyond such shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology\(^9\) that is instigative, metaphoricity\(^5\) is critically about the prospective ricochetting de-mentating/structuring/paradigming implications for inducing such prospective meaningfulness-and-teleology\(^9\) implications on the fabric of the social as an epistemic-totality\(^6\) framework beyond-the-consciousness-awareness-teleology\(\sim\)in-existential-extrication-as-of-existential-unthought\(^6\), as the supposedly coherent ontological-commitment\(^5\) 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\(^6\). This is so because in the long run transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^1\) of temporal-to-intemporal–ontological-performance\(\sim\)-<including-virtue-as-ontology>-of-narratives is rather as of ontological-
primemovers-totalitative-framework selecting/skewing-towards intemporality/ontological-veracity as to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative-epistemicity-totalising-renewing-realisation/re-perception-re-thought—in-supererogatory-epistemic-conflatedness as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism. It is important thus to grasp that a social-setup value construct lies somewhere between the possibility of its conventioning-referencing and its presencing—absolutising-identitive-constitutedness Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology, 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-syncertising/circularity/interiorising/akrasiatic-drag perception, a closer look at institutional functioning easily points out the pre-eminence of spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-threshold as of the privileging of
conventioning-referencing over purely prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, and in many ways this explains at the more socially visible spectrum that is politics, the perceived political impotence today. This insight is critical for appreciating the implication of the conception of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism metaphoricity in our positivism–procrypticism; as its brings to the self-consciousness the reality that the implication of such a notional–deprocrypticism articulation is bordering on the limits/thresholds of our institutional capacity for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of a privileging of conventioning-referencing disposition to adopt and assume intellectual nihilism at such an uninstitutionalised-threshold; it is herein contended that the reality is similar to that which scuppered Arabic medieval science or scuppered medieval China progressiveness. The ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness-as-to-totalitative-reification—in-singularisation-as-veridical-epistemic-determinism<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity warrants such intemporal relaying of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology beyond just conventioning-referencing; as the very possibility of successive registry-worldviews/dimensions as of prospective relative-ontological-completeness arises because such reasoning-through/messianic-reasoning can devalue their
presencing—absolutising-identitive-constitutedness
cventioning-referencing to value
as explained above with Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
common universalising-idealisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invaidating-measuring—<as-to-preconverging-or-dementing —apriorising-psychologism> devaluing their
presencing—absolutising-identitive-constitutedness
common positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invaidating-measuring—<as-to-preconverging-or-dementing —apriorising-psychologism> devaluing their
presencing—absolutising-identitive-constitutedness

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normalcy/postconvergence-reflected-‘epistemicity-relativism’>, critically and naturally makes of anthropology more of a universally and operantly principled construction of human existence reification as of anthropopsychology, beyond more or less a traditional orientation categorising epistemic disposition with regards to human cultural life, the social and practices of specific societies, with respect to the coherence of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity as of the de-mentative/structural/paradigmatic
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 intemporal-as-ontological metaphoricity’, such that sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing/ontological-normalcy/postconvergence-reflected-epistemicity-relativism’ in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process can effectively be construed as of the dynamism of the ‘ontologically-hegemonising-narrative’ ontological-performance’/<including-virtue-as-ontology>’, as it supersedes temporal–ontological-performance’/<including-virtue-as-ontology>-of-narratives as of its constraining to existence-potency-sublating-nascence-disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative–epistemicity-totalising–renewing-realisation/re-perception/re-thought–in-supererogatory–epistemic-conflatedness as of ontological-primemovers-totalitative-framework over human-subpotency, and so with respect to human construal of existence and purviews of existence. We can appreciate in this regards the ‘ontologically-hegemonising-narrative’ ontological-performance’/<including-virtue-as-ontology>’ drive in generally overcoming human egregious superstitious beliefs towards our positivism and science orientation today as well as ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ about purviews-of-existence which are today articulated in institutionalised frameworks as of subject-matter narratives like physics, law, biology, etc. delegating social opinionatedness and substituting social deferential-formalisation-transference and percolation-

‘nondescript/ignoreable—void’—with-regards-to-prospective-apriorising-implications>)
narratives ontological-performance’—<including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance’—<including-virtue-as-ontology>’ which reflect human-subpotency

<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, towards the hegemony of ‘ontologically-hegemonising-narrative’—<including-virtue-as-ontology>’ rather reflecting existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought—in—supererogatory—epistemic-conflicatedness as validated or invalidated by ontological-primemovers-totalitative-framework, thus involving the displacement/decentering-of-the-human-subject with regards to human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity arising as of constraining to existence/intrinsic-reality/ontological-veridicality. As such we can appreciate that our present positivism institutionalisation outcome is the result of prior institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>) in succession of mainly the


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising as the mechanism of prospective positivism
institutionalisation rather than engaging in defective non-positivism/medievalism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag . Besides and overlaid on this underlying
human-subpotency background deficiency 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, 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-ontological-good-faith/authenticity –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to prospective intemporal-as-ontological metaphoricity, it is rather ‘naïve to construe of social-stake-contention-or-confliction in any social-setup as absolutely about ontological-veracity’ giving a social-construct predisposition to destructure ‘meaningfulness-and-teleology’ as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold; with any such superseding ontological-veracity at the social-setup uninstitutionalised-threshold rather beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>, as base-institutionalisation implied ‘meaningfulness-and-teleology’ is beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> of recurrent-utter-uninstitutionalisation, that of universalisation is beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> of base-institutionalisation–ununiversalisation, that of positivism is beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> of universalisation–non-positivism/medievalism, and prospectively that of deprocryticism is beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> of positivism–procrypticism; and so because any given registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness
transformation is more veridically as of prospective nonpresencing-perspective-ontological-normalcy/postconvergence epistemic-ricochetting/transepistemicity rather than any prior presencing-absolutising-identitive-constitutedness epistemic grounding; with transcendence-and-sublimity/sublimation/supererogatory-de-mentativity over the uninstitutionalised-threshold de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’ as of prospective superseding rede-mentating/restructuring/reparadigming

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

mentatively/structurally/paradigmatically superseding over more specific and spurious temporal–ontological-performance<including-virtue-as-ontology>-of-narratives but with all such temporal-to-intemporal–ontological-performance<including-virtue-as-ontology>-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<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<including-virtue-as-ontology>-of-narratives, thus leading to their possible ontological denaturing as of uninstitutionalised-threshold implications. Ultimately, it is herein contended that conceptualising ontological-veracity reflecting existence-potency–sublimating–nascence–disclosed–from–prospective–epistemic–digression–as–of–<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought, in supererogatory–epistemic–conflatedness as to ontologically-uncompromised–ontological-normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective meaningfulness-and–teleology rather boils down to grasping prospective relative-ontological-completeness <amplituding/formative–epistemicity>causality–as–to–projective–totalitative–implications, for explicating-ontological-
contiguity as of notional–deprocrypticism. Effectively prospective meaningfulness-and-teleology, as articulated from ‘ontologically-hegemonising-narrative’ ontological-performance-

reflecting existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of:<amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought-,in-
supererogatory–epistemic-conflatedness as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective, can be construed as: prospective relative-ontological-completeness rede-mentating/restructuring/reparadigming in 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 rede-mentating/restructuring/reparadigming substitutes for the latter’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-mentating/structuring/paradigming, and so as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human:<amplituding/formative–epistemicity>totalising–purview-of-construal’. This knowledge notion, construed as organic-knowledge, involving articulating prospective meaningfulness-and-teleology as of its de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument substituting of prior meaningfulness-and-teleology de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument can be referred to as supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to human limited-mentation-capacity-deepening as of prospective psychoanalytic-

parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for a ‘seeding promise of human-subpotency ontological-performance’—<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating–nascence-as-of-its-coherence/contiguity’, which by that token as of the ‘reference-of-thought-level induces the ontological-contiguity—of-the-human-institutionalisation-process’ as of difference-confoundedness—to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism in ontological-contiguity from notional—deprocrypticism. In other words, ontologically-veridical ‘meaningfulness-and-teleology’ as organic-knowledge is more critically overtly walking into the evil forest and finding a root or leaf cure as emancipatory to such animistic social-setup beyond just the immediate remedy as mechanic knowledge but more profoundly as of the prospective worldview possibility of undermining the flawed ontological implications of the animistic social-setup mythology in prior relative-ontological-incompleteness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as its ‘identitive-constitutedness—as-‘epistemic-totality’—dereification—in-dissingularisation—as-flawed-epistemic-determinism of ‘meaningfulness-and-teleology’, rather than surreptitiously sneaking around and getting the root or leaf cure from the evil forest as remedy but then failing as of the prospective relative-ontological-completeness possibility for superseding/undermining/deflating-the-evil-forest-notion to enable the animistic social-setup to put into question and supersede the existential implications of its prior ‘presencing—
absolutising-identitive-constitutedness de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> redem-entating/restructuring/reparadigming

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as of ‘difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism of ‘meaningfulness-and-teleology’; in both cases, as of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality-as-to-


sublimity/sublimation/supererogatory–de-mentativity into positivism/rational-empiricism.

Thus, the prospect of all human ‘meaningfulness-and-teleology arises as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent/relaying instigating, at uninstitutionalised-threshold, in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as of human limited-

mentation-capacity-deepening implications for prospective relative-ontological-

completeness inducing the sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-
\[
\text{<amplituding/formative–epistemicity>growth-or-conflatedness}/\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mero-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism over positivism–procrypticism construal of existence as of positivising/rational-empiricism-based-universalisation-directed-rulemaking. We thus appreciate that such reconstrual of existence is as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation implying the affirmation/projection/assertion/dueness-validating-logicising/suitable-


realisation/re-perception/re-thought—in supererogatory epistemic-conflatedness as to ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is what allows for veridical aetiologisation/ontological-escalation as of transcendentally-enabling-level—of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification—as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism implied as of singularisation/epistemic-immanence/veridical-epistemic-determinism over dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism, just as with the natural sciences and so beyond the notion of subjectivity as of ontological-primemovers-totalitative-framework validation and falsifiability implications. It is important to grasp that since every registry-worldview/dimension social-construct is involved in a constructive (as of its institutionalising disposition) and destructuring (as of its disposition at its uninstitutionalised-threshold) relationship with ontological-veracity, this is exactly what inevitably validates the articulation of ontological-veracity/ontological-veridicality as more completely involving the displacement/decentering-of-the-human-subject priorly as implied with Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative in reflecting the need to undermine human destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)—of-ontological-performance—<including-virtue-as-ontology> to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature, thus overcoming underlying logocentrism as of prospective relative-ontological-completeness implications; reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of projected conflatedness. This is very
much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative constitutedness\textsuperscript{13} since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness\textsuperscript{14} 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\textsuperscript{15}—of-the-human-institutionalisation-process\textsuperscript{17} as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{19} right up to our present, and as of prospective transformative emancipatory possibilities. In the bigger scheme of things, the social-construct as significant otherness is ever always inherently put into question itself given its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{16}/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\textsuperscript{19} 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\textsuperscript{19} whether with regards to the Socrates/Plato/Aristotle, Copernicus, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising/nascent–sublimating-
decisionality and destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{10}/presublimating-desublimating-decisionality)-of-ontological-performance\textsuperscript{17}-<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–procrysticism prior relative-ontological-incompleteness\textsuperscript{18} human social-stake-contention-or-confliction in disjointedness-as-of-reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms–as-of-axiomatic-construct of the circumstantial social primacy of this temporal framework social-stake-contention-or-confliction over its fuller pure-ontology as of prospective relative-ontological-completeness\textsuperscript{17} deprocrysticism; 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 \textsuperscript{10}universalisation–non-positivism/medievalism prior relative-ontological-incompleteness\textsuperscript{18} temporal framework of social-stake-contention-or-confliction, such that the more ontologically pure idea we may appreciate today as science is poorly disentangled from that circumstantial social primacy of the non-positivism/medievalism social-stake-contention-or-confliction like the entrenched interests that will rather focus mindsets rather in a nominal adversarial binarity perspective as of defending or attacking the traditional scholasticism pedantic literature over a more pure, nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness\textsuperscript{17} positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension \textsuperscript{17} (as of human self-surpassing—existentialism-form-
factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity’-to-‘attain-
sublimating-humanity’-as-to-existence-potency–sublimating–nascent–disclosed-from-
prospective-epistemic-digression-as-of.<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness 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–procrypticism
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-
recomposing-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 aetiology/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/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
intemporal-as-ontological metaphoricity. It is by this token that the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness can as to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of—amplituding/formative—epistemicity—totalising—renewing-realisation/re-perception/re-thought—in-supererogatory—epistemic-conflatedness ontological-primemovers-totalitative-framework validation induce transcendence-and-sublimity/sublimation/supererogatory—de-mentativity thus constraining the positive opportunism for prospective human secondnatures 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—de-mentativity is more decisively about such intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning exploiting of the supposedly coherent ontological-commitment so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’, rather than a naïve reliance on wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications)> or suprasocial epistemic relevance which is actually the outcome as reasoning-from-results/afterthought of secondnatures 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-
this author has rather thought it pertinent herein to use the term ‘akrasia’ differently from the more traditionally restricted personal development implications of the Greek interpretation as of a universalising-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 ‘acric’ or ‘akratic’ to mark such a break, and further the term ‘antiakrasiatic’ also along the same lines is further meant to emphasise the underlying idea that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of relative-ontological-completeness is then about superseding the lack, and such relative-ontological-incompleteness is superseded rather as of supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process<amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity of human limited-mentation-capacity-deepening that goes well beyond a ‘golden mean’/moderation/temperance, etc. behaviour interpretation as implied with ‘enkrateia’ which, as explained and further elaborated elsewhere herein, doesn’t have an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/understanding/knowledge-reification/ontological-prime-movers-totalitative-framework reference of ontological-contiguity but for naively and wrongly implying good-natured qualities as being ontological; and such ‘antiakrasiatic disposition’ is more critically reflected as of underlying human ‘intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning parrhesiastic seeding-promise of prospective meaninglessness-and-teleology as
equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{1} \textless \text\{including-virtue-as-ontology\}’ with the ‘akrasiatic disposition’ construed as of ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{3} reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation seeding-misprising of prospective\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99} as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance\textsuperscript{71} \textless \text\{including-virtue-as-ontology\}’.) This \text\{existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-supererogatory—epistemic-conflatedness\} ontological-veracity perspective reflects the fact that as of our human-subpotency, beyond-the-consciousness-awareness-teleology\textsuperscript{77} \textless \text\{in-existential-extrication-as-of-existential-unthought\} we-fail-to-factor-in/we-are-oblivious-to our human limited-mentation-capacity implications as of our ontologically-compromised <amplituding/formative—epistemicity>totalising—thrownness-in-existence\textsuperscript{4}, so-reflected with the successive registry-worldviews/dimensions\textsuperscript{8} reference-of-thought-level reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity\textsuperscript{6}, to then proceed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—<as—to-postconverging-or-dialectical-thinking\textsuperscript{5}—apriorising—psychologism> as of our existential-instantiations and so defectively as if we have no limited-mentation-capacity and no ontologically-uncompromised <amplituding/formative—epistemicity>totalising—thrownness-in-existence\textsuperscript{74}; and this with respect to our articulated—or—acquiesced-to\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9} ontological-performance \textless \text\{including-virtue-
as-ontology>, such that inherently our ontological-performance\textsuperscript{-<including-virtue-as-ontology>} is ever always constrained as of constructive and destructuring-threshold-\textsuperscript{(uninstitutionalised-threshold\textsuperscript{/presublimating–desublimating-decisionality})-of-ontological-performance\textsuperscript{-<including-virtue-as-ontology>} of \textsuperscript{meaningfulness-and-teleology}\textsuperscript{71}. The destructuring-threshold-\textsuperscript{(uninstitutionalised-threshold\textsuperscript{/presublimating–desublimating-decisionality})-of-ontological-performance\textsuperscript{-<including-virtue-as-ontology>} of human articulated–or–acquiesced-to \textsuperscript{meaningfulness-and-teleology} ontological-performance\textsuperscript{-<including-virtue-as-ontology>}, and as de-mentatively/structurally/paradigmatically reflected at the uninstitutionalised-threshold\textsuperscript{102}, speaks of a threshold at which as of our human-subpotency we fail to assume the intellectual-and-moral responsibility arising as of ontological-veridicality so-reflected as from the full sublimating-over-desublimating implications of existence-potency\textsuperscript{-sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} ontological-veracity perspective insight of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-\textsuperscript{psychologism}>. This is the overall notion explaining human akrasia-susceptibility-or-akrasiatic-drag complex, and so as of human limited-mentation-capacity notional implications. Thereafter, understanding of this human ‘ontologically-flawed antiakrasiatic disposition’ is all about conceptualising the effective operant ontologically-constraining conditions as of human existential-instantiations given our limited-mentation-capacity implied as of temporality\textsuperscript{98}/shortness and intemporality\textsuperscript{51}/longness implications, and so construed epistemically as ontological-normalcy/postconvergence analysis. Insightfully, we can appreciate that the absolute human ontologically-veridical antiakrasiatic disposition can only be as to existence-potency\textsuperscript{-sublimating–nascence,-disclosed-from-prospective-epistemic-
preconverging-or-dementing narratives, and goes on to systematically ‘contend recurrently’ on the basis of its ontologically-flawed destructuring apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider the case of the destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)-of-ontological-performance-<including-virtue-as-ontology>

with a ‘God of plane’ proposition in say an animistic social-setup (reflecting the underlying ‘animistic superstitious amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ and not any such notion as propositional attitude because human meaningfulness-and-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 -<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-confatedness as of prospective relative-ontological-completeness, 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 totalising-throwness-in-existence devolving apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument '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 in notional–confatedness with existence-as-of-existential-instantiations which is thus reflected in the specific propositions apostoriorising/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 ‘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-
devolving-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’
reflecting a nondescript/ignoreable–void (actually speaking of akrasiatic-drug-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
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and thus with
their corresponding differing ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing –qualia-schema’ and ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
postconverging/dialectical-thinking –qualia-schema’; and further the notion of propositional
attitude fails to reflect the fact of varying registry-worldviews/dimensions 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>) with their varying <amplituding/formative–epistemicity>totalising–thrownness-in-existence
reference-of-thought-level
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-
dispositions’ translating in the differing nature of propositions veridically admissible by
differing registry-worldviews/dimensions ‘reference-of-thought as implied in the contrastive
example here between a positivism and a non-positivism registry-worldview/dimension with
their differing ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
postconverging/dialectical-thinking –qualia-schema’ and ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing[µ–qualia-schema’],
since it is fundamentally an ontologically-flawed destructuring non-positivism/superstitious
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument eliciting this
misconstrued proposition of non-positivism/superstitious
aposteriorising/logicising/deriving/intelligising/measuring as ‘God of plane’, a further
proposition as of positivism aposteriorising/logicising/deriving/intelligising/measuring like
‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious
aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious
effect from the wings’; with the positivism relative-ontological-completeness perspective
rather reflecting the non-positivism/superstitious relative-ontological-incompleteness perspective as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ while the latter perspective wrongly holds on to an ontologically-flawed
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking –qualia-schema’. This is the fundamental conception underlying the notion of de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) as implying an underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-
incompleteness as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’.

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epistemicity>totalising-ratio-contiguity/ratiocination-as-referentialism human phenomenal-abstractiveness is what exactly enables human-subpotency to be able to supersede destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)-of-ontological-performance-<including-virtue-as-ontology> by the underlying specific existential-as-ontological disambiguating/differentiating disposition. We can thus contemplate of <amplituding/formative–epistemicity>totalising-ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as the human mental-processing capacity that is inclined to ever always expand the frontiers of human knowledge as ‘ontologically-hegemonising-narrative’ 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—reproductibility-of-aestheticisation implied 6 reference-of-thought and 7 reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmng-of-meaningfulness’. Such that the very abstract idea of any ‘existential contemplative insurmountability’ arising as of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence is-not-acquiesced-to/is-rejected naturally by the human mental-processing disposition of <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as of human anxiety and as so-reflected by its persistently pervasive reshuffling thoughtfulness. The point here is that the most tasking of human mental-processing is as of <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as of its constructive reconstrual-as-of-
epistemicity>totalising/circumscribing/delineating qualia-schema, base-institutionalisation—ununiversalisation warped-consciousness <amplituding/formative—epistemicity>totalising/circumscribing/delineating qualia-schema and recurrent-utter-uninstitutionalisation trepidatious-consciousness <amplituding/formative—epistemicity>totalising/circumscribing/delineating qualia-schema). But then at prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating—decisionality}—of-ontological-performance -<including-virtue-as-ontology>, the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register will end up being ontologically-flawed but not recognised as such from the human-subpotency epistemic/notional–projective-perspective of the given registry-worldview/dimension institutionalisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproductibility-of-aestheticisation
<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory–epistemic-conflatedness epistemic perspective of analysis as of prospective relative-ontological-completeness it is shown to be ontologically-flawed. Basically thus prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating—decisionality}—of-ontological-performance -
<including-virtue-as-ontology> renders the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register, as of operant meaningfulness-and-teleology", susceptible to be <amplituding/formative> wooden-language-{imbued—temporal–mere-form/virtualities/dereification /akrasiatic—
drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—
categorical-imperatives/axioms/registry-teleology } so-implied as of postlogism-
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
comfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.
It is only <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-
referentialism phenomenal-abstractiveness as of its mental-processing persistently pervasive
existential reshuffling thoughtfulness as from human anxiety that is bound at destructuring-
threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-
ontological-performance -<including-virtue-as-ontology> to reconstrue the prospective
constructiveness-of-ontological-performance -<including-virtue-as-
ontology>/institutionalisation of ‘meaningfulness-and-teleology’ 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 <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-
referentialism phenomenal-abstractiveness expands the frontiers of human knowledge as
‘ontologically-hegemonising-narrative ontological-performance –<including-virtue-as-
onontology>’, and thereof instigating the knowledge mechanism as it subsequently and summarily
parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant
‘meaningfulness-and-teleology’ of lesser-and-less phenomenon-abstractiveness mental-
processing tasking, as from the categorising register, the qualifying register, the tendentious
register and the impulsive register, and thus enabling new human understanding; from whence
new ‘meaningfulness-and-teleology’ aposteriorising/logicising/deriving/intelligising/measuring ensues as of human existential-
virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{18}-as-of-deratiocination/deratiocontiguity articulated--or-acquiesced-to meaningfulness-and-teleology\textsuperscript{19} ontological-performance\textsuperscript{17}<including-virtue-as-ontology> is overlooked as marginal; and so with regards to implicated social epistemic-totality\textsuperscript{75} of meaningfulness-and-teleology\textsuperscript{77}, thus inducing the peculiar social dynamism effect of destructuring-transitoriness\textsuperscript{18}-as-of-deratiocination/deratiocontiguity wherein that temporally induced marginality mechanism as of destructuring-disposition—flipping/\textit{changing}/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{17}<-\textit{shallow-supererogation}\textsuperscript{18}--of-mentally-aestheticised--preconverging/dementing\textsuperscript{19}--qualia-schema> in dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism as <\textit{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} is the beyond-the-consciousness-awareness-teleology \textsuperscript{4}<-\textit{in-existential-extrication-as-of-existential-unthought}> temporal grounds for akrasiatically undermining ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’\textsuperscript{17}<including-virtue-as-ontology>’. It is this destructuring-transitoriness\textsuperscript{18}-as-of-deratiocination/deratiocontiguity as of ‘pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-performance’\textsuperscript{17}<including-virtue-as-ontology>’ marginality implications reflected in human phenomenal-abstractiveness destructuring-disposition—flipping/\textit{changing}/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{17}<-\textit{shallow-supererogation}\textsuperscript{18}--of-mentally-aestheticised--preconverging/dementing\textsuperscript{19}--qualia-schema> in dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism that develop into the social dynamics manifestations of postlogism\textsuperscript{77}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
worldview/dimension prospective de-mentative/structural/paradigmatic ontological-performance deficiency), as of the dearth of ontologically-hegemonising-narrative as of ‘<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularity/eppistemic-immanence/veridical-epistemic-determinism’ in the extended-informality with the latter variously substituted as of human phenomenal-abstractiveness
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
<amplituding/formative–epistemicity> causality-as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity for the operation of Arithmetic as of
singularisation/epistemic-immanence/veridical-epistemic-determinism in ontological-
normalcy. Basically, such an ontological-normalcy/postconvergence destructuring-threshold-
(uninstitutionalised-threshold\(^{102}\)/presublimating–desublimating-decisionality)–of-ontological-performance \(<\text{including-virtue-as-ontology}>\) analysis speaks of the reality of human de-mentation\(^{102}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) insights; and the appreciation of the latter as to the displacement/decentering-of-the-human-subject in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process is a requisite for understanding such an ontological-normalcy/postconvergence destructuring-threshold\(^{102}\)–of-ontological-performance \(<\text{including-virtue-as-ontology}>\) analysis. The destructuring-threshold\(^{102}\)–of-ontological-performance \(<\text{including-virtue-as-ontology}>\) analysis is highly abstracted from such an ontological-normalcy/postconvergence epistemic/notional–projective-perspective (so-understood as of ontological-normalcy/postconvergence/Doppler-thinking perspective of analysis). It reflects the abstract development of human-subpotency ‘dynamic phenomenal-abstractiveness possibilities in their psychodynamic operant conflatedness\(^{12}\) with the social epistemic-totality\(^{36}\) of ‘meaningfulness-and-teleology’. This psychodynamic operant conflatedness\(^{12}\) reflects human-subpotency ‘constructiveness-of-ontological-performance’-<including-virtue-as-ontology>/institutionalisation/nascent–sublimating-decisionality—by—deconstructing-threshold\(^{102}\)–of-ontological-performance \(<\text{including-virtue-as-ontology}>\) metaphorising vacillating-conception of the social epistemic-totality\(^{36}\) of ‘meaningfulness-and-teleology’; as can veridically be construed from existence-potency–sublimating–nascent–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness\(^3\) epistemic perspective as of ontological-
normalcy/postconvergence with respect to assessing ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’-<including-virtue-as-ontology>’. This destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-decisionality)-of-ontological-performance-<including-virtue-as-ontology> analysis further highlights the ‘transitive nature’ of the human psyche across the various registry-worldviews/dimensions uninstitutionalised-threshold in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process with respect to destructuring at all uninstitutionalised-threshold; as so-implied by de-mentation-(supererogatory-ontological–de-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\textsuperscript{1}<-\textit{in-existential-extrication-as-of-existential-unthought}>\textsuperscript{3} cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social meaningfulness-and-teleology\textsuperscript{9}. Insightfully, it can be appreciated that the ontological-contiguity\textsuperscript{14}—of-the-human-institutionalisation-process\textsuperscript{67} is one long process involving the undermining of destructuring-transitoriness\textsuperscript{92}—as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold\textsuperscript{62} with relative ‘equivalence/correspondence antiakrasia-attainment ontological-performance\textsuperscript{1}<-\textit{including-virtue-as-ontology}>\textsuperscript{1} as of ontologically-hegemonising-narrative\textsuperscript{0} implied as of prospective ‘\textit{amplituding/formative–epistemicity>totalising~ratio-contiguity/ratioconticinration-as-referentialism constructiveness disposition in singularisation^-/epistemic-immanence/veridical-epistemic-determinism’}. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening\textsuperscript{62} implications the destructuring-transitoriness\textsuperscript{92}—as-of-deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative\textsuperscript{70} implied with social enlightenment and the sciences rendered many purviews of existence as of relative ‘equivalence/correspondence antiakrasia-attainment ontological-performance\textsuperscript{1}<-\textit{including-virtue-as-ontology}>\textsuperscript{1}. We can similarly project of the same with respect to our positivism–procrypticism disjointedness-as-of-reference-of-thought destructuring-transitoriness\textsuperscript{92}—as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold\textsuperscript{62} as to be prospectively superseded by notional–deprocrypticism preempting—disjointedness-as-of-reference-of-thought ontologically-hegemonising-narrative\textsuperscript{70} thus rendering human ontological-performance\textsuperscript{1}<-\textit{including-virtue-as-ontology}> correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ as of
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<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity elicits low emotional-involvement, but for the case where with regards to high and conflicting human social-stake-contention-or-confliction even the natural domain is not immuned from high emotional-involvement as with the climate change issue for instance. The point being made here is that sober analyses of the social as herein articulated tends to elicit naïve criticism that human progress happens anyway, but then such naïve criticism only recounts the fact of human progress while failing to be reifying and is actually dereifying when by its ‘implicated passivity implications for prospective human progress’ it fails to account for how human progress occurs in the very first place or even whether there is any underlying process for its occurrence or non-occurrence. Actually, human progress occurs because of effective human constructive disposition to supersede identified-and-defined destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance<including-virtue-as-ontology> and as reflected at uninstitutionalised-threshold. As the Copernicuses, Galileos, Darwins, Diderots, etc. of the world with their subsequently metaphorising societies didn’t progress on the basis that human progress occurs anyway but because they effectively superseded their identified-and-defined
ontological-performance\(^7\)-<including-virtue-as-ontology> destructuring-threshold-
(uninstitutionalised-threshold\(^5\)/presublimating–desublimating-decisionality)~of-ontological-
performance\(^7\)-<including-virtue-as-ontology> and uninstitutionalised-threshold \(^2\), and it is this
difficult task of crossgenerational mobilisation that enables the prospective constructiveness-of-
ontological-performance\(^7\)-<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\(^9\). The implicited passivity
behind such reflections that human progress occurs anyway again highlights why the
intemporal mental-dispositions behind the superseding of destructuring-threshold-
(uninstitutionalised-threshold\(^5\)/presublimating–desublimating-decisionality)~of-ontological-
performance\(^7\)-<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\(^6\)—of-the-human-
institutionalisation-process\(^6\); such that prospective social-construct constructiveness-of-
ontological-performance\(^7\)-<including-virtue-as-ontology> and institutionalisation is ever
always a process of \(^3\)maximalising-recomposing-for-relative-ontological-completeness —
unenframed-conceptualisation to prospectively recapture the
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^3\) for prospective
organic-knowledge lost in secondnatured institutionalisation with the latter construed in
temporality\(^1\)/shortness often bound to induce incrementalism-in-relative-ontological-
mentating/structuring/paradigmging and not the prior relative-ontological-incompleteness\(^9\) social-stake-contention-or-confliction in extricatory/temporal de-
mentating/structuring/paradigmging; and candidly so to the extent that the intemporal-as-
onontological dispensing-with-immediacy-for-relative-ontological-completeness\(^9\)-by-
reification\(^8\)/contemplative-distension\(^8\) (as of human self-surpassing—existentialism-form-
factor,-in-overcoming—‘notionally—collateralising-beholdening-protohumanity’-to—‘attain-
sublimating-humanity’-as-to-existence-potency—sublimating—nascence—disclosed-from-
prospective-epistemic-digression-as-of—\(<\text{amplituding}/\text{formative—}

epistemicity}>totalising—renewing-realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conflatedness\(^3\) to supersede human temporality\(^\nu\)/shortness
\(<\text{amplituding}/\text{formative}>\) wooden-language—(imbued—averaging-of-thought—\(<\text{as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—\(\nu\)-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
inexpertness warranting the furtherance of temporal-dispositions as of untransvaluated—temporal-
intemporality\(^\nu\) inclination and accompanying sophistic/pedantic complexes as well as to the
extent of entailing prospective relative-ontological-completeness\(^9\). We can appreciate in this
regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy
apriorising-teleological-elevation-in-ontological-contiguity\(^\upsilon\) beyond recurrent-utter-
uninstitutionalisation social-stake-contention-or-confliction as of its ‘\(<\text{amplituding}/\text{formative—}

epistemicity}>totalising/circumscribing/delineating preconverging/dementing—qualia-schema’
in \(<\text{amplituding}/\text{formative—epistemicity}>\) totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\(^\nu\), 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—apriorising-psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing—qualia-schema’ of prior relative-ontological-incompleteness is tied-to and a necessarily associated notion with that of postconverging-or-dialectical-thinking—apriorising-psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking—qualia-schema’ with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process; and as this explains the successive construction-of-the-Self reflected in the successive registry-worldviews/dimensions. It is the possibility for the human mind to dement as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing—qualia-schema’ by its self-conscious <amplituding/formative–epistemicity>totalising—renewing-realisation/re-perception/re-thought as of its <amplituding/formative–epistemicity>totalising—thrownness-in-existence that de-mentatively/structurally/paradigmatically allows for the possibility of prospective institutionalisation involving the displacement/decentering-of-the-human-subject. Unlike our naïve human-subpotency epistemic/notional—projective-perspective inclined to perceive prior registry-worldviews/dimensions in their ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing—qualia-schema’ in stigmatising terms—as-of-axiomatic-construct, the ontological-veracity from existence—potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative–epistemicity>totalising—renewing-realisation/re-perception/re-thought—in-superrerogatory—epistemic-conflatedness epistemic/notional—projective-perspective is one that rather entails a forward-thinking appreciation that the possibility of all
prospective relative-ontological-completeness — apriorising-psychologism reflected as of \textit{'<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking—qualia-schema'} can only arise as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility of prior relative-ontological-incompleteness — preconverging-or-dementing — apriorising-psychologism reflected as of \textit{'<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing—qualia-schema'}, and so whether from a retrospective, present or prospective perspective; speaking of the ‘miracle of the human mind malleable potential as of the \textit{human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’}, and implying an obligation for any given registry-worldview/dimension to maximalise this human capacity for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of its growing self-consciousness and self-awareness. In fact, the notion of preconverging-or-dementing — apriorising-psychologism as such speaks of the fact that the entire cross-section of humanity as of recurrent-utter-uninstitutionalisation is of a \textit{‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing—qualia-schema’} with respect to prospective base-institutionalisation \textit{‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking—qualia-schema’}, and likewise universalisation with respect to base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism with respect to positivism, and our present positivism–procrpticism with respect to prospective deprocrpticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/sublating—supererogatory—dementativity emancipators across the successive registry-worldviews/dimensions in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process are just as equally relatively enmeshed in many ways with their reference-of-thought old psychology ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ like say Newton’s involvement with alchemy, and the idea of projecting to a prospective ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking –qualia-schema’ speaks of a first level of human uninhibitedness/decomplexification that is exactly what allows for human emancipation. This further shows how our seemingly objectified ‘presencing—absolutising-identitive-constitutedness’ positivism–procrypticism disposition is all-encompassing as of our <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when we construe of ourselves as ‘postconverging-or-dialectical-thinking –apriorising-psychologism as of in-the-absolute’ without projecting that just as prior generations of humans were both postconverging-or-dialectical-thinking–apriorising-psychologism as of their constructiveness-of-ontological-performance <-<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking –qualia-schema’ at their relative-ontological-completeness and preconverging-or-dementing–apriorising-psychologism as of their destructuring-threshold-(uninstitutionalised-threshold )<presublimating–desublimating–decisionality>–of-ontological-performance <-<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ at their relative-ontological-incompleteness, we equally manifest the same and so-perceived from the prospective relative-ontological-completeness of deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought. The critical point here has to do with the fact that beyond the ‘contingent-ontologies—as-of-conventioning-referencing’ of successive registry-
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(7) that engendered our positivism/rational-empiricism creating as of epistemic-ricochetting the said science without the science-ideology and the said human emancipation without the humanism ideology. This fundamental disjointedness explains why and how our positivist science-ideology and humanism ideology so-misconstrued beyond-the-consciousness-awareness-teleology’<in-existential-extrication-as-of-existential-unthought> rather turns out to be denaturing and undermines prospective Being-development/ontological-framework-development, and explains our inclination to ask the wrong questions given the false sense of certainty arising from this ‘positivism–procrystalism 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 wooden-language-
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-
prospective-apriorising-implications>) as of their ontologically-flawed identitive-
constitutedness—‘as—‘epistemic-totality’—dereification—in-dissingularisation—as-flawed-
epistemic-determinism’, there has always been an ontologically-flawed inclination that the
given registry-worldview’s/dimension’s ‘contingent-ontology—as-of-conventioning-
referencing’ in its <amplituding/formative–epistemicity> totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag inherently carries all the prospective
possibilities of human emancipation and so oblivious-and-substituting of the underlying
ontological-contiguity—of-the-human-institutionalisation-process ‘true-ontology—as-of-
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development—as-infrastructure-of—‘meaningfulness-and-teleology’’. In other words, unlike we
may contemplate as of our positivism/rational-empiricism presencing—absolutising-
identitive-constitutedness mindset, the notion of prospective human emancipation wasn’t alien
to the recurrent-utter-uninstitutionalisation mindset though such a conception by mental-reflex
was projected as of its very own ‘recurrent-utter-uninstitutionalisation contingent-ontology—
as-of-conventioning-referencing’ wooden-language-
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-
prospective-apriorising-implications>) in ontologically-flawed identitive-constitutedness—‘as—‘epistemic-totality’—
dereification—in-dissingularisation—as-flawed-epistemic-determinism hardly contemplative
of the ontological-veracity of the underlying ontological-contiguity —of-the-human-

\textsuperscript{67}<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{6}. This reality effectively de-mentatively/structurally/paradigmatically explains the manifestation of all such relative-ontological-incompleteness registry-worldviews/dimensions contingent-ontologies—as-of-conventioning-referencing \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag} induced destructuring-threshold-
(uninstitutionalised-threshold\(^1\)/presublimating–desublimating-decisionality\(^\ast\))–of-ontological-performance\(^\ast\)–<including-virtue-as-ontology> as reflected by their uninstitutionalised-threshold\(^\ast\); and as such an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\(^\ast\) suprasocial or <amplituding/formative> wooden-language–<imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\(^\ast\)-as-of–nondescript/ignorable–void\(^\ast\)-with-regards-to-prospective-apriorising-implications> relative-ontological-incompleteness\(^\ast\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument predilection is further subject to its internal social-stake-contention-or-confliction sophistry, with the implications that all prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity–meaningfulness-and-teleology\(^\ast\) 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\(^\ast\)/presublimating–desublimating-decisionality\(^\ast\))–of-ontological-performance\(^\ast\)–<including-virtue-as-ontology> and thus fails reification\(^\ast\) 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-conflicatedness\(^\ast\) ontological-primemovers-totalitative-framework\(^\ast\) <amplituding/formative–epistemicity>causality–as–to-projective-totalitative–implications,—for-explicating-ontological-contiguity\(^\ast\) of aetiologisation/ontological-escalation in relative-ontological-completeness\(^\ast\), and not wrongfully imply its ontological-elevation as of common/mutual logical-dueness implied ‘postconverging-or-dialectical-thinking\(^\ast\)–apriorising-psychologism’ but rather realise the reality of its notional-discontiguity/epistemic-discontiguity\(^\ast\)–<shallow-supererogation–of-mentally-

Ultimately, human de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is the notion underlying human self-consciousness as of construction-of-the-Self all along in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure–of—meaningfulness-and-teleology’. It all arises from the ‘human capacity for decomplexified/uninhibited preconverging-or-dementing–apriorising-psychologism’ in order to then ‘prospectively induce originarily/as-of-event prospective postconverging-or-dialectical-thinking–apriorising-psychologism’. In this regards, we can factor in for instance that more critically rather than construing the prospective reification of the humanities and philosophy for instance in terms of breakthroughs along the lines of say exceptional methods or capacity along the lines of our ‘positivism–procrypticism contingent-ontology—as-of-conventioning-referencing’, the reality of any such transcendence-and-sublimity/sublimation/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\(^\circ\)\(<\text{in-existential-extrication-as-of-existential-unthought}>\) institutional-being-and-craft, muddlement and other intellectual complexes/inhibitions’ that de-mentatively/structurally/paradigmatically as of a destructuring-threshold\(\langle\text{uninstitutionalised-threshold}/\text{presublimating–desublimating-decisionality}\rangle\)–of-ontological-performance\(\langle\text{including-virtue-as-ontology}\rangle\) cloud/undermine the potential for further intellectual emancipation, and so similar to the breakthrough that brought about budding-positivism/rational-empiricism as of say the reasoning-through/messianic-reasoning Galilean gesturing de-mentating/structuring/paradigming based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-threshold\(\langle\text{uninstitutionalised-threshold}/\text{presublimating–desublimating-decisionality}\rangle\)–of-ontological-performance\(\langle\text{including-virtue-as-ontology}\rangle\) of traditional medieval no-trouble disposition to perceive and take comfort in traditional medieval-scholasticism reasoning-from-results/afterthought pedantising/muddling/formulaic-hollowing-out—\(\text{in-subontologisation/subpotentiation as if critical reification will arise by that pathway.}\)

In other words, the possibility of all human prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity arises not as we may naively construe vaguely as of exceptional occurrence on the basis of ‘incrementalism-in-relative-ontological-incompleteness’—\(\text{enframed-conceptualisation disposition but rather more concretely only after human decomplexing/uninhibiting de-mentative/structural/paradigmatic development ‘weaning humankind from its traditional complexes/inhibitions reasoning-from-results/afterthought conceptualising flaws’ that then brings about the corresponding existence-}
potency~-sublimating~-nascence~-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative-epistemicity>totalising~-renewing-realisation/re-perception/re-
thought,-in-supererogatory-epistemic-conflicatedness level for human emancipation as of
"maximalising-recomposing-for-relative-ontological-completeness"—unenframed-
conceptualisation; and this is effectively reflected in all cases of human transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity. Whether of low or high emotional-
involve-ment, 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—reproducibility-of-
aestheticisation” inducing the displacement/decentering-of-the-human-subject as of
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; as we can
appreciate for instance that without the secondnatured institutionalisation arising as from the
Galilean gesturing reasoning-through/messianic-reasoning highlighted above, there wouldn’t
have been the human psychology reflected in the displacement/decentering-of-the-human-
subject as of the resultant reasoning-from-results/afterthought later on in the 20th century to
acquiesce to such breakthroughs like theory-of-relativity-together-with-quantum-mechanics—
axiomatic-constructs with barely any social contestation. Thus psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring, as of human
\( \langle \text{supererogatory} \rangle \text{-ontological-de-mentation-or-dialectical-de-mentation} \)
stranding-or-attributive-dialectics) implied prospective postconverging-or-dialectical-thinking—apriorising-
psychologism and prior preconverging-or-dementing—apriorising-psychologism, is merely a
epistemicity>totalising/circumscribing/delineating–narrative of the given
meaningfulness-and-teleology devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development’ reflecting its

registry-worldview/dimension ‘dementing apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, as of

<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative implied

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

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

devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development’ reflecting its

registry-worldview/dimension ‘dementing apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, as of

<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative implied

<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative implied

<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative implied

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<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative implied

<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative implied
development-as-infrastructure-of—meaningfulness-and-teleology’

hardly reflected as it tends to induce a naïve, flawed and incomplete representation of the past
transepistemic/epistemic-ricochetting veracity of human constructiveness-of-ontological-performance\textsuperscript{7} - <including-virtue-as-ontology> and destructuring-threshold-⟨uninstitutionalised-threshold⟩/presublimating–desublimating-decisionality⟩-of-ontological-performance\textsuperscript{7} - <including-virtue-as-ontology> as of relevance to prospective \textsuperscript{9} meaningfulness-and-teleology /knowledge-reification. This comprehensive 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 supererogatory-epistemic-conflatedness\textsuperscript{12} and human-subpotency implications of ontological-performance\textsuperscript{1} - <including-virtue-as-ontology> articulated above, can more fully be abstracted to reflect the overall ‘effecting-phomenality underlying existence and existential-manifestations’. The implied underlying singularisation /epistemic-immanence/veridical-epistemic-determinism of existence as to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-⟨amplituding/formative–epistemicity⟩totalising–renewing-realisation/re-perception/re-thought, in supererogatory-epistemic-conflatedness\textsuperscript{12} as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notionally/epistemically reflecting the ecstatic singularity of existence speaks of the imbued de-mentative/structural/paradigmatic unity of the reflected existential sublimation manifestations. Such an ecstatic singularity of existence is what renders intelligibility possible as of the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and so construed as the enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{6} as of ontological-prime-movers-totalitative-framework\textsuperscript{14} ⟨amplituding/formative–epistemicity⟩causality–as-to-projective-totalitative–implications, for explicating-ontological-contiguity\textsuperscript{5} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human).
This ecstatic singularity of existence is its primordial ineffability, as beyond any appraisal but then enabling the meaningfulness-and-teleology validatory possibility of any such state of ontological-primemovers-totalitative-framework by way of <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity. The ecstatic singularity of existence is the very shepherding/ushering/heralding possibility for existence’s intelligibility. Thus the supervening unity of all existential sublimation manifestations arises as of their notional~conflatedness intelligibility derived from the primordial ineffability of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-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); 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-primemovers-totalitative-framework 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
nascence>—in—<amplituding/formative–epistemicity>totalising–thrownness-in-existence
<of—surrealistic-as-pseudoreal’–epistemic-abnormalcy> is the metaphoricity /ecstasy of existence in its supervening notional–conflatedness intelligenibility. This basically captures the very notions of singularisation /epistemic-immanence/veridical-epistemic-determinism and dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism as can be reflected in explicating ‘phenomenal/manifest–subpotencies—in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence>—in—<amplituding/formative–epistemicity>totalising–thrownness-in-existence,
epistemicity>totalising~thrownness-in-existence\textsuperscript{14} in (panintelligibility\textsuperscript{7}) here is simply about the ‘overall epistemically phenomenal/manifest reifying and empowering reflexivity in conflatedness\textsuperscript{9} of phenomenal/manifest~subpotencies\textsuperscript{-<in-transitive-conflatedness\textsuperscript{12}>}–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> speaking of ecstatic-existence as-the-absolute-a-priori’, and not panpsychism as to imply constitutedness\textsuperscript{13} of universal intelligibility as of a universal mind) wherein inherent existence’s ecstatic supervening-conflatedness\textsuperscript{12} is the phenomenal/manifest metaphoricity\textsuperscript{7}/ecstasy of intelligibility as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{7}\textsuperscript{-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>}. Such an epistemic notion as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{7}\textsuperscript{-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>} conceives of ontological-veracity/ontological-performance\textsuperscript{1} \textsuperscript{-<including-virtue-as-ontology>} of ‘phenomenal/manifest~subpotencies\textsuperscript{-<in-transitive-conflatedness\textsuperscript{14}>}–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence>–in\textsuperscript{-<amplituding/formative–epistemicity>totalising~thrownness-in-existence\textsuperscript{14},<-of-‘surrealistic-as-pseudoreal’–epistemic-abnormalcy> as of transepistemic/epistemic-ricochetting veracity on the basis of the latter inherently implied supposedly coherent ontological-commitment reflected as of ontological-prime-movers-totalitative-framework\textsuperscript{72} \textsuperscript{4}<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{66} as from existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of\textsuperscript{-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referring–conceptualisation> with regards to all
phenomenal/manifest-subpotencies<-in-transitive-conflatedness–reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence> in <amplituding/formative–
epistemicity>totalising–thrownness-in-existence ‘ rather points to the ontological-veracity of
its conflatedness (and not constitutedness as is easily mistaken from an ontologically-flawed
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag human-subpotency perspective projecting
as if 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’/ontological-completeness
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument as of
singularisation/epistemic-immanence/veridical-epistemic-determinism), with the
phenomenal/manifest metaphoricity/ ecstasy of existence rather arising as of supervening-
conflatedness <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–
implications,-for-explicating-ontological-contiguity defining
‘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’ as of constructiveness-
of-ontological-performance -<including-virtue-as-ontology> and destructuring-threshold-
(uninstitutionalised-threshold -/presublimating–desublimating-decisionality)-of-ontological-
performance -<including-virtue-as-ontology>; as so-reflected as of the supervening purviews
underlying conventional subject-matters as from the natural sciences to the social sciences and
humanities. Thus existence’s metaphoricity /ecstasy supervening-conflatedness underlying
human-subpotency ontological purviews of existence intelligibility as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation> is more than just of
transepistemic/epistemic-ricochetting veracity in the construal of ontologically-veridical
meaningfulness-and-teleology, it equally speaks of a presencing—absolutising-identititive-
constitutedness historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition
ever always confounded between ‘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> construal in constitutedness as of alienation—as-
inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-
faith/inauthenticity /nihilistic and ‘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> construal as of conflatedness in ontological-good-
faith/authenticity /objectification/desubjectification-as-objectification/ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality/antinihilism; wherein
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  meaningfullness-and-teleology
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° implicited
convergence of reasoning-through/messianic-reasoning in the elicited notional—deprocrypticism
reasoning-from-results/afterthought reflected as of a conception of notional—deprocrypticism
that is more than just its reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation but is reflexive of the assimilation of the ‘intemporal seeding
promise of human-subpotency ontological-performance°—<including-virtue-as-ontology>
equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-
its-coherence/contiguity’ behind the reasoning-through/messianic-reasoning inducing the
successive registry-worldviews/dimensions in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity°—of-the-human-institutionalisation-process°. In this
regards, throughout 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°’, the requisite
dispensing-with-immediacy-for-relative-ontological-completeness °—by-
reification°/contemplative-distension° (as of human self-surpassing—existentialism-form-
factor,—in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-
sublimating-humanity’—as—to-existence-potency—sublimating—nascence—disclosed-from-
prospective-epistemic-digression—of—<amplituding/formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-confabulatedness\textsuperscript{3} to supersede human temporality\textsuperscript{2}/shortness
<amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{5}—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>) as of
‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-
reasoning \textsuperscript{7} meaningfulness-and-teleology\textsuperscript{9} as equivalence/correspondence antiakrasiac-
aspiration ontological-performance ‘-<including-virtue-as-ontology>’ has always ever come off
against the 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\textsuperscript{5}—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>)
disposition as of ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-
faith/inauthenticity\textsuperscript{13} reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought
meaningfulness-and-teleology\textsuperscript{9} as covert-pretense-of-equivalence/correspondence–
antiakrasiac-aspiration-ontological-performance‘-<including-virtue-as-ontology>’; and so as
temporal/sycophantic-sophistic social-stake-contention-or-confliction beyond-the-
consciousness-awareness-teleology ‘-<in-existential-extrication-as-of-existential-unthought>
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\textsuperscript{9}/contemplative-distension \textsuperscript{8} associated
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>

dispositions like ‘in many ways the slaves lives are better off than their kindreds in the darkness of Africa or that their conditions will be worse off when freed’, that ‘the toll of the American civil war was unnecessary’, or ‘in many ways the outcome of the French Revolution was far worse than was worth the struggle’. In all these instances, the sophists as of its existential-extrication-as-of-existential-unthought with respect to social-stake-contention-or-confliction are ever always inclined to eliciting-of-immediacy-as-of-relative-ontological-incompleteness—dereification for <amplituding/formative> wooden-language—imbued—averaging-of-thought—} as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>

disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness—by-reification—contemplative-distension accrue prospectively the sophists react as if ‘human progress occurs anyway’ as the idea of a human existential tale perpetuation and its implications is alien to the sophists since all that counts is the immediate now and its temporal/mortal social-stake-contention-or-confliction interests; and worst still, human limited-mentation-capacity in inducing prospectively relative-ontological-completeness as of the weaknesses associated in all human transcendence-and-sublimity/sublimation/superroratory—de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-sublimity/sublimation/superroratory—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—de-mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension which is ‘never always the easiest of notion’ for human <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology-as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
disposition, especially as this often always implies the displacement/decentering-of-the-human-subject, it is inevitably the case that such ideal as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 –dereification for <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology-as-of-
disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and so beyond-the-consciousness-awareness-teleology"-<in-existential-extrication-as-of-existential-unthought>". In all such instances as was realised by universalising-idealisation philosophers Socrates/Plato/Aristotle as well as budding-positivists, the notion of dialogical-equivalence and intellectual-and-moral-equivalence is not a given, and as the sophists commit to sophistry the genuine intellectual holds it against the sophists to imply they are effectively of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’-<shallow-supererogation’-of-mentally-aestheticised–preconverging/dementing–qualia-schema’ rather than ‘apriorising-teleological-elevation-in-ontological-contiguity’ to avoid wrongly implying dialogical-equivalence, as the latter notion only arises as of mutual apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in relative-ontological-completeness as of the underlying registry-worldview/dimension reference-of-thought <amplituding/formative–epistemicity>totalising–devolved-apriorising-rule; as there can be no genuine contention between a universalising-idealisation mindset and a sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset or a positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for the mere sake of preserving and avoiding the denaturing of the universalising-idealisation meaningfullness-and-teleology or positivising/rational-empiricism meaningfullness-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’ does not avail as of epistemic-veracity and thus ontological-veracity as of the ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’ closed in prior relative-ontological-incompleteness which rather warrants psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective relative-ontological-completeness. This is akin to the mathematician opened to mutual calculating even where one could produce a wrong solution as of aposteriorising/logicising/deriving/intelligising/measuring flawed ontological-performance.
but this only holds with the mathematical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit for engaging genuinely and naturally in the calculations; where that apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit is lost, fundamentally the notion of mutual calculating is then ontologically and epistemically flawed. Ultimately, the notion of ‘meaningfulness-and-teleology’ as of ontological-veracity is about the ‘reasoning-through transversality–of-affirmative-and-unaffirmative–disambiguated–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-conflatedness as of ontological-prime movers–totalitative-framework as of ontological-primemovers–totalitative-implications,–for-explicating-ontological-contiguity; and it is rather different from a sovereign construct grounded on sovereign choice whether there is ontological-veracity or ontological-impertinence. The human existential tale as ‘humanity project’ has ever always been one of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existentia-ontological-performance 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<s-in-existential-extrication-as-of-existential-unthought> surreptitiously defining what can be thought or not thought. The fact is such implied underpinning-suprasocial-constructs are mainly secondnatured whether as sovereign representation or establishment constructs, and can easily be caught up in their own <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in prior relative-ontological-incompleteness 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 askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as of the possibility of its arising in any humans and in whatever specific purviews of existence, as this is what is instigative of ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’; as it is only by the latter process that the ‘suprasocial obsession/myopism as of a given registry-worldview/dimension social-stake-contention-or-confliction’ can be superseded, as of reconstruing recurrent-utter-uninstitutionalisation underpinning-suprasocial-construct rather as of base-institutionalisation, base-institutionalisation-ununiversalisation underpinning-suprasocial-construct rather as of universalisation, universalisation—non-positivism/medievalism underpinning-suprasocial-construct rather as of positivism, and prospectively positivism—procrypticism underpinning-suprasocial-construct rather as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought. We can appreciate in this regards that the universalising-idealisation philosophers and budding-positivists trajectory of contemplation were actually counterintuitive to what their respective underpinning-suprasocial-construct construed as human progress and
the possibility for human progress. The naivety of referring to the underpinning-suprasocial-construct conventioning-referencing as of its framework of establishments and sovereign institutions as if this was absolutely substitutive of ontology as of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ induced as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event’ reasoning-through/messianic-reasoning’, is nothing but <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag> which obviously doesn’t register/is-unaccounted internally because (but from the existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-confaltedness 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—
meaningfulness-and-teleology\textsuperscript{19} 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\textsuperscript{19}; 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\textsuperscript{19} 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\textsuperscript{19}, 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\textsuperscript{19}, that in many ways just as the manifestation of postlogism\textsuperscript{19}-slantedness associated with notions-and-accusations-of-
sorcery as of non-positivism whether as of animistic or medieval social-setups, was difficultly amenable to address as of their given underlying muddlement of social-stake-contention-or-confliction associated fundamentally with their overall <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) and underpinning–suprasocial-construct meaningfulness-and-teleology integration of their given non-positivism and superstition, in many ways the manifestation of psychopathy and social psychopathy in our positivism–procrypticism is equally subject to our <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) 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 aetiologisation/ontological-escalation as to the fact that fundamentally prospective positivism registry-worldview/dimension supersedes-and-deflates the vices-and-impediments of non-positivism as of animism or medievalism and thereof their devolving associated manifestations of non-positivism and specific superstitious nature as well as the idea that prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought supersedes-and-deflates the overall vices-and-impediments of our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought underlying the devolving social manifestation of psychopathy and social psychopathy. Thus the practice of
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–procrpticism relative-ontological-incompleteness-of-reference-of-thought apriorising/axiomatising/referencing–psychologism as being of ontological-normalcy/postconvergence to go on to imply a practice of reification of psychological traits is what is emancipatory of the human condition with the implication that any given registry-worldview/dimension in relative-ontological-incompleteness-of-reference-of-thought say animistic or medieval could just as well be considered in ontological-normalcy/postconvergence and that what is emancipatory of the human condition is the reification of psychological traits as of its meaningfulness-and-teleology despite the supposed deficiency of its given meaningfulness-and-teleology in relative-ontological-incompleteness, thus failing to grasp that the more decisive transformation of the human subject is the displacement/decentering-of-the-human-subject as of construction-of-the-Self in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process underlined as of human limited-mentation-capacity-deepening antiakrasiatic disposition since this is effectively what de-mentatively/structurally/paradigmatically by the induced ontological-performance-including-virtue-as-ontology enables the superseding-and-deflating of the overall individual and social vices-and-impediments arising as of the relative-ontological-incompleteness of successive registry-worldviews/dimensions; and wherein our conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism turns out to be rather skewed

epistemicity>totalising–thrownness-in-existence flawsed constructiveness-of-ontological-performance <-including-virtue-as-ontology> as of its destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance <-including-virtue-as-ontology>, as it can’t pretend to avoid this purposefulness as it is, as of its any presencing—absolutising-identitive-constitutedness state, the outcome of such purposefulness as relayed with the ontological-contiguity—of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’. 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
epistemicity>totalising–renewing–realisation/re-perception/re-thought,–in–
supererogatory–epistemic-confoundedness

transcendental–
enabling/sublimating/supererogatory–
epistemicity>totalising–thrownness-in-existenceʾ,ʾ<ofʾʾ sưrealistic-as-pseudorealʾ–epistemic-abnormalcyʾ given ʾapriorising-teleological-thresholding–as-teleological-framework/narrative-
points to the supervening-conflatedness\(^{2}\) reflexivity of existence, wherein the ontological-veracity/ontological-performance\(^{7}\) -<including-virtue-as-ontology>- of ‘phenomenal/manifest-subpotencies-<in-transitive-conflatedness\(^{1}\)–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence>—in—<amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^{3}\) ,-<of-‘ surrealistic-as-pseudoreal’–epistemic-abnormalcy> phenomena/manifestations are transepistemically/epistemic-ricochettingly construed as of their supposedly coherent ontological-commitment\(^{5}\) as can be validated by existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as–of–<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought,–in–supererogatory–epistemic-conflatedness\(^{3}\) ontological-primemovers-totalitative-framework\(^{7}\); as for instance, such an existential constraining as a child-as-a-subpotency epistemic-conception coming into existence undergoes developmental metaphoricity\(^{8}\) as of its inherent supposedly coherent ontological-commitment\(^{6}\) 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\(^{12}\)-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 dementatively/structurally/paradigmatically opened to prospective metaphoricity\(^{9}\) from existential-constraining/conflatedness\(^{7}\)-of-its-commitment-with-existence as of its inherently implied supposedly coherent ontological-commitment\(^{10}\) as with individuals and social groups are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving in conflatedness\(^{12}\) 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\(^{11}\) on the basis of ontological-primemovers-totalitative-framework\(^{7}\).
\textsuperscript{71} -<including-virtue-as-ontology>’, when it comes to the ‘social-construction of meaningfulness-and-teleology\textsuperscript{9} as of social-stake-contention-or-confliction’. This fundamental saddling of the human construction-of-the-Self as of ‘a fixed/set framework of existentially-constraining possibility of temporal-to-intemporal ontological-performance \textsuperscript{71} -<including-virtue-as-ontology>’ can be referred to as the ‘shiftiness-of-the-Self\textsuperscript{91}’, and construed as the beyond-the-consciousness-awareness-teleology \textsuperscript{99} -<in-existential-extrication-as-of-existential-unthought> that arises as of human lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness by-reification /contemplative-distension\textsuperscript{6} (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> wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of– meaninglessness-and-teleology -as-
of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) as of
human limited-mentation-capacity-deepening’ for prospective relative-ontological-
completeness’a. The ‘shiftiness-of-the-Self’’ thus refers to any given registry-
worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance
‘specific bottomline—of-mere-mathesis/motif/thrownness-disposition for the constructiveness of
‘meaningfulness-and-teleology’ as of its specific construction-of-the-Self’, beyond which
bottomline—of-mere-mathesis/motif/thrownness-disposition of the registry-
worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance
allows/disregards/unaccounts for human temporal shiftiness as defining its prospective
destructuring-threshold—(uninstitutionalised-threshold /presublimating–desublimating-
decisionality)—of-ontological-performance —<including-virtue-as-ontology>, and so beyond-
the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-
unthought>; and this is exactly what explains the differentiation of registry-
worldviews/dimensions as of their relative-ontological-completeness—of—reference-of-
thought. The ‘shiftiness-of-the-Self’’ de-mentatively/structurally/paradigmatically defines the
given ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ reflected as of
singularisation—as-of-intemporality /dissingularisation —as-of-temporality of the
‘meaningfulness-and-teleology’ of a given registry-worldview/dimension implied as of its
‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of
decontextualising/instantiative-devolving-meaningfulness’ temporal-to-intemporal ontological-
performance —<including-virtue-as-ontology>. Thus the requisite profoundness/depth of
prospective human ‘social-construction of ‘meaningfulness-and-teleology’ as of social-stake-
contention-or-confliction’ as reflected at the prospective superseding/transcending registry-worldview/dimension, as from existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>–totalising–renewing-realisation/re-perception/re-thought,—in-
singularisation\textsuperscript{97}-as-of-intemporality\textsuperscript{95}/dissingularisation\textsuperscript{98}-as-of-temporality\textsuperscript{95} of the meaningfulness-and-teleology\textsuperscript{95}, arising from renewed ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification\textsuperscript{100}/contemplative-distension\textsuperscript{100} as of human limited-mentation-capacity-deepening\textsuperscript{102} for prospective relative-ontological-completeness\textsuperscript{95}’, in the rede-mentating/restructuring/reparadigming of human ‘social-construction of ‘meaningfulness-and-teleology’\textsuperscript{99} as of social-stake-contention-or-confliction’, can be interpreted as moving the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} bar of ‘shiftiness-of-the-Self’ 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’: so-construed as from recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-the-Self’\textsuperscript{101}; base-institutionalisation–ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-the-Self’\textsuperscript{101};

regards that both for the individual and the social, the capacity to ‘spontaneously’ be able to articulate ‘social-construction of meaningfulness-and-teleology’ as of social-stake-contention-or-confliction’ as in the prospective relative-ontological-completeness registry-worldview/dimension is fundamentally hampered by its given registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’ due to its corresponding lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy—for-relative-ontological-completeness—by-reification'/contemplative-distension as of human limited-mentation-capacity-deepening for prospective relative-ontological-completeness’ that can then allow for the requisite ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—reflected as of singularisation—as-of-intemporality'/dissingularisation—as-of-temporality of the meaningfulness-and-teleology. In this regard, we can more specifically appreciate the central and transformative implications of the Socratic philosophers universalising-idealisation as of the prospective universalisation registry-worldview/dimension ‘social-construction of meaningfulness-and-teleology as of social-stake-contention-or-confliction’, wherein such prospective ‘shiftiness-of-the-Self’ as induced by the Socratic philosophers universalising-idealisation construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism inducing the secondnatured institutionalisation of the universalisation registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’ brought about the coherently
universalising construction of meaningfulness-and-teleology with the associated elevated level of ontological-performance including-virtue-as-ontology as manifested with the Socratic method for universal consistency and coherence, Plato’s ideas for universal consistency and coherence and Aristotle’s qualifying-categories and universalising-syllogism for universal consistency and coherence; thus superseding/transcending the ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset as of base-institutionalisation mere rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self’. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic philosophers defining universalisation meaningfulness-and-teleology thereafter over the antiquity and their defining relevance in the latter meaningfulness-and-teleology of all the medieval societies of the Mediterranean and beyond, and so especially as the increasing population mixing thereafter particularly with the Roman empire naturally required/called-for universally coherent, consistent and credible meaningfulness-and-teleology infrastructure as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology that went well beyond traditional ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset; as of the knowledge reifying capacity-and-template for developing and cumulating such universalising-idealisation coherence and consistency across culturally diverse peoples and across space and time. The Socratic philosophers crucial and defining emphasis for differentiating themselves from sophists—ideal-type-or-individuation was very much a self-conscious insight as of the requisite parrhesiastic gesturing of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-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-conflatedness12 to supersede human
temporality /shortness <amplituding/formative> wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology99-as-
of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) as of

human limited-mentation-capacity-deepening52 for prospective relative-ontological-

completeness ’ to allow for the requisite universalising-idealisation

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

singularisation99-as-of-intemporality51/dissingularisation51-as-of-temporality 3 of the

meaningfulness-and-teleology99; which otherwise would be highly underminable as of a

predisposition to ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-
hoc/makeshift/nonprincipled–syllogising mindset by which populist

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

leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology99-as-of-

‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) could
easily be elicited were the Socratic philosophers to imply dialogical-equivalence and

intellectual-and-moral-equivalence as of common/mutual

aposteriorising/logicising/deriving/intelligising/measuring whereas in reality there were of
dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to

imply such sophistic/pedantic dispositions were rather in ‘apriorising-teleological-degradation-
in-notional-discontiguity/epistemic-discontiguity/99-<shallow-supererogation–of-mentally-

aestheticised–preconverging/dementing –qualia-schema>’, and it was more critically a

Here too, the budding-positivists/rational-empiricists were very much aware of the lack of dialogical-equivalence and intellectual-and-moral-equivalence as of common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of their dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to imply
we may be inclined to construe of the notion of dialogical-equivalence as absolutely requisite, the fact is dialogical-equivalence cannot supersede existence-potency~sublimating–nascence~disclosed-from-prospective-epistemic-digression-as-of<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness\textsuperscript{12} sublimating-validation/desublimating-invalidation implications where its eliciting is dementatively/structurally/paradigmatically flawed for the simple reason that knowledge as of implied underlying supposedly coherent ontological-commitment\textsuperscript{15} as of ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications, for explicating-ontological-contiguity\textsuperscript{66} 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\textsuperscript{12} and not about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s\textsuperscript{2} doesn’t heed to any human sovereignty exercise as of dialogue as the latter is only as pertinent as it 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\textsuperscript{12} but not otherwise, and as being subpotent with existence it is the human that has to ensure that its meaningfulness-and-teleology\textsuperscript{9} 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-

Thus supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-teleology, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human amplituding/formative-
epistemicity>totalising-purview-of-construal’ or <amplituding/formative–epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, rather points to the fact that ‘meaningfulness-and-teleology’ ‘is not to be construed as accumulated/in-accumulation’ but that it is effectively ‘as recomposured in prospective relative-ontological-completeness’ as of <amplituding/formative–epistemicity>totalising-renewing-realisation/re-perception/re-thought since existence or purviews-of-existence ever always de-mentatively/structurally/paradigmatically remain the same and it is human-subpotency that is ever always undergoing its transcendence-and-sublimity/sublimation/supererogatory–de-mentativity not by cumulating but rather by ‘recomposuring construal of existence or purviews-of-existence’; and this further explains why secondnatured institutionalisation reasoning-from-results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will tend to act as if ‘meaningfulness-and-teleology’ is accumulated/in-accumulation thus ending up beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>’ ‘instigating enframed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument institutional-setups and ‘meaningfulness-and-teleology’ implications that are poorly amenable to <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’, and so de-mentatively/structurally/paradigmatically limiting the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity but for the instigation of prospective parrhesiastic messianic-reason/reasoning-through beyond/overflowing such existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition). Critically just as ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^1\) as of ‘notional—
singularisation\(^2\)/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\(^9\)’ as of ‘a
reifying gesturing that is-not-to-be-drag-in/commingle-with the prior relative-ontological-
incompleteness\(^1\) registry-worldview’s/dimension’s
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument social-stake-
contention-or-confliction meaningfulness-and-teleology\(^2\) as of its pseudo-edginess/pseudo-
incisiveness \(^4\)<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–
implications,-for-explicating-ontological-contiguity\(^1\); as reflected by the fact that positivising
or prospective notional–deprocrypticism supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^1\) rather construe
respectively non-positivising or procrypticism as of apriorising-teleological-degradation-in-
notional-discontiguity/epistemic-discontiguity\(^1\)--<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> as to invalidate the
<amplituding/formative> wooden-language-(imbued—averaging-of-thought–as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology\(^2\)-as-of-
‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>) mental-
reflex of dialogical-equivalence pointing rather to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring \(^6\)<amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications,-for-explicating-ontological-contiguity\(^6\) to be reflected by
the prospective supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^1\), but then this

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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 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–prospective–epistemic–digression–as–of–<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought–in–supererogatory–epistic–conflatedness over the mortals that we as human beings are in order for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to be possible; and that reality with respect to knowledge doesn’t speak of totalitarianism as will often be sophistically usurped when it comes to the blurriness of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a <amplituding/formative–epistemicity>causality–as–to–projective–totalitative–implications,—for–explicating–ontological–contiguity construal equally points out that the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as–to–‘human<amplituding/formative–epistemicity>totalising–purview–of–construal’ or any <amplituding/formative–epistemicity>totalising–devolved–purview–as–domain–of–construal–as–intrinsic-reality/ontological-veridicality does not imply the de-mentative/structural/paradigmatic change of existence-as-of-existential-contextualising-contiguity but rather that change is the outcome of human limited-mentation-capacity-deepening—maximalising–recomposuring—for–relative–ontological–completeness— unenframed–conceptualisation involving de-mentation–supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding–or–attributive–dialectics) of prospective postconverging–or–dialectical–thinking—apriorising–psychologism representation and prior
preconverging-or-dementing—apriorising-psychologism representation; with the implication here that the issue of knowledge is all about developing human-subpotency towards existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising—renewing—realisation/re-perception/re-thought,–in—supererogatory—epistemic–conflicatedness. The conflictedness of existential-contextualising-contiguity in the natural sciences is often poorly perceived inherently because of their subject-matter/domain-of-study implicated nature of philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied—as—of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight—as—of—embodied-consciousness’; such that it is often wrongly construed in atomising/taking-to-pieces constitutedness as of elaboration—as—mere—extrapolating/constituting/abstracting/deducing/inferring—of—elucidation—outside—existential-contextualising-contiguity but with little consequence since such an atomising/taking-to-pieces constitutedness is generally an ontologically-flawed afterthought reflection/contemplation whereas operantly beyond-the-consciousness-awareness–teleology—
<in—existential—extrication—as—of—existential—unthought> scientists generally adopt a conflictedness of existential-contextualising-contiguity posture. The reality of existential-contextualising-contiguity conflictedness here is validated by the fact that ‘abstract scientific notions are not the point-of-departure scientists contemplation’ as they are rather ‘delved in existential-contextualising-contiguity in 
<amplituding/formative–epistemicity>causality—as—to—projective—totalitative—implications,—for—explicating—ontological—contiguity conflatedness to then reflect abstract scientific notions in existential-contextualising-contiguity knowledge-reification or depart from existential-contextualising-contiguity already reified abstract scientific notions to then reflect further abstract scientific notions in existential-contextualising-contiguity knowledge-reification’. For instance, we can appreciate that physics never
establish any absolute atomising/taken-into-pieces notion of say atoms, space, time, energy, etc. on which it merely then go on to be constituting “meaningfulness-and-teleology”/knowledge as physics knowledge-reification. Rather we can better appreciate the occurrence of existential-contextualising-contiguity knowledge-reification as of <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity construal in the sense that our ordinary thought process itself is as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity construal of notions like space, time, force, etc. with no absolutely given point of atomising/taking-to-pieces constitutedness even when we may harbour such a confusion, and likewise the development of theories say Cartesian, Newtonian, Einsteinian, String theory, etc. are equally <amplituding/formative–epistemicity>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 <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of existential-contextualising-contiguity of such notions like space, time, force, etc. in <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity conflatedness to then articulate their abstract/theoretical notions/conceptualisations of space, time, force, etc.; thus there isn’t any absolutely identitive atomising/taking-to-pieces notions of space, time, force, etc. which are ‘constituted once-and-for-all to later on build/reify physics knowledge as of progressive constituting’ but rather physics knowledge is always epistemic-retotalising/re-totalising-entailing of ‘the very same physics notions and their derived implications of new notions’ as of existential-contextualising-contiguity 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–linling 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 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–linling 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 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/supererogatingly/zeroingly-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-confalatedness
and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces
epemic constitutedness while inherently ‘less immediate epistemically constrained to
ontological-primemovers-totalitative-framework’ domains-of-study like the social domains-
of-study are more of an elaborate existential-contextualising-contiguity conceptualisation
nature in epistemic-confalatedness that speaks to the need for their appropriate totalising-
entailing hermeneutic/reprojective/supererogating/zeroing depth of ontological-construal, and
in both cases in reflecting the implications of human limited-mentation-capacity-deepening
hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitative-
constitutedness for construing their veridical historiality/ontological-eventfulness/<ontological-aesthetic-tracing-><perspective–ontological-
normalcy/postconvergence-reflected–’epistemicity-relativism’>. In many ways the natural
sciences by the immediate constraining of their ontological-primemovers-totalitative-
framework implicitly avoid atomising/taking-to-pieces constitutedness but the
misunderstanding that their knowledge-reification–gesturing is effectively as of
atomising/taking-to-pieces constitutedness in other domains-of-study ends up having naïve
and distortive effects on such domains-of-study knowledge-reification and particularly so with
regards to the development of their self-conscious philosophical depth of contemplation as of
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,–and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
doesn’t wait for the human to incrementally have the complete picture’ and thus it is ‘the human subject who has to aspire maximalisingly to conform-as-of-its-self-consciousness-growth with existence in a \(<\text{amplituding/formative–epistemicity}\>\text{causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity}^2\) conception’, and this further indicts our traditional conception of induction as being epistemically incremental wrongly construed as of \(\text{incrementalism-in-relative-ontological-incompleteness}^3\)—enframed-conceptualisation that underlies dispositions for \(<\text{amplituding/formative–epistemicity}\>\text{totalising–self–referencing–syncretising/circularity/interiorising/akrasiatic–drag}^4\) because of ‘failure to draw \(<\text{amplituding/formative–epistemicity}\>\text{causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity}^5\) as of displacement/decentering-of-the-human-subject and wrongly construing ‘presencing—absolutising-identitive–constitutedness’ situations as of absolute/absolutising grounding’, whereas in reality human \(<\text{amplituding/formative–epistemicity}\>\text{totalising–thrownness-in-existence}^6\) rather points out that the epistemic-veracity of induction is rather as of ‘maximalising \(<\text{amplituding/formative–epistemicity}\>\text{causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity}^7\) (which is rather as of epistemic-retotalising/re-totalising-entailing of \(\text{meaningfulness-and-teleology}^8\) as to \(<\text{amplituding/formative–epistemicity}\>\text{totalising–renewing–realisation,–re–perception,–re–thought–in–epistemic–conflicedness}^9\) with regards to successive inductions) rightly construed as of ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation and ‘totalitatively involving human limited-mentation-capacity-deepening’ with displacement/decentering-of-the-human-subject; and such a misconstruing of the effective notion of induction speaks of ‘an ontologically-flawed modern positivistic academicism proceduralism reflex of \(\text{incrementalism-in-relative-ontological-incompleteness}^2\)—enframed-conceptualisation’ that misses-out-on and ends up pruning-and-existentialising—
wherein we can appreciate that the instigation of universalising-idealisation meaningfulness-and-teleology infrastructure or subsequent positivising/rational-empiricism
meaningfulness-and-teleology
d's human-subpotency convergence to existence' with regards respectively to the specific base-institutionalisation or rational-empiricism/positivism self-consciousness/construction-of-the-Self implied as of the specific Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. This self-consciousness/construction-of-the-Self notion is what deflates such 'issues implied with regards to human sovereign options/choice or freewill' and 'issues of natural determinism beyond human sovereign options/choice or freewill', as human self-consciousness/construction-of-the-Self as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology implies 'induced human potentiation of sovereign options/choice or freewill that invalidate natural determinism'. In this regards we can appreciate for instance that with the positivism/rational-empiricism modern society’s disease theory, parents failing to figure out that a baby is likely to get sick if kept in dirty surroundings due to bacteria and germs as well that high temperature is a sign that the baby needs medical care, such that were it to be established that the baby develops a serious medical condition because of such failure of parental care then the human potentiation of freewill of the parents is engaged with regards to the parents responsibilities as of the self-consciousness/construction-of-the-Self implied as of our positivism/rational-empiricism Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, however, supposed a similar situation arises in a non-positivistic social-setup with the parents acting that way because of say animistic beliefs that are utterly normal in the given animistic social-setup then it is difficulty the case that the human-potentiation of freewill of the parents is engaged with regards to their responsibilities as of the self-consciousness/construction-of-the-Self implied as of their non-positivism/animistic Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology (as the relative-ontological-incompleteness in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness in the former case renders it as an ‘is determinacy’); but then, a general underlying human potentiation of freewill of all humans is engaged passively to the effect that prospective relative-ontological-completeness inducing prospective self-consciousness/construction-of-the-Self reflected as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology in deflating human vices-and-impediments, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness. And such a more broad construal of freewill and natural determinism implications can be contemplated as elaborated elsewhere herein with regards to akrasia-susceptibility-or-akrasiatic-drag complex; thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is dementatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance—including-virtue-as-ontology arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance—including-virtue-as-ontology’ equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human
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 wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—<as-of—‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications>}. In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance—<including-virtue-as-ontology> as of human <amplituding/formative–epistemicity>totalising—thrownness-in-existence induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill ‘applies critically only as of poor self-consciousness/construction-of-the-Self implications arising from the underdevelopment of Being/ontological-framework-expansion or self-consciousness/construction-of-the-Self incapacity as of say insanity’, and not necessarily as of lack of new knowledge-construct or technical-development; in the sense that say a criminal that had gone uncaught before a new technical-development like DNA testing establishes their
and-moral-inequivalence/non-correspondence. Such a mental-disposition of substituting old
reference-of-thought–categorical-imperatives/axioms/registry-teleology with new ones of
prospective registry-worldview/dimension as implied by totalising–renewing-realisation/re-perception/re-thought as of institutional
moulting underlies the concept of ‘intemporal-prioritisation-of-reference-of-thought’–as-confoundedness–or-ontological-reprojecting, in dealing with the fact that by reflex all registry-worldviews/dimensions are structured not to construe of their very own prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and thus relating to
their reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation on an
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation basis
as ‘absolute by the mere form’ whether failing/not-upholding–as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold. The non-positivistic animistic or
medieval social setup as of its incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation disposition coming into grips with the positivistic interlocutor’s
thought de-mentative/structural/paradigmatic vices-and-impediments, as it further contendingly implies a prospective decentering and dialectical-de-mentation reflection/perspectivation of positivism–procrypticism. We can imagine that futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional-deprocrypticism inclined agent given its ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness-or-ontological-reprojecting can effectively forego the normally construed positivistic  reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as projected wooden-language–(imbued—temporal–mere-form/virtualities/dereification—/akrasiatic-drug/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought–categorical-imperatives/axioms/registry-teleology) failing/not-upholding—(as-of-apriorising/axiomatising/referencing) intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ‘valued-viability’ to expend on a ‘so-construed most important work’ that can be done in a positivism–procrypticism registry-worldview/dimension, as of prospective institutionalisation into notional–deprocrypticism (more like an archaeologist might don on dirty clothing and dig their hands in mud and rubbish ‘like an animal’ to find out about the treasures that are human histories); and by that equally implying prospectively the decentering and dialectical-de-mentation of positivism–procrypticism wooden-language–(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of–‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications). Such an insight can be appreciated as with the instance in the non-positivistic community where the positivistic mindset/reference-of-thought will most likely not necessarily perceive and construe the ‘achievement motives and temporal-stakes in animistic or medieval lives and
living’ in the non-positivistic social-setup as ‘grandest living’ but rather the maximalising-recomposuring-for-relative-ontological-completeness of positivistic transcendental institutionalisation projection over the animistic or medieval setup as much more of existential worth’ from its vantage ontological-normalcy/postconvergence epistemic/notional-projective-perspective. There is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. However, with regards to a prior registry-worldview’s/dimension’s wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-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 indiduation 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/ignoreable—void’-with-regards-to-prospective-apriorising-implications⟩ so-construed prospectively take precedence and are not ‘necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the intemporal individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity—of-the-human-institutionalisation-process, comes with the contradictory implication that the state of recurrent-utter-uninstitutionalisation should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology⟩-as-of-‘nondescript/ignoreable—void’-with-regards-to-prospective-apriorising-implications⟩ so-construed prospectively are rather more pertinent) in order to ‘invent’ base-institutionalisation–ununiversalisation, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology⟩-as-of-‘nondescript/ignoreable—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—\langle as-to-leveling/ressentiment/closed-construct-of—\rangle meaningfullness-and-teleology —as-of—‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications>} so-construed prospectively are rather more pertinent) in order to ‘invent’ positivism–procrypticism (that is, paradoxically we shouldn’t be existing today!), and which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, itself should not be transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing — wooden-language-{imbued—averaging-of-thought—\langle as-to-leveling/ressentiment/closed-construct-of—meaningfullness-and-teleology —as-of—‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications>} so-construed prospectively are rather more pertinent) in order to ‘invent’ prospective deprocrypticism, rather reflecting intellectual absurdity; and speaking rather besides a natural weakness of human incapacity that can arise and do arise as a result of our limited-mentation-capacity rendering us unconscious/unaware/as-of-the-poorer-halves-of-ourselves which is fathomable/understandable, of a graver problem if that was to be the case even when we then ‘understand’, of intellectual-and-moral irresponsibility of failing/not-upholding—\langle as-of-apriorising/axiomatising/referencing \rangle 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-conflicatedness—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 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 <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification—a/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought–categorical-imperatives/axioms/registry-teleology) as deterministic thus subknowledging/mimicking the non-veridical hollow/empty form of the meaning of narratives, and strangely enough ‘reflecting’ the uninstitutionalised-threshold, represented ontologically as decentered and preconverging-or-dementing—apriorising-psychologism), but rather appreciative of the intemporal mental-disposition (as ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality) behind the mental projection associated with and contributing to such institutional-being-and-craft ‘inventing’.

But then transcendental constructs of meaningfulness going beyond the ‘conventioning limits’ of a given registry-worldview/dimension by definition are not actually perceived as ‘most critical in value’ going by ‘intradimensional conventions’ which define registry-worldviews/dimensions ontological and virtue limits; the effort of a Socrates, Galileo, Diderot, Copernicus as of implying a prospective reference-of-thought of meaningfulness, is an afterthought social recognition by the prospective registry-worldview’s/dimension’s
reference-of-thought institutionalisation, not the social recognition of their own registry-
worldview’s/dimension’s reference-of-thought (as the prior/transcended/superseded), as
transcendental meaningfulness-and-teleology involves psychical and institutional recomposuring of high contrariety implications to human temporality/shortness as putting into question the present as prior/old, but then the vocation of all transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity as all knowledge is not about being responsive to the mortals that we are (including this author’s mortality as anyone’s else) as of social-aggregation-enabling but rather responsive to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity of an intersolipsistic nature. It is equally important to grasp that transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity is the more profound origination of reference-of-thought that enables knowledge conceptualisations, and that the praxis of knowledge may naively be construed as non-transcendental. So all knowledge is actually transcendental and this is not to be confused with its distance/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-de-mentativity and not social-aggregation-enabling, transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity (transcendental knowledge) cannot be construed as a neutral/equable exercise that doesn’t involve contrariety, as it implies superseding the prior reference-of-thought–categorical-imperatives/axioms/registry-
teleology⁹ with the prospective one for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) — maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation <amplituding/formative–epistemicity> totalising~renewing—realisation/re-perception/re-thought, in contrast to a naïve incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation mental-reflex. The idea that knowledge-as-virtue will be obtained neutrally and be inserted in the social-construct neutrally is rather a simplistic/naïve virtuality-or-ontologically-flawed-construal, as at best such knowledge is not really neutral but rather remote/distant as coming from the ‘transcendental origination of the reference-of-thought of the knowledge’. For instance, scientific discoveries and our liberal notions today are grounded on the transcendental origination of positivistic modern scientific knowledge and liberal thinking reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then were transcendental as of apriorising/axiomatising/referencing—re-originariness/re-origination in their positivistic outlook relative to other outlooks then like alchemy, essences, mysticism, serfdom, feudalism, etc., while equally inducing high social contrariety then to supersedingly establish our positivistic psyche leading to corresponding institutionalisation implications like the culture of science, notions of human rights, etc.; and we now take for granted today such a scientific disposition by the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising — self-referencing—syncretising-as-of-perceived—social-stake-contention-or-confliction but right back in their epoch this elicited a high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising — 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 reference-of-thought. Hence it is rather ontological-completeness-of reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications for completing the reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of retrospective registry-worldviews/dimensions reference-of-thought but equally with the implication of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective registry-worldview’s/dimension’s reference-of-thought as so validated by ontological-normalcy/postconvergence. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism as perversion-and-derived-perversion-of reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > within the positivism–procrypticism registry-worldview/dimension ‘dynamic social construction of perceived social-stake-contention-or-confliction’. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced ‘lack of constraining social universal-transparency–(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) hence speaking of the positivism–procrypticism uninstitutionalisation; wherein prospective institutionalising-facet insight will construe perversion-and-derived- perversion-of- reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ > while prospective uninstitutionalising-facet insight will rather overlook such implied denaturing > as of beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>. This very much mirrors such a dichotomy as articulated before within the same social space of relative perception of social-stake-contention-or-confliction at a registry-worldview’s/dimension’s uninstitutionalised-threshold defining its very notions of lawfulness and lawlessness, social-functioning and social dysfunction, accordance and discordance, probity and corruption, principledness and unprincipledness, etc. across the full breadth and depth of human institutions dynamic social construction of perceived social-stake-contention-or-confliction at that uninstitutionalised-threshold especially as of generalised-and-all-pervasive extended-informality. Such a dichotomy points out the reality in positivism–procrypticism that the construal of psychopathy and social psychopathy is in effect a social construction wherein while prospective institutionalisation mental-disposition relates-to-and-construes-a-narrative-of grave institutional implications of phenomenal psychopathy as of the social dichotomy notions implied above, and so as of intemporal/ontological/social/species/ universal/transcendental/ maximalising-
recomposing-for-relative-ontological-completeness\textsuperscript{2}—unenframed-conceptualisation de-
mentating/structuring/paradigming, uninstitutionalised-threshold\textsuperscript{02} 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\textsuperscript{02} human solipsistic mental-dispositions
are temporal-to-intemporal with the implication that such intemporal mental-orientation as
ontology divulging is just one mental-disposition among others such that any such pre-
eminence arises only as of positive opportunity ontological-primemovers-totalitative-
framework induced untenability/internal-contradiction/internal-incoherence/institutional-
constraining in the middle to long run or crossgenerationally as intemporality\textsuperscript{17}-asymmetric-
subsumption-of-temporality\textsuperscript{7}. 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 .
Interestingly this construing of psychopathy and social psychopathy within a dichotomy of
institutionalisation and uninstitutionalised-threshold\textsuperscript{02} 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{02} dichotomy more
transparently with regards to say non-positivism/medievalism postlogism manifestation like
notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound relative-ontological-incompleteness-of-reference-of-thought issue wherein the incidental denaturing of such manifestations reflected a social denaturing of the registry-worldview/dimension itself as non-positivistic and susceptible to endemise/enculturate superstitiousness as of the ‘dynamic social construction of perceived social-stake-contention-or-confliction’. And in both instances it is the corresponding institutionalising aetiologisation/ontological-escalation conflatedness directed to the bigger and subsuming issue of relative-ontological-incompleteness-of-reference-of-thought for inducing notional-deprocrypticism over procrypticism or positivism over non-positivism/medievalism respectively that harkens back to undermine in a decisive and nonextricatory and non-palliative manner the associated postlogism’s conflatedness as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness-of-reference-of-thought thus superseding the curve-of-prior-relative-ontological-incompleteness-of-reference-of-thought now being construed as preconverging-or-dementing-and-decentered-prior-institutionalisation’s-categorical-imperatives/axioms/registry-teleology as denaturing.

The defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>) comparison can equally be used to illustrate how slanting is different from lying. Insightfully, we can grasp that the fundamental defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument just as with slanting arising as a faulty-mentation-procedure-deception explains why it keeps on falsely presupposing new narratives in deception just as a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements systematically keeps on making wrong aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (systematically flawed meaningfulness) as its fundamental registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^2\)–defect–<as-Being-or-ontological-or-existential–defect\(^1\) (in registry-worldview terms of implications). On the other hand, a lying deception is tantamount to undertaking an inappropriate measurement-as-of-aposteriorising/logicising/deriving/intelligising/measuring–purpose (flaw logical-processsing/act-execution-implicitation meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not defective (thus appropriateness-of- reference-of-thought-as-of-conflatedness\(^1\)). This point to the ad-hoc nature of lying deception wherein there is nothing inherent that precludes subsequent appropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^5\) meaningfulness where the contextual-ambiguity-constraint(s) are resolved. In the bigger scheme of things (at the transcendental/transdimensional/interdimensional level) postlogism epistemic-decadence and its integration as perversion-and-derived- perversion-of- reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of reference-of-thought– categorical-imperatives/axioms/registry-teleology’,-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation defines a registry-worldview’s/dimension’s uninstitutionalised-threshold\(^10\); arising in ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations. This ontologically/intemporally represents the postlogic mindsets as preconverging-or-dementing\(^19\)–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> and of hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking–<iterative-looping–set-of-
the projected false apriorising-registry’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology—which, and consequently to articulate a manifestation of mental-slantedness/decandoring/distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism/distractive-temporal-priorisation (and not soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candoring/prelogism/organic-comprehension-thinking) of the mind’s mental perversion/defect; and so, as an utter and mentally dialectically-or-contendingly-out-of-phase—as-the-temporal-mind-pedestals-are-dialectically-out-of-phase/dialectically-primitive—from ‘an ordered construct from the intemporal as ontological mindset’. Since the state of exhibiting a demonstrated perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> annuls temporal-dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview—reference-of-thought—categorical-imperatives/axioms/registry-teleology—is-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\textsuperscript{78}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{80} 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\textsuperscript{80}—preconverging/dementing—apriorising-psychologism with respect to meaningfulness). Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-supererogation mind to wrongly elevate psychopathic ‘meaningfulness-and-teleology’ as of veridical ‘existential-contextualising-contiguity’ rather than reflect the reality of its ‘formulaic ‘meaningfulness-and-teleology’’ which is ‘meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’. So when we talk about psychopathy we are talking about perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{80}> rather than logical defect (defect of logical operation/processing/contention). This distinction is critical. Why? Basically, meaning is what defines/predicates value, thought and action. Meaning has two elementary aspects: ‘reference-of-thought or axioms or categorical-imperatives (reflected-as-soundness-or-ontological-good-faith/authenticity -of- reference-of-thought, by the prospective relative-ontological-completeness -of- reference-of-thought and logic (logical-operation/processing/contention/implicitation-of-act-execution, and so, ‘fundamentally and validatorily’ on the basis of sound ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology ’,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the very first instance). Meaningfulness is thus essentially about the ‘operation of ‘reference-of-thought as-of-its-veracity/ontological-pertinence as-soundness-or-ontological-good-faith/authenticity -of- reference-of-thought’, with logic/logical-processing basically about the operation of ‘reference-of-thought as rules as of ontological-coherence/superseding–oneness-of-ontology validated as of established ontological-
veridicality/intrinsic-reality/existential-reality. Otherwise stated, meaning has ‘reference-of-
thought’ reflecting its being/ontological/existential veridicality, and logic as an operation of
elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity based on the meaning’s implied ‘reference-of-
thought—categorical-imperatives/axioms/registry-teleology valid only inasmuch as the
reference to the ‘registry elements’ of implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology is ‘existentially’
established. *Critical for ontological-veridicality of meaningfulness and knowledge, the
relatively ontologically-complete-reference-of-thought defines what is meaningfulness as of
its ‘soundness-or-ontological-good-faith/authenticity—of—reference-of-thought’ construed as
‘postconverging-or-dialectical-thinking—apriorising-psychologism and centered
understanding’ over the relatively ontologically-incomplete-reference-of-thought as of its
‘unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought’ construed as
‘preconverging-or-dementing—apriorising-psychologism and decentered understanding’.
Slanting (and by derivation cohering-slanting) is ‘technically coherent logical articulation’
however over flawed or non-existent apriorising—reference-of-thought-elements/apriorising—
registry-elements, and thus falsely implying the apriorising—reference-of-thought-
elements/apriorising—registry-elements of implied—logical-dueness-or-scape, profile-or-
stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology as being
‘existentially’ established, with the possibility of a further infinite possibility of logical faulty-
mentation-procedure-deception-or-urge arising where the ‘reference-of-thought-elements are
wrongly implied as of existential-reality. Normally we assume that everyone is sound of mind
(that is, assume everyone operates by soundness-or-ontological-good-faith/authenticity—of—
reference-of-thought, with contention arising by reflex rather with respect to logical coherence
and not the soundness-or-ontological-good-faith/authenticity—of—reference-of-thought in the
first place) so ‘we don’t tend to question the being/ontological/existential veridicality of reference-of-thought-(reflected-as-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought). But with the phenomenon of psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the ‘deliriousness/delirious-effect/cinglé-effect’ of the implied-reference-of-thought/implied-registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology is rather obvious and we don’t normally process/operate logically the childhood psychopathy’s non-veridical hollow mimicking narratives since ‘we just invalidate those apriorising—registry-elements to start with as not of being/ontological/existential veridicality’.

For instance in the case above, where John were to witness Dad punish his sister Mary for spilling water on a chair, and by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of meaning’ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) determines that if in a ‘dereifying act’ he spilt some water on a chair and said it was Peter, Peter will be punished by dad; dad, however, having an ‘existential-contextualising-contiguity sense/projection of meaning’ doesn’t even dare to operate/process the logic articulated by John (a logic which in-of-itselve while utterly sound technically, but is actually irrelevant in the given context by its fundamental logical-undueness as of its unsound-reference-of-thought/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/mental-perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought by way of distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> and then reflect the reference-of-thought or registry-teleology of John as perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> or mental-perversion in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature,
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 reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity 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- compelling–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 transcendent- enabling/sublimating/supererogatory-dementativity 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 <amplituding/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 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 and conjugated-postlogism 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’—apriorising—
psychologism’. It is rather their respective ‘retracing of existential-contextualising-contiguity’‘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 ‘perversion-of reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’’ and ‘conjugated-
postlogism cohering-slanted unsoundness-or-ontological-bad-faith/inauthenticity ‘-of-
reference-of-thought derived-perversion-of reference-of-thought-as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (preconverging-or-dementing-integration); as in successive postlogic-backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> and corresponding
conjugated-postlogic conjoining of the iterating narratives, the succeeding
changing/decentering/non-cohering foci (thus revealing the ‘deliriousness/delirious-
effect/cinglé-effect’ as unsoundness-or-ontological-bad-faith/inauthenticity ‘-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
and re-slants on the initial slanting in an absolving-logic/fleeting-logic/escaping-logic reflex); and, the falsely projected reference-of-thought implied-elements of logical-dueness-or-implied-scape/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology, create a new foundation for further preconverging-or-dementing apriorising-psychologism when wrongly eliciting in an interlocutor logical-processing-or-logicaul-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, such that one salient manifestation of conjugated-postlogism arises with many of such an interlocutor vaguely articulating propositions based on such falsely apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness′-of- reference-of-thought′-devolving-as-of-instantiative-context). The idea that the ‘natural level of human interlocution engagement is a perpetuation’ can be understood insightfully with respect to a non-positivism/medievalism setup wherein a contention arising in non-positivism/medievalism reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their reference-of-thought into the positivistic terms with their successive contentions (due to amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag), as their reference-of-thought remains rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability, and in the big picture in all likelihood can only be ‘weaned from’ crossgenerationally as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Likewise the ‘natural basis of human interlocutory engagement tends to be perpetuating’ when it comes with psychopathy and social psychopathy with respect to its eliciting of a ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of- incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation-inducing-the-uninstitutionalised-threshold -(as-procrypticism)’, thus equally implying a <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
circularity/recurrence/repetition/repeatability of the reference-of-thought as of the uninstitutionalised-threshold or procrypticism–or–disjointedness-as-of reference-of-thought. Thus the central notion for preempting psychopathic postlogism and conjugated-postlogism is the ‘retracing of their sets-of-narratives as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of reference-of-thought– devolving-as-of-instantiative-context’. That revealing unsoundness-or-ontological-bad-faith/inauthenticity ‘of’ reference-of-thought of the traces of sets-of-narratives is analogous to resolving a list of BODMAS equations where the solution of the first equation is a variable of the second equation and whose solution is a variable of the third equation whose solution is a variable of the fourth; and where the first equation is fundamentally flawed (as of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument flaw, for instance), systematically the three other equations will be wrong whether by (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-disposition to resolve the equation of the traditional arithmetic principles as ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without factoring that such ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ are only as pertinent (not by habit or tradition or expediency) but as of when they are truly for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-normalcy/postconvergence to then articulate the necessary ‘imbricatedness/threadedness/recomposuring as of existential-
prospective-relative-ontological-completeness 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, and not involve in any elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existent-contextualising-contiguity which will ‘hollow-constitute’ and falsely validate the deceptive foundation of ‘apriorising—reference-of-thought elements/apriorising—registry-elements (out of existential-contextualising-contiguity’s—reifying/elucidating-of-prospective-relative-ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. This is most apparent with childhood psychopathy as with the dereifying example of spilling water on a chair where it is directly obvious there is no elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existent-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-mentation-procedure-deception-or-urge of the ‘apriorising—reference-of-thought—
elements/apriorising–registry-elements (out of existential-contextualising-contiguity/’s-
reifying/elucidating-of-prospective-relative-ontological-completeness/’-of-’ 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 transcendent-al-enabling/sublimating/supererogatory–de-mentativity’ as non-
veridical and dialectically/contendingly out-of-phase. The suspected psychosomatic basis for
the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge
(entitlement folie/folie raisonnante)’ as opposed to a logical motivation of a supplanting–
conviction-as-to-profound-supererogation —postconverging/dialectical-thinking”–apriorising-
psychologism or prelogic mental-disposition. It is as if ‘the psychopath’s mental state is to take
a faulty-mentation-procedure-shortcut’ to the normal process of prelogism –as-of-conviction,-
as-to-profound-supererogation logical articulation with respect to ‘socially-perceived-value as
of social-stake-contention-or-confliction’. Going by the example highlighted above, say for
instance the interlocutor finds out that the other stranger isn’t really a child molester. The
psychopath simply articulates another postlogic/perverted-outcome-sought-precedes-
existentially-veridical-logical-dueness/formulaic non-veridical hollow mimicking narrative
(meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the
previous narrative, and so in ‘denaturing’ postlogic-backtracking devoiced-of-conviction-as-to-
profound-supererogation’–or-prelogism’–basis’. For instance, by saying (in a different social
spatial location where the interlocutor cannot verify the underlying contextual reality) it is
critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing’ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a mental-disposition). Even if this latter narrative is proven to be false (as it is another perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not being the logic itself, but in wrongly implying as existentially real the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought–devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to postlogism generally what is critical for the psychopath/postlogic-mindset is to be seen as being prelogic supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking–apriorising-psychologism even if it is a perception of ‘poor or bad supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking–apriorising-psychologism’ since that will validate the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context’ on the basis that it was the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that was wrong hence the possibility and credibility not to question the reference-of-thought/apriorising-registry/categorical-imperatives/axioms and to re-engage logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation by prelogism-as-of-conviction-as-to-profound-supererogation re-engaging reflex wrongly turning the issue into one of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation instead of construing a perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > preconverging-or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought manifestation’). The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation—or-prelogism–basis towards sanctified-conventioning-social-aggregation-enablers. What is critical for the psychopath is that the last postlogic/formulaic non-veridical hollow mimicking narrative/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated allows its interlocutors to prelogically rationalise align in-conviction-as-to-profound-supererogation to or prelogism, at-a-pedestal, in-this-case-ignorance-pedestal the other narratives even if there are all non-veridical hollow mimicking narratives’. This might further involve juggling such hollow mimicking in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-iterative-looping–set-of-dereifying-hollow-narratives-and-acts as absolving/fleeting/escaping-reflex-logic among different set-of-interlocutors (this is simply because postlogism in hollow-
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per ‘perverted-outcome-sought-precedes-existentially-veridical-logical-dueness’ unlike postlogism\textsuperscript{77} as prelogism\textsuperscript{78} which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per ‘existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at’), and inducing mutual misconstruing; and the reason for a perpetual psychopath’s extrinsic-attribution inclination is that the outcome of its postlogism \textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which is an unusual and rare social experience given that a psychopathic personality and postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism \textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (due to the ‘lack of constraining social \textsuperscript{10} universal-transparency\textsuperscript{10}-(transparency-of-totalising-entailing,-as-to-entailing-<-amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness) as inducing vices-and-impediments\textsuperscript{10} which will then make it alienating) or a ‘fool-me-once-phenomenon’ where there is a relative insight on postlogism in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> from some interlocutors with no more commitment given the inconsistency of the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<-iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{15} as absolving/fleeting/escaping-reflex–logic, in time speaking to the fundamental mental denaturing\textsuperscript{15} involved in postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and so for the shallowness of the postlogism\textsuperscript{77} in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> the extrinsic-attribution inclination is in constant need for new sets-of-interlocutors. The mental process that takes place in the ignorant prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} mind is a prelogic/existential-contextualising-contiguity\textsuperscript{90}/conviction-as-to-profound-supererogation\textsuperscript{96} alignment (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) to the psychopath’s (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) postlogism\textsuperscript{77}-formulaic slanting compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} projection (distractive-alignment-to- reference-of-thought\textsuperscript{<of-apriorising/axiomatising/referencing>}) such that the former’s mind is rather in a hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> conjoining looping narratives (of flawed-existent-elevation-of reference-of-thought and developing a supplanting–conviction-as-to-profound-supererogation\textsuperscript{95}—postconverging/dialectical-thinking\textsuperscript{96}–apriorising- psychologism or prelogism\textsuperscript{78} out of them), to the psychopath’s denaturing\textsuperscript{8} postlogic-backtracking<iterative-looping- set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{\textsuperscript{96}}-with- successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively- shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. But again, this is just when the temporal prelogic/prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} mind is ignorant of the slanted mental state of the psychopath. The general and complete operative psychopath 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
and-apriorising/axiomatising/referencing’ pedestal in their ontological-escalation/aetiologisation), enabling the de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) not as postconverging-or-dialectical-thinking apriorising-psychologism as so-being rather distractive to organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology’); to ultimately prevent its own ‘perceived social alienation’ by inducing the alienation of its ‘perceived social-stake-contention-or-confliction target’ over a social-stake-contention-or-confliction de-mentating/structuring/paradigming. Critically, it should be understood that passive or suggestive alienation is actually the summum of the possibilities of the psychopath’s meaningful finality that starts from prevaluation (neutral narrations). It should be noted that the mental state of the psychopath’s interlocutor as ‘ignorance-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism’ is not really ontologically-speaking a prelogic/conviction-as-to-profound-supererogation mental state but rather technically a ‘miscuing/dialectically-or-contendingly-out-of-phase postlogic mental state’. There are two stages at which an interlocutor can be in relation with the psychopathic manifestation: first, as an ignorant of psychopathic postlogism in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to which the interlocutor aligns prelogically and then miscues, and then secondly (in addition), as ‘committed-by-temporality/interest over intrinsic-veridicality’ whether in the form of
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that this psychopathic manifestation process can be mimicked in the context of social psychopathy, and more thoroughly when as ‘exacerbation-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism’. Over a given or extended period the underlying effect sought by the psychopath might stick, especially where the social target, interlocutors and others are utterly unaware of the mental state of the psychopath, and so evolving more like a social-discomfiture of relationship over ‘socially-perceived-value as of social-stake-contention-or-confliction’ (*social-discomfiture as such can be defined as the subsequent, ignorant or deliberate/disingenuous, adherence as if veridical to the slanted and hollow mimicking narratives of the psychopath with the corresponding perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion in the social context). It is important to see that such social-discomfiture is in reality not a veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of notional-procrypticism/notional-disjointedness-as-of-reference-of-thought as to underlying registry-worldview/dimension uninstitutionalised-threshold perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of both the psychopath and its interlocutors (even when the interlocutor is at best ignorant of the underlying psychopathic state), requiring ‘distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing’ at ‘uninstitutionalised-threshold’ initiated by the psychopath’s postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation, and resolved suprastructurally by a deprocryptic mindset/reference-of-thought making reference to superseding deprocryptic
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 compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation is comprehensive since the psychopath naturally doesn’t attach any ‘emotional involvement’ and qualms to the meaning of the narratives it articulates (it views them just as non-veridical hollow mimicking form narratives that determine its interlocutors prelogism-as-of-conviction,-as-to-profound-supererogation dispositions and actions). In so doing, the psychopath has a parallel formulaic-representation-of-meaning/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated which ‘subknowledging/mimics’ the fundamental elements of ‘supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism deductive meaning’ such that the (adult) psychopath’s non-veridical hollow mimicking narratives come across paradoxically as highly credulous. Basically the relevant question for the psychopath is: ‘how was the hollow mimicking form that can be grasped in a prelogism-as-of-conviction,-as-to-profound-supererogation mind deterministic of other prelogism-as-of-conviction,-as-to-profound-supererogation minds behaviours, and how can I then mimic-and-project this hollow mimicking form to determine how others minds will act. These parallelisation of mere-formulaic-projection/extrinsic-attribution induced-meaningfulness elements (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) with their corresponding prelogism-as-of-conviction,-as-to-profound-supererogation—or-intrinsic-attribution veridical-meaningfulness elements (which are subknowledged/mimicked) involve: ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism at an intuitive-level)’ as
subknowledging ‘prelogism-as-of-conviction,-as-to-profound-supererogation’
toning/mannerisms’; ‘hollow mimicking presumptuousness/arrogation/usurpation’ as
subknowledging ‘prelogism-as-of-conviction,-as-to-profound-supererogation’
suppositions’; ‘folie-raisonnante/non-veridical assumptions’ as subknowledging ‘veridical
assumptions’; ‘absolving/fleeting/escaping-reflex–logic’ as subknowledging ‘prelogism-as-of-conviction,-as-to-profound-supererogation’
logical operation narratives’; inductive/contextual limitation as subknowledging ‘principles/projected-logic’; structured-
manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging ‘value
referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknowledging ‘veridical contexts logic’, and ‘extrinsic-attribution acts with respect to conventioning/social-
temporal-thresholding contexts on the basis that acts by the psychopath to elicit the temporal-
self-interest of its interlocutors will override intrinsic right or wrong; whether such actions
include praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.’ as
subknowledging ‘intrinsic-attribution of acts as inherently right or wrong’. On the above
basis, the psychopath’s relation to ‘deductive meaning’ is actually reverting to ‘vague-rhyming-
or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging of postlogic compelling–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation as to its
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing –apriorising-psychologism’ construed as ‘reverting deduction’
whereas ‘supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-
thinking’–apriorising-psychologism deductions’ emphasise the intrinsic attributive essence of
deductions with corresponding latent forms of prosody, psychopathic vague-rhyming-or-
copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging ‘revert or postlogic compelling–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation

backtracking—iterative-looping—set-of-dereifying-hollow-narratives-and-acts’ deductions’ imply the psychopath overemphasises in a consciously active manner the empty forms of prosody in-of-themselves first and over the intrinsic attributive essence of meaning like overemphasising the toning form (toning triggering) and the supposition form (presumptuousness) in their expressed deductive reasoning, as it mimicks the fact that the forms of prosody tend to be overemphasised spontaneously when naturally expressing profound/deep conviction; thus naturally the psychopathic mindset/reference-of-thought has an unusually large repertoire of ‘sense of meaningfulness associated with empty forms of prosody’ since it artificially perceives them as more critical than the supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism mind’s intrinsic meaningfulness the forms of prosody are latently associated with. The peculiarity with the psychopath and in the instance of protracted slantedness/social psychopathy with the case of exacerbation for instance, is the over-elaboration of such forms in a way that is rather an instrumentalisation of form of expression and not natural expression (mimicking or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging). In fact, it is often the case that such line of rather ‘overly emphasised forms of expression with peculiar tonality’ will be noticeable across an entire set of the psychopath interlocutor’s in conjugated-postlogism in their ‘conjoining looping narratives of flawed-existential-elevation-of—reference-of-thought’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging), and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism situation’, construable with an appropriate maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. This mirrors the operant case highlighted further below, wherein
the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism/preconverging-or-dementing-integration and supplanting-conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—apriorising-psychologism mental-dispositions) is existentially-traced as of the circularity/recurrence/repetition/repeatability as to existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity—reification/superseding—oneness-of-ontology to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of universal human prelogism-as-of-conviction,-as-to-profound-supererogation’ without factoring the ‘postlogism’ mere-formulaic slanting compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation mental-disposition’ of the postlogic/psychopathic and conjugated-postlogism /preconverging-or-dementing-integration mindsets/ reference-of-thought. It is important to note that the psychopath’s targeting is highly evolutive throughout its life (along human personality development stages) as ‘socially-perceived-value as of social-stake-contention-or-confliction’ with others arise and ‘the possibility of going undetected’ permits. The psychopath being ‘out-of-phase’ is pushed by a faulty-mentation-procedure-deception/urge/folie raisonnante, and the idea of psychopath’s having a grand plan/an overall scheme in its actions is ridiculous and unfounded (this idea again, is due to prelogism—as-of-conviction,-as-to-profound-supererogation mental-alignment or in-phasing or prelogism to the last narrative(s) of the psychopath and rationalising prelogicly/by-essence/candor all its previous ‘denaturing postlogic-backtracking—<iterative-looping—set-of-dereifying-hollow-narratives-and-acts’> with—‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as—‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ as non-veridical and
completeness \( \wedge \) 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 \( \wedge \)—apriorising-psychologism mind just getting acquainted but this is basically the same hollow-formulaic structure. This social loss-of-awareness of the social universal-transparency \( \wedge \)—(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness \( \wedge \) ) as being of postlogism\(^7\) mere-formulaic slanting 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\(^3\)—postconverging/dialectical-thinking —apriorising-psychologism minds to the psychopathic postlogism\(^7\) mere-formulaic slanting compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(^6\) of preconverging-or-dementing\(^3\)—apriorising-psychologism narratives as if it was truly of supplanting—conviction-as-to-profound-supererogation\(^3\)—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\(^3\)—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\(^7\)—as-of—compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(^6\) or
slantedness/threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{15}—preconverging/dementing\textsuperscript{14}—apriorising-psychologism-or-mimicking-or-
subknowledging\textsuperscript{4}, when this is not socially\textsuperscript{10} universally transparent (at uninstitutionalised-
threshold\textsuperscript{7}). Further, the element of the need to be socially-functional-and-accordant\textsuperscript{13} 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\textsuperscript{9}) 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\textsuperscript{15} dynamics rather than of social denaturing\textsuperscript{14} dynamics, thus better
construed phenomenally as social psychopathy; as logic will often tend to be ‘rationalised in
social rather than abstract terms’ depending on level of individuals intuition about the
underlying dynamism of the postlogism\textsuperscript{17}–as-of-\textsuperscript{\textsuperscript{17}}compulsing–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} mental-
disposition (going by experience), and then their sense of abstraction or gullibility or
disposition to bandwagon effect with respect to a critical aetiologisation/ontological-escalation.
(The implication here is that, for instance, it will be very naïve for an investigation involving a
psychopath without the investigators being extra-cautious with respect to the underlying social
aggregation linkage of potential interlocutors). Hence, the above phenomenon is further compounded in increasing profoundness (i.e. where the psychopath’s childhood delirium gives way to an adulthood mental articulation which is diffused/with-hardly-any-social universal-transparency\((\text{transparency-of-totalising-entailing},\text{as-to-entailing},<\text{amplituding/formative-epistemicity}>\text{totalising-in-relative-ontological-completeness})\)-but-rather-select-transparency-to-some about the nature of the psychopath’s veridical mental state) when the ‘temporal prelogism’\(-\text{as-of-conviction},\text{as-to-profound-supererogation}^\text{\textit{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\((\text{transparency-of-totalising-entailing},\text{as-to-entailing},<\text{amplituding/formative-epistemicity}>\text{totalising-in-relative-ontological-completeness})\) about the psychopathic postlogism\(\text{slantedness}\) compulsion–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(\text{in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>}\) (and wherein there is no universal-transparency\((\text{transparency-of-totalising-entailing},\text{as-to-entailing},<\text{amplituding/formative-epistemicity}>\text{totalising-in-relative-ontological-completeness})\) about notional–firstnatedness—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\textsuperscript{1\textsuperscript{a}}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{1\textsuperscript{b}} alignment to psychopath-and/or-the-protracted-postlogism \textsuperscript{1\textsuperscript{c}} 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\textsuperscript{1\textsuperscript{d}}, 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\textsuperscript{1\textsuperscript{e}}—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\textsuperscript{1\textsuperscript{f}}—apriorising-psychologism, and so as ‘ONTOLOGICAL ENTRAPMENT’ going by the ‘human solipsistic/emanant template of institutionalisation/intemporalisation’, given that reality and predication doesn’t compromise with the ‘mortal’ that man is (more like the positivistic mind can’t afford to compromise positivism to non-positivism/medievalism) exactly for the ‘intemporal good-of-man’. At childhood the psychopath’s mental process can fully be seen in operation as the slanted effect of its thinking produces ‘a delirium effect’. However, as the psychopath matures it start adjusting to its failing/not-upholding-as-of-apriorising/axiomatising/referencing> slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-
or-dementing -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-
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. since 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\textsuperscript{10}’) of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-polished threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing –apriorising-psychologism): Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism\textsuperscript{77}–as-of–compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} 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\textsuperscript{96}—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\textsuperscript{96} 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\textsuperscript{96}—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\textsuperscript{77} 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\textsuperscript{96} 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 \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} from the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing –apriorising-psychologism. The psychopath perceives instances of rebuttal of its postlogism\textsuperscript{77} 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\textsuperscript{96}—postconverging/dialectical-thinking\textsuperscript{97}—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
compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow—
supererogation\textsuperscript{98} 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'>\textsuperscript{76}) 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\textsuperscript{96} relation to its
compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow—
supererogation\textsuperscript{96} or postlogism\textsuperscript{77} mental-disposition’ in order for the former to conjoin to its
postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>\textsuperscript{76}.

So basically, as social-and-confliction-stakes develop from childhood to adulthood, likewise the
psychopath’s postlogic narratives exercise develop and become increasingly serious in its social
consequences as the context of ‘socially-perceived-value as of social-stake-contention-or-
confliction’ moves from family, neighbourhood, school, company, administration, business,
criminality, etc. depending on the development of the specific psychopath. The fact, however, is
that many of those who grow together with the psychopath (immediate family, close family
friends and relatives, etc.) generally have some insight, however wobbly, into this mental
process. Further, psychopathic phenomenon meets with varying impact levels as it’s just a way
of being/living for the psychopath, and differences in the setup of 'socially-perceived-value as
of social-stake-contention-or-confliction' context and time might play a role in making its social
consequences benign or aggravated. But then psychopathy and its social consequences, as a
social phenomenon, is often wrongly perceived as exclusively due solely to an individual (the
psychopath). This is rather an incomplete picture of things actually. The psychopath in a way can be said to suffer from a pathological dysfunction arising in the interaction of biology and the social environment. The psychopath has an urge or the inclination to take a faulty-mentation-procedure-deception to resolving ‘socially-perceived-value as of social-stake-contention-or-confliction’s. This is the reason why its narratives are of succeeding changing/decentering/non-cohering foci in order to wrongly imply the veridicality of the projected apriorising–reference-of-thought-elements/apriorising–registry-elements which when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge ; as the succession of narratives are successive slants over one another, more like a non-cohering deception which is a deception as the basis for a succeeding deception as the basis for a further succeeding deception, and so on, explaining its peculiar absolving/fleeting/escaping-reflex–logic and the deliriousness/delirious-effect/cinglé-effect). Paradoxically, this faulty-mentation-procedure-deception-or-urge points to the fact that the slanted child psychopathy mind has ‘a developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness’ of ‘reference-of-thought’s-reifying/elucidating-of-prospective-relative-ontological-completeness’ devolving-as-of-instantiative-context, which is what validates ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology’), in the formation of a basic and normal prelogic supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) mindset/’reference-of-thought’ inducing rather a postlogic ‘compulsing–
mindset/\ reference-of-thought as it relates to meaningfulness as a faulty-mentation-procedure-deception-or-urge relative to social-stake-contention-or-confliction’ (explaining its absolving/fleeting/escaping-reflex–logic mental-disposition); rather than as of the ‘requisite existentially veridical logical-dueness (of apriorising–\ reference-of-thought-elements/apriorising–registry-elements) and logical-processing-soundness driven construct’ associated with a prelogic supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking—apriorising-psychologism mindset/\ reference-of-thought. And this fundamental faulty-mentation-procedure-deception-or-urge relative to social-stake-contention-or-confliction of its postlogic compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation mindset/\ reference-of-thought then goes on to account for the developmental psychology of the psychopath from childhood to adulthood wherein it gains maturation/indirectness/spatialisation/credulity/craftiness in circumventing its postlogism failing/not-upholding—<as-of-apriorising/axiomatising/referencing> experiences at childhood and early adolescence to achieve the registry-worldview’s/dimension’s—\ reference-of-thought-for-social-functioning-and-accordance at adulthood. The paradox being that the prelogic supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—apriorising-psychologism mindset/\ reference-of-thought will project its own mental-disposition unwittingly upon the psychopath (in the case of adult psychopathy but not in the instance of childhood psychopathy where the latter’s deliriousness/delirious-effect/cinglé-effect is often obvious due to lack of maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction), and paradoxically then wrongly validate the psychopath as prelogic supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—apriorising-psychologism
with respect to meaningfulness as of ‘requisite existentially veridical logical-dueness (of apriorising—reference-of-thought-elements/apriorising—registry-elements) and logical-processing-soundness driven construct’. However, psychopathy tends to take a social dynamism all of its own which cannot only be explained by the nature of the psychopath who initiates it. The fact is, while supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking—apriorising-psychologism, the rest of the human mental-dispositions include varying levels of temporality /shortness (when there is no social universal-transparency—{(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—firstnaredness—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-discomfite-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 secondnature. However, at circumstances where the institutionalisation/intemporalisation threshold is surpassed or often made irrelevant like in the ‘extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology’)’, then ‘a induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ will elicit the ‘mediocrity/averageness of mind’. This is strongly the case with psychopathy which when ‘successful’ (and not perceived deliriously but rather wrongly integrated prelogicly/in-conviction-as-to-profound-supererogation’) will often perfectly elicit an ‘induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dynamism’ in the social-construct such that others will find it to their temporal self-interest to perpetuate, whether circumstantially or profoundly, the phenomenon of psychopathy in society, so long as they can rationalise their dispositions and acts. This as ‘social psychopathy’ as a result of the psychopath’s initiated postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (involving protracted/derived slantedness), in the absence of social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} on the veridicality of narratives with respect to social-and-confliction-stakes tends to induce ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point of such lack of social universal-transparency-
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness ) of its postlogism -slantedness
to many a supplanting-conviction-as-to-profound-supererogation —
postconverging/dialectical-thinking”–apriorising-psychologism interlocutor as the
‘uninstitutionalised-threshold”. Hence psychopathy when studied dynamically is rather
‘social psychopathy’. Psychopathy through this social dynamism effect equally influences
social behaviour as at ‘uninstitutionalised-threshold” human learned behaviour is primarily
grounded towards what is ‘perceived as succeeding or conventioning/social-temporal-thresholding
rather than ontological rightness for rightness sake’, whether intemporal (the-Good as longness-
of-register-of–meaningfulness-and-teleology”) or temporal (shortness-of-register-of–
meaningfulness-and-teleology”), hence its relation to sociopathy which is a more generalised
notion of social vices-and-impediments. The social psychopathy phenomenon (in describing
the underlying abstract nature of man before institutionalisation/intemporalisation;
institutionalisation/intemporalisation being the exercise of utilising the intemporal-disposition
by its purist and universal projection rules in an ‘ontological entrapment’ exercise to
undermine/override temporal-dispositions subknowledging /mimicking, by virtue of its
ontological-primemovers-totalitative-framework and overall medium to long term good to the
cross-section of human temporal interests) is equally associated with the notion of the stages of
human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/civilisation, in
an intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, from
an recurrent-utter-institutionalised animal through subsequent stages of
institutionalisation/intemporalisation (as intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation exercise, ‘as against the temporal human disposition to subknowledge-
(preconverging-or-dementing-as-if-of-sound-knowledge)/pervert intemporal categorical-
imperatives) starting with base-institutionalisation (initial sense of social rules/organisation),
universalisation, positivism and prospectively the future institutionalisation/intemporalisation
this author qualifies as notional~deprocrypticism (preempting procrypticism, so construed by
‘notional~deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-
or-dialectical-thinking"-differentiation-as-of-supratransversality~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-ryhming-or-copied-mimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging of the ‘reference-of-thought–categorical-imperatives/axioms/registry-
teleology' behind a registry-worldview’s/dimension’s institutionalisation/intemporalisation
level that then warrants a subsequent ‘intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation re-institutionalisation of prospective ‘reference-of-thought–
’categorical-imperatives/axioms/registry-teleology’). To grasp this better say for instance the
normal arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermine by a new human
‘perversion-of-reference-of-thought<-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > caused by a disease
wherein we tend to say 2+2=5, 5+1=7 and 7-3=3, then the traditional categorical-imperatives of
addition and subtraction will be modified to take account of our perversion/defect by saying
that additionality will involve subtracting 1 from the result and subtractivity will involve adding
1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality~of-
affirmative-and-unaffirmative–disambiguated~motif-and-
apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence). Thus
‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ are ‘inventions’
institutionalisation intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ is what creates ‘a sounder scientific foundation’ for ‘a hermeneutic/reprojective/supererogating/zeroing 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-\ embracing\ 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\textsuperscript{-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ — preconverging/dementing\textsuperscript{-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-pseudointemtemporality\textsuperscript{-preservation, with respect to ontological-normalcy/postconvergence as we get at our ‘uninstitutionalised-threshold’; instead enabling ‘intemporal preservation’ (by oblongating/decandoring/distractive-alignment-to- reference-of-thought—<of-apriorising/axiomatising/referencing>\textsuperscript{29} of our mental-devising-representation as a registry-worldview defect/perversion of positivistic categorical-imperatives/axioms known as procrypticism preconverging-or-dementing\textsuperscript{—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\textsuperscript{—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\textsuperscript{—de-mentativity/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and\textsuperscript{100} universalisation for positivism are recomposured peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and\textsuperscript{100} universalisation, and so too, the constituent institutionalisation recomposured in\textsuperscript{10} universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation,\textsuperscript{1} universalisation and positivism recomposured into notional—deprocrypticism will be
memetically/meaningfully differently reordered from base-institutionalisation, universalisation and positivism. This speaks of snowballing/expansive recomposuring/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposuring. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}> de-mentating/structuring/paradigming, utilising the outcome of previous institutional-cumulation/institutional-recomposure-{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/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> instigation recurrently inducing the institutionalisation/intemporalisation process (is not analogical but a contiguous notion by it intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-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-recomposure-(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 referencing’ across all cumulating/recomposuring institutionalisations); i.e. memetic contiguity as the underlying principle of memetic-reordering which is the ‘contiguous dynamism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the continuous transdimensional/transcendental relation of intemporal and temporal-dispositions’ at uninstitutionalised-threshold, and so, across all cumulating/recomposuring institutionalisations whether from a retrospective, present or prospective perspective. Psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process can then be defined as arising when a registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology is transcended/superseded as to human limited-mentation-capacity-deepening, at its uninstitutionalised-threshold involving-organic-comprehension-thinking in contrast with threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing –apriorising-psychologism; in transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing along three transversality–of-affirmative-and-
‘preconverging-or-dementing’–apriorising-psychologism mental-devising-representation’ by base-institutionalisation, ununiversalisation ‘preconverging-or-dementing’–apriorising-psychologism mental-devising-representation’ by universalisation, non-positivism/medievalism ‘preconverging-or-dementing’–apriorising-psychologism mental-devising-representation’ by positivism, and prospectively, procrypticism ‘preconverging-or-dementing’–apriorising-psychologism mental-devising-representation’ by deprocrypticm. This brings up the notion that while candoring/straightness is the way meaning is represented within any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, this is just a mental-devising-representation for implying intemporality(of-thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold, transcendence-and-sublimity/sublimation/supererogatory–de-mentativity into a prospective registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology is then represented as preconverging-or-dementing–apriorising-psychologism/decandoring/oblongated. This process is known as collapsing/overriding the prior registry-worldview/dimension, and such perpetual representation in the mental-devising-representation of the registry-worldview/dimension as collapsed/overridden is known as stranding or de-mentation(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 and ontological-veridicality/ontological-contiguity of reference-of-thought (from the ontological-normalcy/postconvergence epistemic/notional–projective-perspective); with the
‘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-subknowledgeing–or–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 meaningfulness). (iii) for Positivism, it has to do with the requisite ‘empirical rules/principles’ as ‘a memetic ontological entrapment’ for superseding non-positivism/medievalism (as perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of universalistic meaningfulness). (iv) for Rational-Realism (deprocrypticism), it prospectively has to do with ‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accountability/intemporality -skewing (‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) rules/principles’ as ‘a memetic ontological entrapment’ for superseding procrypticism (as the perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of positivistic meaningfulness). Thus in the bigger scheme of things, just as a contrastive dialectical insight (from our present vantage position of the positivism backend of the institutional-
cumulation/institutional-recomposure-(as-to-`historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-`ontological-normalcy/postconvergence-reflected-`epistemicity-relativism'>) process), will strongly highlight by `de-mentation-(`supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of `reference-of-thought’, recurrent-utter-uninstitutionalisation, ununiversalisation and non-positivism/medievalism as non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated as in `perversion-of-`reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > and not-of-logical-contention, this shows ontologically speaking that it isn’t out-of-the-stranding-template to prospectively imply (beyond our own illusion-of-the-present/present-consciousness) such a prospective `de-mentation-(`supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of our `perversion-of-`reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > as of the `reference-of-thought–categorical-imperatives/axioms/registry-teleology `, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of our registry-worldview/dimension (positivistic meaningfulness) as `procrypticism—or—disjointedness-as-of-`reference-of-thought. Noting as well that uninstitutionalised-threshold like recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism equally had a sense of straightness/candor of their meaningfulness in a full blossoming of their own existentialism/full-existential-depth-implications de-mentating/structuring/paradigming as we do in our positivistic/procrypticism registry-worldview, within the ambits of their the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework conceptualisation. But then their stranding from their prospective institutionalisation/intemporalisation represents them as
oblongated/decandored/dialectically-or-contendingly-out-of-phase/dialectically-primitive as the transcendental backdrop/opportunity for the prospective registry-worldview/dimension. This when extrapolated will equally apply with our present positivism/procrypticism uninstitutionalisation/unintemporalisation for futural Being-development/ontological-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-recomposure—(as-to—historiality/ontological-eventfulness/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—mentality— 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-indeterminacy/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 themiscuing 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-
ormaley/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-dementativity)’ 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-referring-syncretising/circularity/interiorising/akrasiatic-drag ‘postconverging-or-dialectical-thinking’–apriorising-psychologism dynamism’). As a corollary, meaningfulness or rather memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond intradimensionality as being transdimensional/transcendental) should be notional and reflect this 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-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ of ‘knowledge-notionalisation’ (knowledge as understanding not only of the ideal/intemporal but equally how the temporal/defective works 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 transcendental-enabling/sublimating/supererogatory-dementativity)/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/dementing ~qualia-schema> of temporal-dispositions and particularly in the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology} which covers all informal spheres of institutions and society generally. So because knowledge-notionalisation recognises that in a specie of notional~firstnatures—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 transcendental-enabling/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—implications which is more than just reactionary to the possibility of temporality/shortness (shortness-of-register-of—meaningfulness-and-teleology\(^9\)) but rather ‘a transcendent-existentialism maturing of thought’ (intemporality\(^9\) as longness-of-register-of—meaningfulness-and-teleology\(^9\)) that takes abstract cognisance of temporality/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability\(^9\) of human circular-uninstitutionalised-threshold \(^{10}\)) 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\(^9\)–apriorising-psychologism—by—preconverging-or-dementing\(^9\)–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\(^{10}\), 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-
preconverging/dementing –apriorising-psychologism induced miscuing/disjointed-
logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising/temporal-enculturation/temporal-endemisation over ‘a wrong
supplanting–conviction-as-to-profound-supererogation’—postconverging/dialectical-
thinking –apriorising-psychologism or non-misconstruing reflex’ to meaningfulness in a
transcendental/transdimensional analysis involving ‘de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ over an intradimensional
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag analysis. Insightfully, it implies the-
Good/understanding/knowledge-reification /ontological-prime movers-totalitative-framework®
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-
impératives/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-
impératives/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-
impératives/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-
impératives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and ‘enforcing’, while
looping-'set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{a} in inducing a protracted social dynamics threshold of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and so-construed as from the prospective/transcending/superseding reference-of-thought. Fundamentally perversion-of reference-of-thought\textsuperscript{a} has to do with the defect of the reference-of-thought and not the defect of ontological-veridicality/ontological-contiguity\textsuperscript{a} (which is rather a logical-process/implicitation-of-act-execution defect and which implies an ‘implicitation-of-notion-of-agreement-or-disagreement’), as can be reflected as from ontological-normalcy/postconvergence. A \textsuperscript{a} reference-of-thought speaks of the fundamental appropriateness/soundness-or-ontological-good-faith/authenticity of reference-of-thought of \textsuperscript{a} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{a}, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation irrespective of their appropriate or inappropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supерerogation\textsuperscript{a} with respect to ontological-contiguity\textsuperscript{a}/ontological-veridicality, and implying sound reference-of-thought further emphasises appropriate incidental logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supерerogation\textsuperscript{a} in producing the right outcome. Hence a registry-worldview/dimension defect is one of systematic defect of reference-of-thought; whether when recurrent-utter-uninstitutionalisation reference-of-thought as 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) is failing/not-upholding.-as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as ‘first-level presencing—absolutising-
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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and at worst defect–of–logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) and so in effective prelogism wherein logical-process-precedes-outcome thus upholding intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight for drawing ‘the implications of the (preceding and superseding) nature of intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation)’, in reflecting/perspectivating/highlighting ‘the mental-devising-representations of registries/references constructs and protractedly of registry-worldviews/dimensions (on the basis of the de-mentation–supererogatory–ontological–de-mentation-or-dialectical–de-mentionation–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-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics)
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–meaningfulness-
Such dialectical articulation of mental-devising-representations can be conceptualised as
defining individuations in terms–as-of-axiomatic-construct of supplanting–conviction-as-to-
profound-supererogation”–postconverging/dialectical-thinking –apriorising-psychologism
(postconverging-or-dialectical-thinking”–apriorising-psychologism-<stranded-as-rightfully-
straight/candored-and-dialectically-or-contendingly-in-phase>) and threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”–
preconverging/dementing –apriorising-psychologism (preconverging-or-dementing”–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase>). In so doing reflecting/perspectivating/highlighting the
preconverging/dementing –apriorising-psychologism and supplanting–conviction-as-to-
profound-supererogation”–postconverging/dialectical-thinking”–apriorising-psychologism as
ontological-primum movers-totalitative-framework” dispositional constructs; with threshold-of–
supererogation\textsuperscript{96} or defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96}, having to do with appropriate or inappropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96}. The postconverging/dialectical-thinking\textsuperscript{20}—apriorising-psychologism mental-devising-representations of either sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96} and defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96} with respect to subsequent acts ‘of-similar-or-protracted-contextualisation’ by their performers always harken back to a reflex of ‘postconverging-or-dialectical-thinking—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>’ to imply the upholding of ‘ontological-reference/contending-reference’; and so, for the simple reason that the state of being in supplanting–conviction-as-to-profound-supererogation\textsuperscript{96}—postconverging/dialectical-thinking—apriorising-psychologism (whether the act is defective or not) implies a ‘mental-disposition’ of the performer to be intemporal/ontological, and the defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96} simply have to do with inappropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96}, 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—preconverging/dementing—apriorising-psychologism with regards to subsequent acts of similar context by their performers). Hence the postconverging/dialectical-thinking—apriorising-psychologism mental-devising-representations of either sound logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and defect—of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation are ‘projectively validated by reflex as possibly-of-postconverging-or-dialectical-thinking—apriorising-psychologism/possibly-of-soundness-or-ontological-good-faith/authenticity—of-reference-of-thought (and not projectively invalidated by reflex as possibly-of-preconverging-or-dementing—apriorising-psychologism/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought) in implying the ‘upholding of their sound—reference-of-thought status’. To illustrate, suppose X and Y are contending (ontological-reference) to know what 5+4 will give as answer (ontological-veridicality), if X is using pencils to count but inadvertently misplaced a pencil or doesn’t perfectly understand how to stack up the pencils to use to count the whole lot, then where his answer was to come out as 5+4=8, we talk of defect—of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as X sincerely wants to calculate to produce the right answer but X’s logical-processing-or-logical-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
hermeneutic/reprojective/supererogating/zeroing circle as ‘de-mentation-
have notions of sorcery and its practice with us today but we do have the phenomenon of psychopathy and social psychopathy (with our socially-betraying-threshold-of-ontologising-depth-of-analysis for the former/sorcery as a non-positivism/medievalism\(^7\) perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^8\)> high enough or relatively-ontologically-complete as it is rational-empiricism/positivising-driven to supersede it but not the latter/psychopathy-and-social-psychopathy as perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in our positivistic meaningful frame which is relatively ontologically-incomplete for that as in need of the requisite notional-deprocrypticism\(^9\) reference-of-thought as preempting—disjointedness-as-of-reference-of-thought,-as-to-\(^{amplituding/formative–epistemicity>growth-or-conflatedness \,(/\)transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism. In fact every registry-worldview/dimension has its socially-betraying-threshold-of-ontologising-depth-of-analysis (and the idea of questioning beyond it is hardly entertained, whether beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>) which existentially explains the registry-worldview/dimension limits or relative-ontological-incompleteness\(^{10}\)-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-
non-rules—apriorising/axiomatising/referencing—psychologism, ⟨as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ as socially-betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at universalisation—non-positivism/medievalism basically ‘universalising-idealisation preclusive rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, ⟨as ‘second-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩’; for the mentation at occlusive positivism–procripticism basically ‘introducing positivising/rational-empiricist insight in articulating the universalising of the contextualisation of rules and rule-making’; and for the mentation of protensive notional–deprocripticism basically ‘upholding an utterly nondisjuncting ontologisation/ontological-veracity/aestheticisation-towards-ontology as ontological-contiguity (over recurrent/threshold of notional-discontiguity/epistemic-discontiguity–<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema>’/disjointedness-as-of-reference-of-thought in positivism–procripticism) with regards to the underlying intemporal-preservation behind rules-that-remain of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-human-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 preempts—disjointedness-as-of—reference-of-thought, as to—
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’>) are at their given institutionalisation levels on the basis of a memetic suprastructural-meaningfulness analysis or a transcendental/transdimensional-meaningfulness analysis, the notion of socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation actually initially applies intradimensionally in all registry-worldviews/dimensions and it is actually the ‘intemporal/ontological signal’ for the need of prospective transcending/superseding due to ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intradimensional ontologising/intemporal-preservation’. Insightfully, we can grasp the ‘intemporal/ontological signal’ pointing to a socially-betraying-threshold-of-ontologising-depth-of-analysis with regards to a dimension’s/registry-worldview ‘preconverging-or-dementing–apriorising-psychologism phenomenon’ like psychopathy and social psychopathy (with respect to procrypticism or perversion-of-reference-of-thought-<as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic meaningfulness) or accusations and notions of sorcery (with respect to medievalism); as this has to do with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘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\textsuperscript{e}—preconverging/dementing—apriorising-psychologism) is rather an overall registry-worldview/dimension

aftereffect rather as an indirect comprehensive socially-betraying-threshold-of-ontologising-depth-of-analysis
(or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
—

\textsuperscript{e}Supererogation
\textsuperscript{f}Uninstitutionalised-threshold
\textsuperscript{g}Incrementalism-in-relative-ontological-incompleteness
'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-discomfitter-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^Re/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 ^Un/presublimating–desublimating-decisionality}—of-ontological-performance ^O/P<including-virtue-as-ontology>—of postlogism^Pl/-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 ^O/P<including-virtue-as-ontology> on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold ^Un 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 ^Re/ontological-primemovers-totalitative-framework^ construct’ preemping the said ^Re/perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomenon. In this respect, it is equally important to be cognisant of potentially nefarious influences that may arise from pseudo-formalisms as well, and where these are construed out of their inherent context to wrongly imply a genuine ontological analysis especially given the gullible/susceptible nature of the social-construct as it ‘becomes existentially in a dynamism of conventioning and ontology’. Take the case of works of arts like novels and films primarily meant to entertain, and in so doing may induce wrong impressions and conceptions with regards to ^Re/perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomenon like psychopathy wherein the whims of their creators, aesthetic quality and ultimate financial gain
are the primary driving motif, and not necessarily a profound and candid ontological insight of
the phenomenon and its social implications/consequences. Basically, as we all know novels and
films, while excellent in articulating aesthetic qualities, are not the true world of human lives
and consequences. While there is more or less some deontological practice implemented with
respect to such tendencies when it comes to issues of gender equality, racism, recently
homophobia as well as say the portrayal of victims of some degenerative diseases, such
intellectually-sound deontology requiring aesthetic-representations-produced-from-sound-
onological-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-<amplifying/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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming, contrasted with a temporal extricatory de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about a perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation like accusations and notions of sorcery in a non-positivism/medievalism setup where there is no intradimensional intemporal/ontological/social/species/universal/transcendental/maximalising-recomposing-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–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological–
imply a movement along the curve of prior relative ontological incompleteness of reference of thought as of ontological normalcy/postconvergence that preserves procrypticism (perversion of reference of thought as effectively apriorising in nonconviction/madeupness/bottomlining as to shallow supererogation) of positivistic meaningfulness and teleology while inducing preconverging or dementing apriorising psychologism within the same defective procrypticism registry worldview/dimension which requires prospective transcendence and sublimity/sublimation/superreration/mentativity as deprocrypticism. Insightfully again with regards to ontological normalcy/postconvergence and ontological normalcy/postconvergence critical for a postconverging or dialectical thinking psychology or psychology of mentation dynamics or natural psychological dynamics, just in reflecting holographically conjugatively and transfusively the ontological contiguity of the human institutionalisation process has to do with a human limited mentation capacity maximalising recomposing for relative ontological completeness unenframed conceptualisationally 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
hermeneutic/reprojective/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness/deconstruction’, as ‘a deconstruction/ontological-reconstituting–as-to-conflatedness perpetuation of the hermeneutic/reprojective/supererogating/zeroing circle ‘de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought analysis’ that is technically non-thresholding-and-proxying-or-approximating-to-ontological-veridicality-and-doesn’t-succumb-to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis, and also considering that science as we know today is hardly just a question of adopting scientific methods to obtain scientific results, an unspoken fact is that much of science relies on a ‘rudimentary phenomenology in a heuristic hermeneutic/reprojective/supererogating/zeroing 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/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness/deconstruction insights were to permeate scientific research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology of positivistic science which is subsuming of the ‘universalising-of-rules’ methodology of universalisation and the latter subsuming of the rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) methodology of institutionalisation these in reflection of the development of human shallower-limited-mentation-capacity to deeper-limited-mentation-capacity cumulation/recomposuring/reordering/reorientation. In the case of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism acts of-similar-or-protracted-contextualisation with regards to slantedness/compulsive-dementing (with an underlying element of physiological issue with regards to psychopathic personalities) and the derived social dynamisms of social psychopathy, such implied ‘deconstruction/ontological-reconstituting-as-to-conflatedness’ perpetuation of the hermeneutic/reprojective/supererogating/zeroing circle ‘de-mentation-

( supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought analysis’ is potentially beyond just ‘benign-and-specific-shallow-contexts-scale-of-implications’ but can be more profound involving institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-of-implications and in the bigger scheme of things where such dynamics involve social dementating/structuring/paradigming effects on perceived meaningfulness and values in the overall social-setup it has a social-structure-scale-of-implications (specifically not only in terms–as-of-axiomatic-construct of vices-and-impediments but also in undermining the enculturation of intellectual/emancipatory dispositions). Effectively, such a deconstruction/ontological-reconstituting-as-to-conflatedness perpetuation of the hermeneutic/reprojective/supererogating/zeroing circle ‘de-mentation-

( supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought analysis’ (‘de-mentation-

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-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively underlies an ontologically valid mental-devising-representation reflex as preconverging-or-dementing —apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—
ontological-preservation is veridically of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (undermining perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing–apriorising-psychologism as best reflected by ‘intemporal-prioritisation-of-reference-of-thought’–as-confilatedness–or–ontological-reprojecting organic-comprehension as ‘ontological-reconstituting–as-to-confilatedness’/deconstruction of new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ over circumventing/distractive amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mechanical-comprehension in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defectively/non-veridically of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’), and the temporal-dispositions to stick to the previous one speaks not only of act defects but registry-worldview/dimension defects at this socially-betraying-threshold-of-ontologising-depth-of-analysis to the fact that such ‘of-similar-or-protracted-contextualisation’, from an ontological-normalcy/postconvergence insight that is preceding/superseding to any hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of shallow limited-mentation-capacity (as of relative constitutedness), will elicit a same defect disposition thus the need to fundamentally undermine reference-of-thought of the registry-worldview/dimension at that uninstitutionalised-threshold that endemises/enculturates the ontological-or-existential-defect due to its socially-betraying-threshold-of-ontologising-depth-of-analysis. It should thus be
noted that the preconverging-or-dementing –apriorising-psychologism of reference-of-thought of a registry-worldview/dimension implicitly reflects a defective/sub-par relative state-of-conceptualisation in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (a fundamentally defective/sub-par state-of-disposition) with respect to ontological-normalcy/postconvergence, as can be demonstrated by ontological-reconstituting–as-to-conflatedness/deconstruction, (and has nothing to do, as-being-caused-by, with an inducing phenomena of ‘perversion-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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, charlatanisms, etc. Likewise, it will be naïve to imply that our registry-worldview as positivism–procrypticism is in absolute sync with ontological-normalcy/postconvergence by the mere fact that we are at the backend of the institutional-cumulation/institutional-recomposure–(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/supererogating/zeroing 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-recomposition-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflecting-‘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 as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, above and beyond the simple hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of defective reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of any registry-worldview/dimension and requiring their prospective suprastructuring). This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the human limited-mentation-capacity-
normalcy/postconvergence represented by the rightful ontological-references/contending-references of the prospective/transcending/superseding registry-worldviews/dimensions whose mentation/mental-devising representation are ‘kept or aligned’ as ‘ontologically-reconstituting’-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation\textsuperscript{96}, as in ontological-reconstituting–as-to-conflectedness\textsuperscript{98}/deconstruction of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with sound reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as being ontologically-driven is one where placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} (as to ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ mental-devising-representation or preconverging-or-dementing\textsuperscript{99}–apriorising-psychologism mental-devising-representation) is the reflected/perspectivated implication either as of ‘postconverging-or-dialectical-thinking\textsuperscript{97}–apriorising-psychologism’ or of preconverging-or-dementing\textsuperscript{99}–apriorising-psychologism as so-reflected/so-perspectivated from ontological-normalcy/postconvergence, and it is thus ontology-driven beyond any presencing—absolutising-identitive-constitutedness\textsuperscript{93} distorted meaningfulness-and-teleology\textsuperscript{99}. This equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought is cross-sectionally dialectically-out-of-phase/dialectically-primitive given it is sticking to its ‘good-natured’ but ‘ontologically-wrong and failing’ reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-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\(^5\)/ontological-prime mover-totalitative-framework\(^2\) sound \(^8\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^8\), -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in ontological-reconstituting–as-to-conflatedness\(^7\)/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\(^5\), but for the ‘emancipatory moulting’ (psychoanalytic-unshackling/memetic-reordering/recomposuring) into \(^8\) 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\(^5\)—unenframed-conceptualisation de-mentating/structuring/paradigming in satisfying intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise there is no intradimensional resolution of a phenomenon like psychopathy and its social corollary in a \(^8\) procrypticism–or–disjointedness-as-of-reference-of-thought registry-worldview/dimension (the \(^7\) perversion-of- reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing\(^7\)–apriorising-psychologism of positivistic meaningfulness-and-teleology\(^9\) \(^8\) reference-of-thought– ‘categorical-imperatives/axioms/registry-teleology\(^8\) -, for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation, with a hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation postlogism—or-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology alignment to imply dialectical-out-of-phasing/dialectical-primitivity insightfully deduced from ontological-normalcy/postconvergence represented by reference-of-thought of the prospective/transcending/superseding notional—deprocrypticism registry-worldview/dimension. Fundamentally, the reason for all the dimensions/registry-worldview perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’s as limited-mentation-capacity-deepening has to do with the veracity/ontological-pertinence of our notional—firstnatures—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—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—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—d
-mentativeness/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 thegood. 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 distracting-alignment-to-reference-of-
thought-of-apriorising/axiomatising/referencing>/decandoring with three de-
mentative/structural/paradigmatic teleologies: - subknowledging -impulse/compulsive-
dementing temporal-disposition (psychopath), with ‘slanted mechanical narratives’
(preconverging-or-dementing<—apriorising-psychologism->stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); - subknowledging<—
temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal
mechanical narratives discomfiture’ (preconverging-or-dementing<—apriorising-psychologism-
<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
phase>); and - the intemporally given and ontologising teleology which ontologically
reflects/perspectivates the subknowledging -impulse/compulsive-dementing-temporal-
disposition-(psychopath) and the subknowledging -registries-teleologies (the-various-
temporal-dispositions-teleologies), from a ‘organic-comprehension-thinking depth as the de-
mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-
or-attributive-dialectics) backdrop of new recomposuring ‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation. Thus at the uninstitutionalised-threshold, it is counterintuitive for
temporal-dispositions not to perceive their registry-worldview/dimension as ‘un-transcendable’
(acting as if in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
while actually in temporal preservation-as-pseudointemporality; 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-
culturation/temporal-endemisation; arising from the conjugation with the relative-
ontological-incompleteness —induced,—‘threshold-of—nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation’—preconverging/dementing —apriorising-psychologism’
whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism or procrypticism. The reason why this is critical to grasp is that the
veridical intemporal-disposition preserving emanance has to ‘organically and existentially pass-
through’/reflect/perspectivate the registry-worldview/dimension perversion-of-
reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation —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 cossgenerationally since transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/institutionalisation is ‘beyond just logical argumentation/contention’ as it points to ‘being-or-ontological existentialism/full-depth-of-existential-implications structure defect’ (defect of reference-of-thought/soundness-or-ontological-good-faith/authenticity–of–reference-of-thought, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposuring need or memetic-reordering/psychoanalytic-unshackling’ for institutionalised/intemporalised being/ontology over recurrent-utter-uninstitutionalised, universalised being/ontology over ununiversalised, positivistic being/ontology over non-positivism/medievalism and prospectively deprocryptic being/ontology over procrypticism–
as-to-shallow-supererogation\textsuperscript{26}―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\textsuperscript{19}―apriorising (as dialectically-or-contendingly-out-of-phase or hollow-mimicking) in hollow-constituting\textsuperscript{19}―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 in committed ‘circularity-of-extrinsic-attrition’ (it should be noted that there is an internal contradiction reason why the psychopath in its postlogism\textsuperscript{77} in hollow-constituting\textsuperscript{77}―as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other temporal interlocutors mimicking the psychopath’s postlogism\textsuperscript{77} in hollow-constituting< as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, will carry on such a ‘circularity-of-extrinsic-attrition’ as the need to square up to the priorly slanted hollow mimicking narratives call for new slanted hollow mimicking perversion-of-reference-of-thought< as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-to-profound-supererogation\textsuperscript{96} alignment to the new hollow mimicking postlogism-formulaic slanting compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} narrative, a process known as absolving/fleeting/escaping-reflex–logic\textsuperscript{1}), 3. Psychopath’s interlocutor’s perversion-of-reference-of-thought< as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in hollow-constituting< as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex narratives integration from its prelogic/conviction-as-to-profound-supererogation rationalisation
(existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) of the last psychopath’s postlogic non-veridical hollow mimicking narratives in circularity as well, 4. Analyst’s reflection/perspectivation of the above 3 mechanisms as postlogic/subknowledging/mimicking/registry-perverting with contention never being about logical operation/processing/contention of the non-veridical hollow mimicking narratives but rather mental-slantedness/decandoring (distractive-alignment-to-reference-of-thought<-of-apriorising/axiomatising/referencing>) of the psychopath and the interlocutors as ‘a manifestation of vice-and-impediment (never contention), i.e. REORIENTATION’, 5. Analyst’s intellectual articulation known as SUPRASTRUCTURING, wherein the universal ontological implication of social psychopathy dynamism across the human species (across space-and-time)/the-social/ontological—de-mentating/structuring/paradigming is drawn so that the principles so articulated can be applied in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor rationalisations into an ontology, i.e. avoid the extrication de-mentating/structuring/paradigming). SUPRASTRUCTURING effectively involves: (a) ‘registering’/de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of the perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > associated with social psychopathy dynamism, i.e. procrypticism—or–disjointedness-as-of-reference-of-thought mental-slantedness/decandoring (b) ‘superseding’ by developing universal axiomatic construct/categorical-imperatives preempting ‘(a)’ above which are habituated over a generation or two of the human species for notional–depurrecticism institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity involving its formalisations and internalisations (psychoanalytic-unshackling by: (i) articulating a social universal-
transparency
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 totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or the referencing/registering/decisioning of meaning in terms–as-of-axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overridden/uttered, for instance, retrospectively the ‘god of plane’… type of proposition from an early animistic society which doesn’t comes to terms with the prospective positivist worldview construct as it hangs on to its non-positivist ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’, and this will equally apply prospectively between notional–deprocrypticism and procrypticism as the procryptic mindset/‘reference-of-thought will strive to register meaning not prospectively taking account of procrypticism as a ‘mental perversion/defect’, and likewise retrospectively with the ‘medieval mindset’ with respect to the positivist mental frame. This obviously calls for an ‘intellectual/scientism detachment’ towards the ‘perversion-of-‘reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> registry-worldview/dimension, with an intemporal-disposition sense of contributing to the bigger possibilities for of the species, i.e. intemporal/ontological/social/species/ universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming as opposed to an extricatory or incremental or ‘disjointedness-as-of-‘reference-of-thought’ or temporal-accommodation de-mentating/structuring/paradigming which is about temporal interest, and so, beyond ‘temporal
emotional involvement’ or at ‘reality personality’ wherein the notion of human temporal compromising is not an ontological notion but rather defines and qualify the nature of human temporality /shortness in an ontological construct). This way of hermeneutic/reprojective/supererogating/zeroing ‘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 notion-deprocrypticism registry-worldview/dimension as a doppler-thinking exercise known as suprastructuralism. Suprastructuralism is grounded on ontological-normalcy/postconvergence insight and places ‘abstract intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ above the ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ devising (supposedly for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) meant to represent it in a given registry-worldview/dimension as prior/transcended/superseding (which as such is now construed as ‘perversion-of’ reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’> in the mental-devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new recomposuring ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ to ‘preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. deprocrypticism’s suprastructuralism involves ‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of<amplituding/formative-
so-construed as longness-of-register-of-meaningfulness-and-teleology over shortness-of-register-of-meaningfulness-and-teleology; and so, beyond just about a prospective moral virtue but the prospective overall the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct as ‘ontology and its subsuming of virtue’, just as positivism is beyond just about a moral virtue but comprehensively an overall the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct carrying a virtue that supersedes the vices-and-impediments of the non-positivism/medievalism registry-worldview/dimension). It calls for a knowledge construct, whether social or physical, beyond just positivistic categorisation of knowledge but as ‘ontological-normalcy/postconvergence referentialism as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ontology’. Thus, the doppler-thinking exercise of suprastructuralism enables the conceptualisation/construal of institutionalisation-or-intemporalisation-or-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in grasping the denaturing of reference-of-thought—categorical-imperatives/axioms/registry-teleology as of ontological-normalcy/postconvergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality.

[Referentialism involves a reference-of-thought (so-characteristic of the prospective deprocrypticism registry-worldview/dimension) construing existence and existential-conceptualisation/construal as about the ‘precedingness of becoming’ as of conflation rather than constitutedness (notwithstanding the instances of the latter’s contingent approximating-nature for conceptualisation/construal rather construed as presencing—absolutising-identitive-constitutedness). constitutedness 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\textsuperscript{13} takes a simplistic shot at construal/conceptualisation of existential-reality practically presuming this to be ‘effectively absolutely real and final’ but then with human limited-mentation-capacity-deepening\textsuperscript{12} this is erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-constitutedness\textsuperscript{13} of reference-of-thought’ perpetually when aware of its deficiency. conflation\textsuperscript{12} takes a shot at construal/conceptualisation of existential-reality from an open-ended insight/fugue as of referentialism from the more profound ontological-normalcy/postconvergence of existential-reality factoring in human limited-mentation-capacity-deepening\textsuperscript{12} as of metaphysics-of-absence-(implicated-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\textsuperscript{7}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{9}— narratives—of-the—categorical-imperatives/axioms/registry-teleology \textsuperscript{9} which are continually put into question, by being open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{12} by a re-equilibrating metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>)/postdication. Thus, constitutedness\textsuperscript{13} will wrongly induce virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and so, with more and more profound defective construal/conceptualisation consequence with deeper and deeper categorisation and analysis. Often, and where aware, about the critical defective nature implied by constitutedness\textsuperscript{13} in categorisation schemes, there will be re-categorisation/re-adaptation/re-classification as a contingent resetting resolution for the
induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness\textsuperscript{13} of axiomatic-construct/ reference-of-thought’ \textsuperscript{(by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{14})} that will then require another contingent resetting resolution for the subsequently induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness\textsuperscript{13} of reference-of-thought’ down the line when aware of its further critical defect again (though, in a sense the entire recomposuring process could be qualified as a ‘practical presencing—absolutising-identitive-constitutedness\textsuperscript{13}’ exercise). But then the inherent nature of existence in relation to human limited-mentation-capacity-deepening construed of it is one of evasiveness as implied by the ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{15}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{16}—of-reference-of-thought\textsuperscript{17}’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’ such that we are only occasionally and partially aware about the critical defective nature implied by constitutedness\textsuperscript{18} in categorisation schemes, thus fundamentally defining the limits even of a ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13} as of existential-conceptualisations/construals. The implication is beyond just the notion of knowledge construal/conceptualisation categorisation schemes and scheming but extends to the very inherent construal/conceptualisation of knowledge as of its implied ontological and virtue construct itself; so because the de-mentative/structural/paradigmatic basis of categorisation scheming are equally the de-mentative/structural/paradigmatic basis of the inherent analysis and meaningfulness-and-teleology\textsuperscript{19} construed/conceptualised. Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-awareness-teleology\textsuperscript{19} -<in-existential-extrication-as-of-existential-unthought>) define the
it is critical to grasp that the inherent de-mentative/structural/paradigmatic limits/defects of such ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’ are systemic hence inducing ‘flawed-existential-elevation-of’ reference-of-thought’ as of ontological and virtue implications (as ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing-reflexive/entailing-teleology-differentiation-as-of-subtransversality-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-suplerogation or derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suplerogation; 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\textsuperscript{13}’ and conjugated-constitutedness\textsuperscript{13} 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\textsuperscript{7}-slantedness pathological condition/constitutedness\textsuperscript{13} as when insisting on upholding the \textless\textless\textless amplituding/formative\textgreater\textgreater\textgreater wooden-language-(imbued—temporal—mere-form/virtualities/dereification\textsuperscript{7}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{12}—narratives—of-the— reference-of-thought—categorical-imperatives/axioms/registry-teleology \textgreater\textgreater\textgreater\textgreater\textgreater\textgreater and not factoring in A’s underlying condition and defect as constitutedness\textsuperscript{13}, and so out of sync with the existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{8}—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\textsuperscript{9} by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{18}). The resolution by imbricatedness/threadedness/recomposuring is most telling of the inherent nature of conflation\textsuperscript{17} which is conceptually associated with ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; as conflation\textsuperscript{17} speaks of a more profound relation in the construal/conceptualisation of meaningfulness-and-teleology\textsuperscript{9} as of its ontological and virtue essence that is susceptible to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{12} by a re-equilibrating metaphysics-of-absence-(implicit-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>/postdication, and so even when elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{18} is denaturing as exposed by
existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-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’-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’-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-teleology not only with respect to understanding but equally dynamics of ‘personality formation and teleological-differentiation’, and so specifically as associated with the dynamics implied of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor, further reflected in the overall dynamics of postlogism and conjugated-postlogism (including the dynamics of psychopathy and social psychopathy as social reprising out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of—reference-of-
thought of devolving-as-of-instantiative-context of psychopathic pathological insane-fitment, as of fundamental/most-simplistic constitutedness socially reprised with ‘conjugated-constitutedness of reference-of-thought’) as well as grasping fundamental dynamics of institutions and especially as influenced by the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to- meaningfulness-and-teleology ) which is highly subject to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence’–existentialism-form-factor (emphasising socially-functional-and-accordant thresholds rather than utter ontology, thus giving room for ‘least-and-derived-temporal-operating-modalities-of-the- reference-of-thought-as-of- incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold ). These two concepts are critical relative to grasping and analysing human choice/notions relative to reference-of-thought—categorical-imperatives/axioms/registry-teleology of meaningful-frameworks. Other implications have to do with human personality development psychology in relation to meaningfulness extending to the construal/conceptualisation of language development as well as aesthetics and virtue as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—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-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology, and as of its operant nature, isn’t the case in
its operant conceptualisation in such a base-institutionalisation social-setup <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-
thought–devolving-as-of-instantiative-context—meaningfulness-and-teleology as rather the
mental-disposition
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in the use of
numbers is more about acting in currying favours or in view to receiving favours meaningfully
as of ‘<amplituding/formative–epistemicity>totalising–nominal-as-tendentious-phenomenal-
abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity/‘s-reifying/elucidating-of-prospective-relative-ontological-completeness/of/reference-of-thought-‘devolving-as-of-instantiative-context’ (as can be observed by anthropologists in various forms in many a hunter-gatherer and animist societies), rather than use of numbers considered as of such a relatively independent-domain and exactness of “meaningfulness-and-teleology” orientation as we construe of arithmetic and mathematics in say a “universalisation or positivism registry-worldview/dimension Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology” like the notion of wealth accumulation, which will be predominantly about ‘inducing a sense of social obligation or faithfulness or deference’ from other persons, and so together with other cultural peculiarities that avoid hoarding and emphasise wealth display, gifts, etc. Psychologism (as being central in conflation or rather ‘presencing—absolutising-identitive-constitutedness’ as recurrent re-categorisation/re-adaptation/re-classification of constitutedness), refers to the underlying human reflex mental scheme of a given registry-worldview’s/dimension’s reference-of-thought ‘allowing for its given capacity to supersede its psychological complex in construing ontological-prime movers-totalitative-framework transcendental-enabling/sublimating/supererogatory—de-mentativity and corresponding “meaningfulness-and-teleology”’. The bigger question could be asked; why doesn’t humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to “meaningfulness-
and-teleology as humans in base-institutionalisation–ununiversalisation, who do not do likewise as humans in universalisation–non-positivism/medievalism, who do not do likewise as humans in positivism–procrypticism? Is it a difference in species, as of successive species? Obviously, no! As we know from history and anthropology that cultural diffusion has shown that all humans are able to come to terms and operate at the highest forms of human registry-worldview’s/dimension’s institutionalisation. This fundamentally points to the centrality of a registry-worldview’s/dimension’s reference-of-thought psychologism ‘placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology as arising and determined by its specific limited-mentation-capacity-(as of relative constitutedness in relation to conflation) construal/conceptualisation as soundness-or-ontological-good-faith/authenticity -of- reference-of-thought’. The underlying human psyche is in need of a ‘framework of intelligibility construal/conceptualisation’ as its mental-scheme (psychologism) by which humans, given their limited-mentation-capacity-deepening, can then project ‘mental and existential investment’ in a world of perceived stakes (social, natural and/or supernatural) in a ‘social framework of intersolipsistic deambulation’ (which holds the resources for individual and collective human possibilities, like prior developed culture, language, skills, etc. available for individual and collective intersolipsistic exploitation and renewal). Noting that at stake is its existential survival and thriving, and so it is involved in a relative zero-sum game of existential possibilities, on the basis of its limited-mentation-capacity-deepening determining its prospective relative-ontological-completeness -of- reference-of-thought, as enabled by the ‘social framework of intersolipsistic deambulation’. This ‘social framework of intersolipsistic deambulation’ is highly linear as of the possibilities for construing human psychical and institutional readjustments in inducing successive institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing-<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-normalcy/postconvergence with respect to the uninstitutionalised-threshold, thus further redefining successive prospective socially-functional-and-accordant thresholds as successive prospective registry-worldviews/dimensions. Thus, implying a dual-faceted representation of human mental-disposition as uninstitutionalised-and-institutionalised, wherein by metaphysics-of-presence—(implicated—'nondescript/ignorable—void—as-to—presencing—absolutising—identitive-constitutedness ), the present registry-worldview’s/dimension’s reference-of-thought by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in excluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with any sense of uninstitutionalised-threshold being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness—of—reference-of-thought emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing—psychologism as of the grander
ontological-normalcy/postconvergence
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that is
counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a ‘contingent
ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the
grander ontological-normalcy/postconvergence
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by its contiguity
in grasping the implications of human temporal (pseudointemperal)-to-intemperal 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-intemperality thresholds driven construal enables an
existentially operant <amplituding/formative–epistemicity>totalising–ratio-
contiguity/ratiocination-as-referentialism-phenomenal-abstractive-ness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought-devolving-as-of-instantiative-context construal of virtue beyond the ‘relatively
impression-driven basis of conceptualisation’ associated with <amplituding/formative–
epistemicity>totalising–random-as-impulsive-phenomenal-abstractive-ness-of-presencing-in-
‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought-devolving-as-of-instantiative-context, <amplituding/formative–
epistemicity>totalising–nominal-as-tendentious-phenomenal-abstractive-ness-of-presencing-in-
what can be psychology, with a naivety that doesn’t allow consciously, (as consciously decentering and pivoting with respect to human psychical and institutionalisation implications), for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, as it doesn’t factor in the said registry-worldview/dimension prior relative-ontological-incompleteness of reference-of-thought to then project that there may be a prospective relative-ontological-completeness of reference-of-thought which meaningfulness-and-teleology as value judgment transforms psychological-construal/psychologism. The best possible outcome in this regard is as of the construal of a ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence

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\(^{52}\) inducing the successive registry-worldviews/dimensions institutionalisations\(^{83}\) reference-of-thought with their own ‘specific institutionalisation/uninstitutionalised-threshold\(^{02}\) mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as of their prospective relative-ontological-completeness -of- reference-of-thought with respect to their social\(^{103}\) universal-transparency\(^{04}\) -\(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity}>\text{totalising~in-relative-ontological-completeness}\rangle\) as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context; with the implications being that social\(^{105}\) universal-transparency\(^{105}\) -\(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity}>\text{totalising~in-relative-ontological-completeness}\rangle\) as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context as of prospective relative-ontological-completeness -of- reference-of-thought redefines prospective\(^{55}\) meaningfulness-and-teleology\(^{09}\) and the corresponding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, implying an
epistemic-totalising\textsuperscript{12}~renewing-realisation/re-perception/re-thought based on prospective
maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{17}—unenframed-conceptualisation ultimately as of ‘notional–deprocrypticism’; as this consciously factors in the reality of the need of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as decentering/pivoting with respect to psychical-orientation, ‘meaningfulness-and-teleology’ construal/conceptualisation, institutionalisation and overall existential becoming. This validates the notion of ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as of its construing of notional–deprocrypticism as ‘notional–deprocrypticism suprastructuration’ or ‘notional–deprocrypticism suprastructural psychical-and-institutionalisation orientation of\textsuperscript{8} meaningfullness-and-teleology\textsuperscript{19} as of the overall registry-worldview/dimension reconstrual of superseding–oneness-of-ontology’ (enabling the $<$amplituding/formative–epistemicity$>$totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in–‘protensive-consciousness’–enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{15}$>$’s-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–deprocrypticism socially-functional-and-accordant\textsuperscript{9} as of intemporal/ontological contiguity, with no-notional–firstnaturedness—temporal-to-intemporal-dispositions\textsuperscript{$<$so-construed-as-from-perspective–ontological-normalcy/postconvergence$>$–non-dissociability, thus upholding notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought, as-to–$<$amplituding/formative–epistemicity$>$growth-or-conflatedness $<$transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
adaptation/re-classification of constitutedness\(^1\) of reference-of-thought as a ‘presencing—absolutising-identitive-constitutedness’ exercise at worldview-level, institutional-level and operant-level of meaningfulness-and-teleology\(^9\), the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for \(<\textit{amplituding/formative–epistemicity}>\) totalising–renewing-realisation/re-perception/re-thought for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is achieved. Insightfully, (beyond ‘presencing—absolutising-identitive-constitutedness’) the full \(<\textit{amplituding/formative–epistemicity}>\) causality–as-to-projective-totalitative–implications–for-explicating-ontological-contiguity of conflation as implied with referentialism as the underlying transcendental memetic suprastructural-meaningfulness fugue reflecting existential-reality will take an even more critical bearing with respect to notional–deprocrypticism psychologism as unlike the articulation as ‘presencing—absolutising-identitive-constitutedness’\(^1\) (rather heuristically and beyond consciousness-awareness-teleology\(^9\)) in previous institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness\(^9\)/ontological-aesthetic-tracing-\(<\textit{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}>\), with notional–deprocrypticism conflation\(^9\) is rather bound to be perceived and construed as of the (recomposured)-consciousness-awareness-teleology\(^9\) 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 \(^7\)reference-of-thought, for ‘decentering’ the prior registry-worldview/dimension uninstitutionalised-threshold \(^{02}\) \(^{13}\)reference-of-thought in its ‘constitutedness\(^{13}\) and conjugated-constitutedness\(^{13}\) of \(^{8}\)reference-of-thought’ with respect to the prospective registry-worldview/dimension institutionalisation \(^8\)reference-of-thought overall existential-contextualising-contiguity\(^{38}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{87}\)-of- reference-of-thought\(^{10}\)-devolving-as-of-instantiative-context \(^5\)meaningfulness-and-teleology\(^{99}\); (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\(^{87}\)-of-reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold \(^{02}\) prior relative-ontological-incompleteness\(^{34}\)-of- reference-of-thought revealing which by reflex adopts a social-aggretion-enabling disposition with respect to the prior-conventioning). In this respect, ultimately the full achievement of conflation \()\ will involve fully expanding the sphere of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity, as of ‘intemporal-disposition knowledge constraining construct’, for thorough construal/conceptualisation of social reality which is relatively highly prone to ‘constitutedness and conjugated-constitutedness of reference-of-
thought and thus resultant 'presencing—absolutising-identitive-constitutedness' as of social-aggregation-enabling, hence undermining relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity of the social. Ultimately, given the comprehensive and typical underlying proneness of human limited-mentation-capacity-deepening to constitutedness as its fundamental mentation deficiency at uninstitutionalised-threshold or as of 'human temporal uninstitutionalised-threshold mental-disposition’ (which it tends to resolve by 'presencing—absolutising-identitive-constitutedness’ when aware of defective constitutedness) with respect to psychical-orientation, meaningfulness-and-teleology construal/conceptualisation, institutionalisation and its overall existential becoming, as so reflected in the succession of registry-worldviews/dimensions; notional-deprocrypticism by its very transcendental essence comprehensively comes into grips with the constitutedness in positivism–procrypticism as it attains more than just 'presencing—absolutising-identitive-constitutedness’ but an overall comprehensive conflation insight as of ontological-normalcy/postconvergence referentialism for superseding positivism–procrypticism. conflation as of ontological-normalcy/postconvergence referentialism in superseding constitutedness, provides resolution as of 3 aspects of meaningfulness-and-teleology: firstly, with respect to temporal instigating as constitutedness like psychopathic-slantedness insane-fitment ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation and its derivation with respect to temporal reprisings of such constitutedness as ‘conjugated-constitutedness of reference-of-thought’ associated with conjugated-postlogism temporal reprisings by construing/conceptualising such perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomenon, and re-establishing social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
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 procrypticism as our uninstitutionalised-threshold is bound to be construed as of metaphysics-of-absence—(implicit-epistemic-veracity-of nonpresencing—<perspective—ontological-normalcy/postconvergence>), the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism meaninglessness-and-teleology will be represented as decentered and in de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics) as the necessary/requisite backdrop for the construal of prospective
reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation ushering in
notional–deprocrypticism as prospective institutionalisation. In this regard, we’ll certainly
inherently relate to preceding successive uninstitutionalised-threshold of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered
and in de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics), though this will most probably be resisted with respect to
such a representation of our denaturing of positivistic meaningfulness as our prospective
procrypticism uninstitutionalisation (just as the correspondingly humans in the preceding
successive uninstitutionalised-threshold by mentation reflex had, consciously and
unconsciously, resisted a representation as decentered and in de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)); while we can recognise successively the centered and postconverging-or-dialectical-thinking–apriorising-psychologism nature of base-institutionalisation,
universalisation and positivism, though probably less so of notional–deprocrypticism
institutionalisation as it points to the decentering and de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of our procrypticism uninstitutionalisation. Such institutionalisation and
uninstitutionalised-threshold construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by
the concepts of conflation as of centering and postconverging-or-dialectical-thinking–apriorising-psychologism reference-of-thought implied with institutionalisations and constitutedness as of decentering and ontologically/preconverging-or-dementing–apriorising-psychologism reference-of-thought implied with uninstitutionalised-threshold;
prompting the respective institutionalisation and uninstitutionalised-threshold psychologisms as of the apriorising/precedingness of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought’s-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–procrystalism from a notional–deprocrystalism 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’s-reference-of-thought’s-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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, as requiring a coming to terms with the understanding implied by prospective institutionalisation as of its more profound existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-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\(^{19}\) requisite knowledge or meaningfulness-and-teleology\(^{19}\) reference-of-thought. Such equally applies with respect to notional-deprocrypticism prospective institutionalisation relative to our procrypticism uninstitutionalised-threshold\(^{20}\). 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\(^{20}\) 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 discreional 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 discreional 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\(^{20}\) 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\textsuperscript{\textcircled{3}}\textsuperscript{\textsuperscript{c}}\textsuperscript{\textsuperscript{b}}\textsuperscript{\textsuperscript{a}}\textsuperscript{\textsuperscript{d}}\textsuperscript{\textsuperscript{e}}\textsuperscript{\textsuperscript{f}}\textsuperscript{\textsuperscript{g}}\textsuperscript{\textsuperscript{h}}\textsuperscript{\textsuperscript{i}}\textsuperscript{\textsuperscript{j}} conjugue up explanations\textsuperscript{\textsuperscript{k}}\textsuperscript{\textsuperscript{l}}\textsuperscript{\textsuperscript{m}}\textsuperscript{\textsuperscript{n}}\textsuperscript{\textsuperscript{o}}\textsuperscript{\textsuperscript{p}}\textsuperscript{\textsuperscript{q}}\textsuperscript{\textsuperscript{r}}\textsuperscript{\textsuperscript{s}}\textsuperscript{\textsuperscript{t}}\textsuperscript{\textsuperscript{u}}\textsuperscript{\textsuperscript{v}}\textsuperscript{\textsuperscript{w}}\textsuperscript{\textsuperscript{x}}\textsuperscript{\textsuperscript{y}}\textsuperscript{\textsuperscript{z}}\textsuperscript{\textsuperscript{aa}}\textsuperscript{\textsuperscript{ab}} in terms–as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic\textsuperscript{\textsuperscript{c}}\textsuperscript{\textsuperscript{d}}\textsuperscript{\textsuperscript{e}}\textsuperscript{\textsuperscript{f}}\textsuperscript{\textsuperscript{g}}\textsuperscript{\textsuperscript{h}}\textsuperscript{\textsuperscript{i}}\textsuperscript{\textsuperscript{j}}\textsuperscript{\textsuperscript{k}} reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity requiring its own\textsuperscript{\textsuperscript{l}}\textsuperscript{\textsuperscript{m}}\textsuperscript{\textsuperscript{n}}\textsuperscript{\textsuperscript{o}}\textsuperscript{\textsuperscript{p}}\textsuperscript{\textsuperscript{q}}\textsuperscript{\textsuperscript{r}}\textsuperscript{\textsuperscript{s}}\textsuperscript{\textsuperscript{t}}\textsuperscript{\textsuperscript{u}}\textsuperscript{\textsuperscript{v}}\textsuperscript{\textsuperscript{w}}\textsuperscript{\textsuperscript{x}}\textsuperscript{\textsuperscript{y}}\textsuperscript{\textsuperscript{z}}\textsuperscript{\textsuperscript{aa}}\textsuperscript{\textsuperscript{ab}} 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\textsuperscript{\textsuperscript{l}}\textsuperscript{\textsuperscript{m}}\textsuperscript{\textsuperscript{n}}\textsuperscript{\textsuperscript{o}}\textsuperscript{\textsuperscript{p}}\textsuperscript{\textsuperscript{q}}\textsuperscript{\textsuperscript{r}}\textsuperscript{\textsuperscript{s}}\textsuperscript{\textsuperscript{t}}\textsuperscript{\textsuperscript{u}}\textsuperscript{\textsuperscript{v}}\textsuperscript{\textsuperscript{w}}\textsuperscript{\textsuperscript{x}}\textsuperscript{\textsuperscript{y}}\textsuperscript{\textsuperscript{z}}\textsuperscript{\textsuperscript{aa}}\textsuperscript{\textsuperscript{ab}} outcomes as its mechanical-knowledge aspect but further requires a development of the discrentional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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{\textsuperscript{102}}\textsuperscript{\textsuperscript{a}}\textsuperscript{\textsuperscript{b}}\textsuperscript{\textsuperscript{c}}\textsuperscript{\textsuperscript{d}}\textsuperscript{\textsuperscript{e}}\textsuperscript{\textsuperscript{f}}\textsuperscript{\textsuperscript{g}}\textsuperscript{\textsuperscript{h}}\textsuperscript{\textsuperscript{i}}\textsuperscript{\textsuperscript{j}}\textsuperscript{\textsuperscript{k}}\textsuperscript{\textsuperscript{l}}\textsuperscript{\textsuperscript{m}}\textsuperscript{\textsuperscript{n}}\textsuperscript{\textsuperscript{o}}\textsuperscript{\textsuperscript{p}}\textsuperscript{\textsuperscript{q}}\textsuperscript{\textsuperscript{r}}\textsuperscript{\textsuperscript{s}}\textsuperscript{\textsuperscript{t}}\textsuperscript{\textsuperscript{u}}\textsuperscript{\textsuperscript{v}}\textsuperscript{\textsuperscript{w}}\textsuperscript{\textsuperscript{x}}\textsuperscript{\textsuperscript{y}}\textsuperscript{\textsuperscript{z}}\textsuperscript{\textsuperscript{aa}}\textsuperscript{\textsuperscript{ab}} psychologism. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability of the mechanical-knowledge implied reference-of-thought of ‘meaningfulness-and-teleology\textsuperscript{\textsuperscript{g}}\textsuperscript{\textsuperscript{h}}\textsuperscript{\textsuperscript{i}}\textsuperscript{\textsuperscript{j}}\textsuperscript{\textsuperscript{k}}\textsuperscript{\textsuperscript{l}}\textsuperscript{\textsuperscript{m}}\textsuperscript{\textsuperscript{n}}\textsuperscript{\textsuperscript{o}}\textsuperscript{\textsuperscript{p}}\textsuperscript{\textsuperscript{q}}\textsuperscript{\textsuperscript{r}}\textsuperscript{\textsuperscript{s}}\textsuperscript{\textsuperscript{t}}\textsuperscript{\textsuperscript{u}}\textsuperscript{\textsuperscript{v}}\textsuperscript{\textsuperscript{w}}\textsuperscript{\textsuperscript{x}}\textsuperscript{\textsuperscript{y}}\textsuperscript{\textsuperscript{z}}\textsuperscript{\textsuperscript{aa}}\textsuperscript{\textsuperscript{ab}} as of crossgenerational psychoanalytic-unshackling involving <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the ultimate crossgenerational alignment to the prospective/transcending/superseding registry-worldview reference-of-thought, as a positivistic registry-worldview reference-of-thought. Interestingly,
and so across all successive institutionalisations, what tends to be lost ‘the failure to register fully that the ‘intemporal-disposition projecting mental-disposition’ behind ontological-primemovers-totalitative-framework validating the institutionalisation of ‘mechanical-knowledge’ is rather the ‘vitality aspect’ of organic-knowledge and it is ‘not a passive dispensation’, just as well that the ‘temporal mental-dispositions’ superseded towards attaining the ‘mechanical-knowledge’ is ‘not simply a passive distraction’ with the insight that there is a contiguity as of temporal-to-intemporal mental-disposition relative to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across all the successive registry-worldviews as at all their uninstitutionalised-threshold temporal-individuations-as-shortness-of-register-of—’meaningfulness-and-teleology 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—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology’) of prior/transcended/superseded registry-worldviews/dimensions’ inducing their successive threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism, and critically so as across all registry-worldviews postlogism leads to a characteristic mental-disposition at their uninstitutionalised-threshold of deception-of-concurrently-false-presupposing/false-presuming/false-premising-of-narratives and the consequent derivation, due to induced ‘lack of constraining social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness ), to other temporal-dispositions as conjugated-postlogism, and so beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> whether
while the intemporal-individuation-as-longness-of-register-of-
meaningfulness-and-teleology\(^9\) ushers in transcendence-and-
sublimity/sublimation/supercognition/de-mentativity (by it perpetual vouching for intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality in pushing as this
enables successive prospective relative-ontological-completeness ’of’ reference-of-thought to
raise better and better reference-of-thought–categorical-imperatives/axioms/registry-
teleology ’for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’;
thus validating the notion of a human intersolipsistic relation to meaningfulness-and-
teleology\(^9\) in transversality–of-affirmative-and-unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’\(^9\); since a wrong ‘wishful thinking’/intemporal-
romanticism/good-naturedness of vouching for logical-congruence will overlook the inevitable
reality of temporal-perversion with prospective implications as of <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^9\),
as its resolution is rather an anticipation as of transversality–of-affirmative-and-unaffirmative–
disambiguated–’motif-and-apriorising/axiomatising/referencing’\(^9\). Likewise, futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology\(^9\) as of prospective notional–deprocrypticism
institutionalisation meaningfulness-and-teleology\(^9\) implies that transcendence-and-
sublimity/sublimation/supercognition/de-mentativity rather reasoned in our positivism–
procrypticism terms of psychology is inevitably denaturing\(^5\) as of ontological-
normalcy/postconvergence epistemic/notional–projective-perspective; as it is in need of the
organic-knowledge of the prospective institutionalisation psychology or
notional–deprocrypticism psychology as conflatedness\(^1\) (conflation psychology) on the

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utterly devoid of a basic sense of the-Good/understanding/knowledge-reification\(^1\)/ontological-
primemovers-totalitative-framework\(^2\) 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\(^3\) 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\(^4\)/ontological-primemovers-totalitative-framework\(^2\)
from its ‘complementing grander social—universally-non-transparent-thus-non-constraining-
element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed
as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ (beyond the
mere ‘mechanical non-knowledge’ of non-rules—apriorising/axiomatising/referencing–
psychologism,—as-impulsive-or-accidented-or-random-mental-disposition) as ‘organic-
knowledge’, for \(^5\)maximising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisation
(as
intemporal/ontological/social/species/ universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness\(^6\)—unenframed-conceptualisation de-
mentating/structuring/paradigming) which subsequently as of dynamic-cumulative-aftereffect
brings about base-institutionalisation–ununiversalisation ‘social’ universally-transparent-and-
implicitly-formulated direct-constraining-construct’ of ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ as the new ‘mechanical-knowledge’ as
well as implying the ‘complementing grander social universally-non-transparent-thus-non-
constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or–
ontological-preservation’, with both forming the new ‘organic-knowledge’. Likewise, base-
institutionalisation–ununiversalisation too by dynamic-cumulative-aftereffect at its intemporal-
threshold of the registry-worldview’s/dimension’s—reference-of-thought-for-social-
functioning-and-accordance notwithstanding limited-mentation-capacity, the intemporally
projecting individuation will be able to summon heuristically a sense of the-
Good/understanding/knowledge-reification/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-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed
as of intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’, (beyond the
mere ‘mechanical-knowledge’ of ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’) as ‘organic-knowledge’, for
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation (as intemporal/ontological/social/species/ universal/transcendental/
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
dementating/structuring/paradigming) leading by a dynamic-cumulative-aftereffect to the
subsequent prospective universalisation–non-positivism/medievalism as of the new ‘social–
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 }
impaled by the mechanical-knowledge explaining the successive need for ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to overcome such
distortion/perversion/misconstrual; as in fact despite such a vague idealism as intemporal-
romanticism, implicitly where highly pressing we tend to be obliged to recognised this
temporal-to-intemporal reality as implied in the way we go about developing many a social
formal construct. Thus notional–deprocrypticism knowledge as overlapping the mechanical
with the organic, as of the intemporal/longness-of-register-of—meaningfulness-and-teleology/
mental-disposition driven by ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality behind the mechanical-knowledge, is a further validation of the idea of
notionalisation/notional-conception/amplituding of knowledge which emphasises in principle
and beforehand/as-of-a-priori a deliberate consideration of this temporal-to-intemporal human
disposition in relating to mechanical-knowledge as of prospective possibilities for a better
preempting of temporality /shortness and skewing towards the intemporal/longness-of-register-
of—meaningfulness-and-teleology', and so as of organic-knowledge overlapping. Further, the reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor means that human meaningfulness at 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 secondnaturing institutionalisation as of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction thresholds', with the implication that there is no point acting and relating with knowledge as if it is about a solipsistic transformation into intemporality /longness but rather relating to it as a secondnaturing exercise of skewing (‘intemporality’-asymmetric-subsumption-of-temporality", for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity or deferential-formalisation-transference) with respect to the institutionalisation/intemporalisation process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as the intemporality /longness and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality /shortness in their times). In which case while such intemporality /longness cannot be construed as of a social commonness of ‘reference-of-thought, it’s occurrence if it does occur can only be construed in transversality—of-affirmative—
and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’

(more like the abstract notion of faith, by definition and as implied in many a creed, however metaphysical though, can only be solipsistic to an individual and not amenable to a commonness of social contemplation) as of abstract intersolipsism. The Nietzschean metaphor ‘God is dead’, as of human emancipation, is one whose validity can only be countenance where it implies the capacity of human pretence of intellectual-and-moral sublimation, and not the notion of intellectual-and-moral decadence. *Thus to sum up, the overall notion of conflation in relation with other elucidative associated notions can further be clarified as follows in ‘interdimensional/transdimensional/transcendental terms in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process—as well as ‘individuation terms of human temporal-to-intemporal mental-dispositions’. With regards to the interdimensional/transdimensional/transcendental ontological-contiguity—of-the-human-institutionalisation-process level, we can construe of conflation as of the <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abtractiveness-of-presencing-in–‘protensive-consciousness’–enabling-
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-dementing–apriorising-psychologism as caricaturing-hollow-staging-and-performance).

Supposed a notional–conflatedness or conflation abstraction across all the registry-worldviews/dimensions on the basis of the referentialism technique of point-referencing (‘notional–deprocrypticism-or-as-from-recurrent-utter-uninstitutionalisation–to–deprocrypticism’) is undertaken with respect to establishing ‘reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance’—<including-virtue-as-ontology> relative to social-stake-contention-or-confliction’, it will fundamentally be perceived sceptically by the respective uninstitutionalised-threshold as it ‘decenters and dments beforehand/as-of-a-priori’ as of their respective prior relative-ontological-incompleteness of reference-of-thought, so implied by their given social universal-transparency ⟨transparency-of-
as with all ‘present-states’ of registry-worldviews/dimensions as construed from their backend perspectives in reflecting holographically 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 of meaning as of of 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
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 utter-uninstitutionalisation. Central to such ‘a universal notion of deprocrypticism’ is the idea of an utter-recomposuring-ontologising by upholding ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, involving postdication with postdicatory techniques and postdicatory mindset/reference-of-thought in reflection of the suprastructural and ontological-normalcy/postconvergence nature of intrinsic-reality (more like the positivistic registry-worldview is all about existential positivistic conceptualisations, positivistic techniques and basic positivistic mindset/reference-of-thought superseding existential alchemic conceptualisations, alchemic techniques and a basic alchemic mindset/reference-of-thought that defined the non-positivism/medievalism registry-worldview/dimension); involving ensuring intemporal-disposition organic-comprehension-thinking that upholds-and-is-the reference-of-thought for ontological-contiguity/ontological-veridicality, over threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism by temporal-dispositions meaningfulness hotchpotching disjointing/disparateness/disentailing’ as perverted-and-derived-perverted-reference-of-thought and induces notional-discontiguity/epistemic-discontiguity–<shallow-supererogation/qualia-schema> as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In the bigger picture of human institutional transcendence-and-sublimity/sublimation/supererogatory–dementativity, this is very much in line with the transcending/superseding of human uninstitutionalised-threshold ‘with increasing cumulation of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity’ that defined the successive institutional-cumulation/institutional-recomposure–(as-to-
the former uncompromising relation with respect to upholding ontological-contiguity\textsuperscript{1} thus overcoming the temporal-emanances-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\textsuperscript{19}—apriorising-psychologism (”perversion-of—reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”> as to preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism) of positivistic ”meaningfulness-and-teleology”, 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{9} 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{9} wherein the notional—deprocrypticism mindset/ reference-of-thought
intradimensional-meaningfulness as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing — apriorising-psychologism (just as successive registry-worldviews/dimensions reference-of-thought, in a conceptual grasp of ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, had priorly moved from an utter-institutionalisation registrying/dueness/existentialism to a base-institutionalisation registrying/dueness/existentialism, to a universalisation registrying/dueness/existentialism, and then presently a positivistic registrying/dueness/existentialism, with corresponding dementation (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
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{7} capacity that are enablers of the associated institutional-cumulation/institutional-recomposure-(as-to-\textsuperscript{4} historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing-\langle perspective–ontological-normalcy/postconvergence-reflected-`epistemicity-relativism’\rangle): for base-institutionalisation the circumspection is one of contrastive uninstitutionalised-threshold\textsuperscript{10}–institutionalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{7} capacity for upholding institutionalisation; with \textsuperscript{10} universalisation the circumspection involves contrastive ununiversalisation–and–\textsuperscript{10} universalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{7} capacity for upholding universalisation; with positivism the circumspection involves contrastive non-positivism/medieval/alchemic–and–positivism/rational-empiricism analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{7} capacity for upholding positivism/rational-empiricism; and prospectively, for notional–deprocrypticism the circumspection will involve contrastive notional–firstnaturedness—temporal-to-intemporal-dispositions-\langle so-construed-as-from-perspective–ontological-normalcy/postconvergence\rangle
analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{7} 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\textsuperscript{9}—preconverging/dementing –apriorising-psychologism, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking\textsuperscript{9}–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-disposition and likewise with regards to our procrpticism. 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–deprocrpticism 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-recomposing,
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
calls for the introduction of ‘reference-of-thought–categorical-imperatives/axioms/registry-
teleology’,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as base-institutionalisation), - base-institutionalisation institutionalisation/intemporalisation
(whose ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ‘perversion-of-
reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation’ as ununiversalisation intemporally calls for
bacteria, cancer, organ failure, etc. cause disease and that the virtue of medicine is about how to understand and preempt the above causations; likewise deprocriptic virtue operates on a realistic grasp of human subknowledging/mimicking/temporal-to-intemporal-solipsistic-projections at uninstitutionalised-threshold and then strives to skew/deferential-formalisation-transference for the supersedingness of the intemporal-disposition, which is ontological, for intemporal-preservation entropy/contiguity). We can garner such emanant (becoming) ‘psychoanalytic unshackled insight’ of how we transcended from non-positivism/medievalism to a positivistic registry-worldview. A literary insight can also be grasped reading Chinua Achebe’s Things Fall Apart on how a community where a traditional registry-worldview with its sense of purpose had to deal with positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this case the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is by cultural diffusion rather than by internal philosophical transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Basically, all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involve ‘a psychoanalytic-unshackling of this sort’. Counterintuitively, it should be understood that no transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rational because you rationalise by operating logic on a sound registry-worldview/axiomatic construct/categorical-imperatives but then the need for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity due to perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and the registry-worldview’s/dimension’s relative-ontological-incompleteness-induced,‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism’ is putting the soundness of registry-
worldview/axiomatic construct/categorical-imperatives in question (as reference-of-thought supersedes/precedes logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation), so you rather have a reinvention as 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—meaningfulness-and-teleology), the psychopath’s and other postlogic articulations have a


preconverging/dementing apriorising-psychologism involving miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of the organic-comprehension-thinking (organicalism/intemporal—
to the preceding ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Further a registry-worldview/dimension that so misanalyses is not ‘shaped’ to review but rather syncretises/is-circular in its failing/not-upholding<as-of-apriorising/axiomatising/referencing> reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation rather than implying prospective ones for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; such that ontologically-speaking the phenomenon is in a circularity/recurrence/repetition/repeatability as of ‘reference-of-thought denaturing and relative-ontological-incompleteness’, and endemised/enculturated (with a temporal rationalising reasoning that actually validates the veridicality of a human notional–firstnaturedness—temporal-to-intemporal-dispositions--so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to shallow-supererogation—to—profound-supererogation that should not be confused with a secondnatured/institutionalised disposition in relation to virtue). This effectively forms the recomposured backdrop for prospective transcendental construct of deprocrypticism, as the ‘ontologising organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of- reference-of-thought’–as-conflicatedness–or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology ) that reflects/perspectivates the protracted threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—to preconverging/dementing–apriorising-psychologism’. But then, a psychopath can be so irrational that in temporal terms it might do a lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or even some other things but coming initially from a vice; as may be enabled by the psychopath’s faulty-mentation-procedure-deception-or-urge to attain an outcome). This dynamic element can make psychopathy and social
psychopathy difficult to deal with as a social phenomenon, as the questions are not only how culpable is the psychopath but extend to who is temporally getting what from the psychopathic situation, what accounts and narratives should be believed, etc., thus requiring an utter and intemporally uncompromising ontological conceptualisation to construct an ontological-primemovers-totalitative-framework science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the universal implications on human civilisation of postlogism phenomena as reflected above regarding the contiguous process of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation behind human civilisation. It is equally important to note that as much as the psychopath seem to have a weird mentality (slantedness), the incidence and initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism mind contrasted to the nature of the ‘normal supplanting–conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking —apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind is by reflex prelogic supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking —apriorising-psychologism as to existential-contextualising-contiguity and by reflex will tend to see prelogic supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking —apriorising-psychologism narratives while the psychopath is of postlogic compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) and does has an covert vista (when the interlocutor is not forewarned/experienced about its nature) in wrongfully inducing a sense of supplanting–conviction-as-to-profound-supererogation —
postconverging/dialectical-thinking\textsuperscript{–}apriorising-psychologism in the normal mind by compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{\textendash}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\textsuperscript{\textendash}postconverging/dialectical-thinking\textsuperscript{–}apriorising-psychologism or prelogism\textsuperscript{\textendash}normal prelogism\textsuperscript{as-of-conviction,\textas-to-profound-supererogation\textendash}mind) will speak of a pathological liar, by liar wrongly granting the psychopath a supplanting–conviction-as-to-profound-supererogation\textsuperscript{\textendash}postconverging/dialectical-thinking\textsuperscript{–}apriorising-psychologism, be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation\textsuperscript{\textendash}postconverging/dialectical-thinking\textsuperscript{–}apriorising-psychologism’, in the very first place, hence aligning integratively to the psychopath instead of aligning in transversality\textas-of-affirmative-and-inaffirmative\textas-disambiguated\textquoteleft\textquoteleft motif-and-apriorising/axiomatising/referencing\textquoteleft\textquoteleft. It is rather a flaw in the prelogism\textas-of-conviction,\textas-to-profound-supererogation\textendash}mind\textquoteleft\textquoteleft\textquoteleft perception (prelogism\textsuperscript{\textendash}or supplanting–conviction-as-to-profound-supererogation\textsuperscript{\textendash}postconverging/dialectical-thinking\textsuperscript{–}apriorising-psychologism while the psychopath\textquoteleft\textquoteleft\textquoteleft mental-disposition is formulaic slanting \textsuperscript{\textendash}compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{\textendash}or postlogism\textsuperscript{\textendash}in preconverging-or-dementing \textsuperscript{\textendash}apriorising-psychologism)! Straying into a basic elucidative anthropopsychology/the-anthropological-continuity (a novel hermeneutic/reprojective/supererogating/zeroing approach to psychology); extrinsic-attribution is a fairly common social mental-disposition, at ‘uninstitutionalised-threshold\textsuperscript{\textendash}as we are not inherently intemporal (the-Good as longness-of-register-of\textendash}meaningfulness-and-teleology\textsuperscript{\textendash}in our solipsistic projection but have the potential of temporal (shortness-of-register-of\textendash}
meaningfulness-and-teleology) solipsistic/emanant projections of postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of "reference-of-thought" devolving ontological-performance-<including-virtue-as-ontology>. The mechanism of institutionalisation/intemperality and formalisation ensures that because of the positive-opportunism that the intemperality-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 ('intemperality -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/intemperality 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/intemperality 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 intemperal (as in reality man is a notional-firstnaturedness—temporal-to-intemperality-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 intemperality-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/superrerogatory-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- (superrerogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) highlighting organic-comprehension-thinking (organicism/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-superrerogation—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-recomposition-as-to—one-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflects-'epistemicity-relativism'> or anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposuring from recurrent-utter-uninstitutionalisation, based-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism). The present treatment of psychology will seem to imply that all psychology is about psychoanalytic techniques on the modern positive mind, which is rather naïve and uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows for human-subpotency survival/existence/emanance/fulfilment/flourishing in existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence-disclosed-from-prospective-epistemic-digression-as-of:-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-superrerogatory–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 subknowledgeing, mimicking)-to-intemporal preservation, just as the notion of good covers the concepts of good-to-bad). Correspondingly, this notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involves ‘mental candoring’ where mental-devising-representation syncs with intrinsic-reality and mental decandoring where mental-devising-representation is a wrong/flawed perverted representation of intrinsic-reality. If we have an anthropological continuity/anthropopsychology, then the continuity as entropy is the exercise of candoring as ‘straightness/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought referencing/registering/decisioning or registry-teleology’ (being a functional representation of how an intemporalising registry-
worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity’-of-’reference-of-thought referencing/registering/decisioning or registry-teleology’ (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-'preconverging-or-dementing'–apriorising-psychologism registry-worldview/dimension); with this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogic miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for perversion-of-’reference-of-thought--as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > across the institutional-cumulation/institutional-recomposure—(as-to- historicity/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, ununiversalisation, non-positivism/medievalism or procrypticism–or–disjointedness-as-of-reference-of-thought. Such a transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation, for a novel genuinely universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposure—(as-to- historicity/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-supererogatory'–ontological–de-mentation-
or-dialectical–de-mentation—stranding-or-attributive-dialectics) is the very drive (in providing insight on the transcendental/transdimensional/interdimensional maximalising-recomposuring-for-relative-ontological-completeness unenframed-conceptualisation ontological-prime movers-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. de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as to its corresponding notions of preconverging-or-dementing–apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> and postconverging-or-dialectical-thinking–apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, are central to transcendental psychoanalytic-unshackling and memetic-reordering. Stranding ensures the ‘upholding of the ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective) of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ by articulating the veridically
contiguous ontological mental-devising-representation of the transcending (and so, in a
veridical dialectic and existential psychoanalytic reorientation as oblongated/decandored in
representing/implying defective/perverted temporality ). It implies
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) hollow and
in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in postlogic-backtracking<iterative-looping-‘set-of-dereifying-
hollow-narratives-and-acts’> as absolving/fleeting/escaping-reflex–logic as of notional-
discontiguity/epistemic-discontiguity<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in postlogic-backtracking<iterative-looping-‘set-of-dereifying-
hollow-narratives-and-acts’> as these pervert/dement/subknowledge<preconverging-or-
dementing-as-if-of-sound-knowledge>/mimick-and-syncretise the reference-of-thought–
categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation providing the backdrop for prospective transcendent
dimension with new superseding reference-of-thought– categorical-
imperatives/axioms/registry-teleology. de-mentation<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<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–of-its– categorical-
imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation whether a retrospective, present or prospective registry-
worldview/dimension. Hence the need for ‘collapsing’/overriding of the transcended registry-worldview’s/dimension’s institutionalisation with reference-of-thought–categorical-imperatives/axioms/registry-teleology with prospective transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption as untenability/internal-contradiction/internal-incoherence/institutional-constraining, as secondnaturing and ‘not as temporal-dispositions transformation’ to wrongly imply a universal dimensionality-of-sublimating <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/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 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 transcendent relations wherein the transcended is vacuous with respect to the transcending. Such vacuous transcendent 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 \(\text{de-mentation-}(\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics})\) as of preconverging-or-dementing—apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>. 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). \(\text{de-mentation-}(\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics})\) 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 \textit{amplituding\textit{formative–epistemicity}\textit{totalising–self-referencing-syncretising\textit{circularity\textit{interiorising\textit{akrasiatic-drag}}}} iterating narratives of temporal-dispositions teleologies'; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing\textit{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\textit{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 \textit{de-mentation–\textit{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 misthinking or misreasoning or mislogic or preconverging-or-dementing\textit{apriorising-psychologism–stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase} or \textit{amplituding\textit{formative–epistemicity}\textit{totalising–self-referencing-syncretising\textit{circularity\textit{interiorising\textit{akrasiatic-drag}}}} or notional-discontiguity/epistemic-discontiguity\textit{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 \textit{is} highly prevalent in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-
and-incompleteness-to—meaningfulness-and-teleology') of society as social-aggregation-enabling, the reason we strive to formalise whether in terms—as-of-axiomatic-construct of laws, institutions, organisations, etc. The basic fact is that the virtue of the intemporal-disposition constructs cannot accommodate non-ontology since reality doesn’t adjust to man and it is man that adjusts to reality. The de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics), in a contiguity of increasing ontological-normalcy/postconvergence implies that an interlocutor’s retrospectively demonstrable narratives miscuing and subsequent perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > speaks of the real nature of its present and prospective narratives as decandored and oblongated in effect ontologically but that by an illusion-of-the-present reflex as well as for the sake of functioning we tend to represent by default such miscuing and perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > meaning as straightness/candored (intemporal) which is not ontologically veridical; in which case the prospective transcended registry-worldview strands such meaningfulness as decandored/oblongated (subknowledging/mimicking) even if the mental-disposition of the transcended registry-worldview is in an illusion-of-the-present straightness/candoring mental-devising-representation of meaning. In other words, de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) ensure an affixing of temporal-dispositions perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > teleologic orientations denaturing to the corresponding temporal perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > mindsets in their
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 intemporality¹/longness rather than decandored/oblongated mental-devising-representation as temporality¹. Stranding is validated by the fact that transcendent/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness⁷—unenframed-conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnatur­ing’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating⁷—<amplituding/formative>supererогatory–de-mentativeness/epistemic-growth-or-conflatedness⁷/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-teleology⁷ of temporal-dispositions such that ‘they are not called upon in argumentation’, just as we are not consciously called upon to establish whether blood flows in our body, as it is a preceding/superseding truth that supersedes/precedes/overrides/utters our thinking or not of it! Thus de-mentation⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling<in-deferential-formalisation-transference> (formalisms and internalisations) mechanism with the implied ontological-
primemovers-totalitative-framework\textsuperscript{72} and positive-opportunism\textsuperscript{7} as ontological entrapment, with no temporal-dispositions firstnature-or-intemporal-level-validation but rather secondnatured-or-institutionalisation/intemporalisation-level-validation. At which point \textsuperscript{14} de-mentation-(\textsuperscript{2} supererogatory\textsuperscript{2} ontological\textsuperscript{2} de-mentation-or-dialectical\textsuperscript{2} de-mentation—stranding-or-attribute-dialectics) articulates temporal-dispositions teleologies orientations as ‘subknowledging\textsuperscript{94}/mimicking/mental-perversions/slantedness manifestations at that ‘uninstitutionalised-threshold\textsuperscript{102}, i.e. the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{83},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of temporal-dispositions undermining the very ‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in the bigger picture, (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting \textsuperscript{<amplituding/formative> disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising}) and \textsuperscript{<amplituding/formative> entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)})’ and with regards to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{10}-<imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>) the teleology\textsuperscript{99} of human de-mentation-(\textsuperscript{2} supererogatory\textsuperscript{2} ontological\textsuperscript{2} de-mentation-or-dialectical–de-mentation—stranding-or-attribute-dialectics) reflects the human-subpotency for attaining crossgenerational transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{2} de-mentativity with corresponding dialectical and psychoanalytic existential reorientations (‘postconverging-or-dialectical-thinking\textsuperscript{2}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring), and it is well beyond the idea of just a ‘de-mentative/structural/paradigmatic argumentation convincing’ intradimensionally as to “presencing—absolutising-identitive-constitutedness” (based-on-the—categorical-imperatives/axioms/registry-teleology/of-the-registry-worldview/dimension as absolutised) as to a registry-worldview/dimension in relative-ontological-incompleteness that is ontologically-deficient/preconverging-or-dementing—apriorising-psychologism as of its reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-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/akrasiac-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 intemptorality/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 secondnaturings of the new \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{9},-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-positivisitic/medieval mind as this just validates to the non-positivism/medievalism disposition that its non-positivism/medievalism \textsuperscript{9} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{9},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation with \textsuperscript{9} meaningfulness-and-teleology \textsuperscript{9} is sound such that it goes on to operate/process logic by <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{9} non-positivism/medievalism \textsuperscript{9} meaningfulness-and-teleology \textsuperscript{9} \textsuperscript{9} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{9}. Rather the positivistic mindset\textsuperscript{9} reference-of-thought will project the new \textsuperscript{9} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{9},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemporalisation percolation-channelling-<indeferential-formalisation-transference> and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism\textsuperscript{9} 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\textsuperscript{9} reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective \textsuperscript{9} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{9},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This takes an utterly impersonal form (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively.
The ‘transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation complex-of-stranding’ refers to the counter-intuition from a registry-worldview/dimension perspective in not representing itself as stranded (decandored or oblongated or in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism when it is demonstrated that it is perversion-of-reference-of-thought—as-effectively-apriorising-innonconviction/madeupness/bottomlining-as-to-shallow-supererogation° as perversion-of-the-categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and rather syncretises in operating those same reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation prospectively; while that same registry-worldview/dimension intuitively recognises that a prior/superseded registry-worldview/dimension mental-devising-representation as stranded is ontologically veridical as the prior/superseded registry-worldview/dimension subknowledges/mimics and self-reference-syncretises it’s reference-of-thought—to—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold°. The reason for the human ‘transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation reference-of-thought—to—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 <amplituding/formative–epistemicity>totalising—self-referencing—...
syncretising/present-consciousness/illusion-of-the-present. But then, if such a complex is to stand, the transcendental exercise by which man left the cave-to-so-called-modern-man wouldn’t have happened, and any registry-worldview/dimension (retrospective, present, prospective) that fails its own de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as to elucidation-and-superseding-of-its-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, as-to-preconverging-or-dementing—apriorising-psychologism to allow for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for transcendence-as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-upholding-as-of-apriorising/axiomatising/referencing> its ‘own homework’ for the bigger picture in the human species survival-and-flourishing scheme, notwithstanding it is at the backend of the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) 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 notion-al—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—

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—human reality, and thus the need for institutionalisation to skew (‘intemporality’-asymmetric-subsumption-of-temporality’towards intemporality/intemporal-preservation as human subpotency. This elucidation is vital in pointing out that the teleology of rational-realism as notional–deprocrypticism (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’ and so as to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—<imbued-and–hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>), is not to strive for the wrong notion of human intemporal/ontological ‘congruence’ with respect to knowledge and virtue (as human dispositions are not congruent, as thus the idea of ontological-congruence of the intemporal-disposition with temporal-dispositions will compromise intemporality/, and hence compromise ontology), but rather to aspire for a transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing of human intemporal-disposition with respect to temporal-dispositions (as this upholds and doesn’t
compromise the ontological veridicality in intemporal-disposition projection as to the
ontological reality of human notional-firstnatures—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective-ontological-normalcy/postconvergence> at
uninstitutionalised-threshold(5). 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(5) 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'(5) and not nested-congruence to uphold intemporality(5),
and hence a complete ontology. To put it in other terms, for instance, transversality-of-
affirmative-and-unaffirmative—disambiguated—'motif-and-
apriorising/axiomatising/referencing'(5) of ‘keeping the faith’ only in the intrinsic operation of
rules of arithmetic (transversality-of-affirmative-and-unaffirmative—disambiguated—'motif-and-
apriorising/axiomatising/referencing'(5) 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-developent-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-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–firstnaturedness—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-teleology99 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—firstnatures—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/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of temporal-dispositions perversions/defects of postlogism—slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought—devolving ontological-performance—⟨including-virtue-as-ontology⟩ conjugated/inflected/derived/mimicked/in-protration-to-psychopathic-preconverging-or-dementing —apriorising-psychologism), actually points to a decandored/slantedness of the temporal-dispositions (and not candored/straightness), and is definitional of all registry-worldviews/dimensions perversion-of- reference-of-thought—⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation⟩ whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and prospectively procrypticism, as these are in epistemic-decadence-
and-derived-epistemic-decadence, i.e. not veridical but perverted and requiring transcendence-
and-sublimity/sublimation/supererogatory-de-mentativity. This basically undermines the idea
that any such registry-worldview/dimension temporal-dispositions should be encouraged to be
‘<amplituding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag\(^5\) 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-supерerogation > of its
reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^6\),-for-intemporal-
preservation-entropy-or-contiguity–or-ontological-preservation. Instead this requires a
transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’\(^7\) (due to the dialectically-out-of-phasing/unsoundness-or-
onological-bad-faith/inauthenticity -of- reference-of-thought/preconverging-or-dementing –
apriorising-psychologismness with regards to the veridical ontology of temporal-dispositions
registries); wherein the intemporal-disposition (which is ontological) doesn’t recognise nor
acquiesce to the implied-logical-dueness-or-implied-scape and subsequent apriorising–registry-
elements of implied-profile-or-implied-stature, implied-presumptuousness-or-implied-
arrogation, implied-assumptions, implied-value-reference and implied-teleology \(^8\) projected by
the temporal-dispositions, but rather advances that there is \(^7\)perversion-of-reference-of-
thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supерerogation\(^9\)> requiring a transversality–of-affirmative-and-unaffirmative–disambiguated-
‘motif-and-apriorising/axiomatising/referencing’\(^10\) ‘postconverging-or-dialectical-thinking’–
psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective

\(^5\)\(^6\)\(^7\)\(^8\)\(^9\)\(^10\)

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the vices-and-impediments of procrypticism at its uninstitutionalised-threshold. This construal is placed on a solid firmament (that is able to supplant any intradimensional illusion-of-the-present mental-devising-representation) by the ‘ontological-primemovers-totalitative-framework’ retracing (for notional-firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation articulation) that demonstrably oblongates/decandors temporal-dispositions as it articulates the dialecticism of a registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (transcending-dimension/organicalism and transcended-dimension/mechanicalism), on the validity of the stranding-contiguity-of-ontology. Logic and logical-congruence is ontologically valid only as an after-transcendence exercise when through the institutionalisation/intemporalisation percolation-channelling-<indeferential-formalisation-transference>, the reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the transcending-registry-worldview/dimension in organicalism is institutionalised/intemporalised by positive-opportunism with the induced social universal-transparency
apriorising/axiomatising/referencing’
postconverging-or-dialectical-thinking—an—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—an—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—an—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/supererogating/zeroing 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/supererogating/zeroing 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/supererogating/zeroing 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-
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

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-preservation that matters.

And even more pertinent, what will those same qualities mean at the uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism, with their evolving reference-of-thought–categorical-imperatives/axioms/registry-teleology wherein prospective meaningfulness-and-teleology is beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought> ) The only answer that cuts it in all ways, is inevitably intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality (mentation-capacity-wise, as longness-of-register-of-meaningfulness-over-
shortness-of-register-of—meaningfulness-and-teleology", more than just an abstraction as it
carries the notion of a contiguous existentialism/full-depth-of-existential-implications
transdimensional-meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-
conflatedness in dialectical transformation as of prospective reference-of-thought tied to the
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Even the idea of
morality as being construed as of a sense of morality is vague self-referencing, as it is rather
virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional–referential-
notion/articulation of superseding–oneness-of-ontology enabling the possibility in reflecting
holographically—<conjugatively-and-transfusively> the ontological-contiguity—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
crude-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/a/krasiatic-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−(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) (as of preconverging-or-dementing−apriorising-psychologism representation when temporally-preservational-as-pseudointemporality−preservation or of notional-discontiguity/epistemic-discontiguity−<shallow-supererogation−of-mentally-aestheticised−preconverging/dementing−qualia-schema>) or postconverging-or-dialectical-thinking−apriorising-psychologism representation when intemporally-preservational/ontological-contiguity. ‘Intemporal-prioritisation-of-reference-of-thought—as-conflicatedness–or-ontological-reprojecting highlights effectively that ontological meaningfulness is contiguous as highlighted further in the paper with regards to virtue ‘as a contiguous mentation-capacity (longness-of-register-of—meaningfulness-and-teleology over shortness-of-register-of—meaningfulness-and-teleology transience)’ of ontological-contiguity conceptualisation for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Finally, by affirming ontological-veridicality/ontological-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument point-of-departure-of-construal of \( {}_{reference-of-thought} \) as it is about assuming beforehand/as-of-a-priori for logical-contention as postconverging-or-dialectical-thinking\(^{19} \)-apriorising-psychologism and centered the prospective/transcending/superseding \(^{8} \) reference-of-thought (as of its prospective relative-ontological-completeness \( {}_{reference-of-thought} \) in preconverging-or-dementing\(^{19} \)-apriorising-psychologism and decentering the prior-as-present/transcended/superseded \(^{8} \) reference-of-thought (as of its prior relative-ontological-incompleteness\( {}_{reference-of-thought} \), as validated by existential-contextualising-contiguity\(^{13} \)’s-reifying/elucidating-of-prospective-relative-ontological-completeness \( {}_{reference-of-thought} \)–devolving-as-of-instantiative-context. Critically, for aetiologisation/ontological-escalation as of an intemporal synopsising depth of analysis what is decisive with regards to a postlogism \(^{77} \) manifestation is the grasp of the reality of prior relative-ontological-incompleteness\( {}_{reference-of-thought} \) as ‘in-wait as of prior relative-ontological-incompleteness\( {}_{reference-of-thought} \) defective \( {}_{reference-of-thought} \)–categorical-imperatives/axioms/registry-teleology\(^{99} \) for a postlogism\(^{77} \) manifestation; and just as we can appreciate that the organic-knowledge depth of base-institutionalisation is what is required as resolution for postlogism\(^{77} \) manifestations in recurrent-utter-uninstitutionalisation, likewise that of universalisation as resolution with postlogism\(^{77} \) manifestations in base-institutionalisation–ununiversalisation, that of positivism as resolution with postlogism\(^{77} \) manifestations in universalisation–non-positivism/procrypticism, the organic-knowledge depth of notional–deprocrypticism is what is required as resolution for postlogism\(^{77} \) manifestations in positivism–procryptism. On this basis distractive-alignment-to\( \langle {}_{reference-of-thought} \rangle \) point-of-departure-construal technique of aetiologisation/ontological-escalation involves starting out not with the specific postlogism\(^{77} \) construal but rather implying a construal preconverging-or-dementing\(^{19} \)-apriorising-
psychologism and decentering the more fundamental issue of the registry-worldview/dimension prior relative-ontological-incompleteness—of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (whether as of ‘non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-or-random-mental-disposition-or-failing-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of recurrent-utter-uninstitutionalisation, ‘failing-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of base-institutionalisation—ununiversalisation, ‘failing-positivising/rational-empiricism-based
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
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).
presencing—absolutising-identitive-constitutedness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
meaningfulness-and-teleology
requiring rather the non-positivism/medievalism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and
prospectively de-mentatively/structurally/paradigmatically our state of procrypticism–or–disjointedness-as-of-reference-of-thought of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition means incapable of contending as of notional–deprocrypticism preempting—disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of ‘conflation’ for meaningfulness-and-teleology
requiring rather the positivism–procrypticism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’); as the
and decentered, likewise beforehand/as-of-a-priori engaging (from futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
is-structure-of—meaningfulness-and-teleology as of prospective deprocriptism-as-of-
preempting—disjointedness-as-of—reference-of-thought of psychologism prospective relative-
ontological-completeness—of—reference-of-thought) our procriptism—or—disjointedness-as-of—
reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to its
associated postlogism—perversion-of—reference-of-thought—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
procriptism—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-
incompleteness—of—reference-of-thought <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications,—for-explicating-ontological-
contiguity with respect to reference-of-thought defect or perversion-of—reference-of-thought—issue, ‘as a preconverging-or-dementing—apriorising-psychologism and
decentering exercise involving reference-of-thought—degraded-devolving-as-of—uninstitutionalised-threshold of the shades-of-temporal-dispositions as of existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological—
completeness of reference-of-thought devolving-as-of-instantiative-context, and not a postconverging-or-dialectical-thinking apriorising-psychologism exercise involving reference-of-thought categorical-imperatives/axioms/registry-teleology, aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology (as will be wrongly implied by a circular totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ego complex that rather circularly upholds procrysticism or disjointedness-as-of reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). For instance and as stated before, such a statement and mental-disposition of the type Socrates or Rousseau by their relative asceticism as of nonextricatory-existentialexisting-preempting-of-existentialexistent-unthought as compared to others of their statuses (conjugated as of various shades of temporal teleologically-degraded synopsising-depth of meaningfulness-and-teleology psychologism) in their respective social-setups from a non-transcendental as of its totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective by its totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is rather circularly impervious and will not recognise any dissociation between such a mental-projection/psychologism prior relative-ontological-incompleteness of reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness of reference-of-thought of Socrates or Rousseau in construing the grander notion of social aetiologising/ontological-escalation as of a transcendental-perspective (as of a teleologically-elevated intemporal synopsising-depth of meaningfulness-and-teleology psychologism contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of meaningfulness-and-teleology). This elucidation is important because an insightful storied-construct/ontologically-valid-narration with regards to psychopathy and social psychopathy and the overall relative-ontological-incompleteness of

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-‘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 reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a registry-worldview/dimension whether these are intemporal-preservational or not, hence have little transcendental capacity. Going by an ‘ontologically contiguous comparison’ with reference to Arithmetic where a condition was to cause a character to resolve additionality as $1+3=5$, $2+5=8$, $5+6=12$, etc., the ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) of additionality with regards to this character will always involve as of reference-of-thought–categorical-imperatives/axioms/registry-teleology that subtracts 1 from the results of that character’s operations of additions (as the imbricatedness/threadedness/recomposuring for upholding existential-reality), and the usual principles of additionality (its traditional reference-of-thought–categorical-imperatives/axioms/registry-teleology of simply summing directly) will be existentially rendered null and void in order to allow for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Now supposed such a framework ( reference-of-thought) for resolving Arithmetic calculations now involves the contribution of 6 characters working in collaboration with each contributing their specific arithmetic principle role while taking cognisance of the others roles in ‘resolving arithmetic calculations’ (as ontological-completeness-of-reference-of-thought, and so taking into account the prior mentioned character with its defect of additionality; wherein such a framework is BODMAS-based with
character B working on brackets operations, character O working on order operations, character D working on division operations, character M working on multiplication operations, the priorly mentioned character A working on addition operations and character S working on subtraction operations, and so (from ontological-normalcy/postconvergence epistemic/notional-projective-perspective) setup for resolving arithmetic calculations (ontological-completeness-of-reference-of-thought setup). Naturally, the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as the usual BODMAS Arithmetic rules) should apply but this is no longer existentially the case in this instance, where the equation is 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÷2=4.5, and the multiplication operation with the first brackets yields 7×11=77. Finally, subtracting both brackets gives 77-4.5=72.5 as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic/notional-projective-perspective), and points to the fact that all the 6 BODMAS characters, not only A (Addition) the additionality defect character have failed ontological-veridicality/ontological-contiguity as of their relative-ontological-incompleteness-induced,
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'/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology} 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'/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}). 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} 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/reference/perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>). Thus the new categorical-imperatives/axiom/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of-reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be perverted in their operation if they do not take
cognisance of A’s (Addition’s) condition and subtract 1 from it before their operation (whether unconsciously by ignorance, expediently by affordability, and consciously by opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). For instance, B (Brackets) is still in a position to articulate an ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) by factoring in all the defects as follows: by reverting all other characters operation up to the point they had to deal with A (Addition) and subtracting 1 from the results at these point before allowing the other characters operations, which then yields the right result. That is 77÷7=11 and 4.5×2=9 as reverting back, then 11-1=10 and 9-1=8 to factor in A’s (Addition’s) additionality defect to yield the results of the two brackets. Before then letting back the division and multiplication operations for both brackets respectively, giving 8÷2=4 and 7×10=70. Finally 70-4=66, giving the final result that is ontologically-veridical (in ontological-normalcy/postconvergence). So this approach is the new reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is ontologically-veridical/of-intrinsic-reality that B should be operating. In the bigger scheme of things, this explains institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-`epistemicity-relativism'>)/memetic-reordering/psychoanalytic-reorientation with respect to an animal that is always bound to perversion-of reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing –apriorising-psychologism by the very fundamental veridicality of its notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-
supererogation\(^\d\), and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\(^\d\) in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\(^\d\)/nihilistic as of temporality\(^\d\), with corresponding formalisation and internalisation as values), thence defining the given temporal-dispositions of B aetiologyisation/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 \(^\d\) perversion-of-reference-of-thought—\(\) as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^\d\)> dispositions at various social roles going from A’s condition, and the potential overlooking of the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation dispositions by all the other characters (B, O, D, M and S). Underlying such an intemporal orientation is the idea that fundamentally the conjugation of such an \(^\d\) 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\(^\d\) of that registry-worldview/dimension, reflected/perspectivated by the marginal \(^\d\) perversion-of-reference-of-thought—\(\) as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^\d\)> defect of its reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^\d\)—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with the prior registry-worldview/dimension now preconverging-or-dementing\(^\d\)—apriorising-psychologism—\(\) stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\(\), with a prospective institutionalisation \(^\d\) reference-of-thought—
categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as the new straightness/candored-and-dialectically-or-contendingly-in-phase. de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) doesn’t confuse appropriateness of the prior reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for the prior institutionalisation as implying the prior mental-devising-representation is appropriate for prospective institutionalisation as it needs to undergo its own requisite ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to enable and regenerate intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. This by itself explains why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing—apriorising-psychologism with respect to one another (from the prospective perspectives), and not that we are talking about different species of humans, as transcendentalism for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is the foundational concept retrospectively, presently and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemic-totalising ~self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-in-phase with no uninstitutionalised-threshold which is obviously fallacious. The reason for this is that ‘postconverging-or-dialectical-thinking—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity—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\(^2\), for-intemporal-preservation-entropy/configuity is in ontological-veridicality/ontological-contiguity\(^1\) of reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional-projective-perspective). Where instead such "reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^2\), for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation is of notional-discontiguity/epistemic-discontiguity\(^\ddagger\) -<shallow-supererogation\(^\ddagger\) -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\(^\ddagger\), 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\(^2\) 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 transcension-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\(^\ddagger\)> registry-worldview/dimension. Thus but for the inherent difficulty of livng 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 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 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–apriorising-psychologism mental-devising-representation’ as it is of noational-discontiguity/epistemic-discontiguity-⟨shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema⟩; thus transcendently 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\textsuperscript{94}-impulse/compulsive-dementing/postlogism\textsuperscript{77} 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 \textsuperscript{-as-of-} compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{93}’; conditions which it increasingly attains from adolescence to adulthood with a corresponding inducing of the development of social psychopathy as its psychopathy conjugates/inflects/gets-mimicked with the temporal-dispositions of ignorance, unconsciously, and consciously with affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, in an absolving/fleeting/escaping-reflex–logic eliciting social psychopathy involving moving from various non-veridical/hollow sets-of-postlogic-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76} as absolving/fleeting/escaping-reflex–logic, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging\textsuperscript{94}-impulse/compulsive-dementing disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises only in the face of perceived–social-stake-contention-or-confliction-and-confliction-targets and furthermore the profoundness of the postlogism\textsuperscript{77}-slantedness manifestation is directly related to the gravity of the perceived–social-stake-contention-or-confliction the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant\textsuperscript{77}, unlike the
dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold \(^{102}\). Consider B (together with the other BODMAS characters) in the instance where despite A’s conditions they were to stick to the registry-worldview’s/dimension’s institutionalisation\(^{103}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{72}\) 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 \(^{102}\). The implication is that the registry-worldview/dimension then loses its qualification as being intemporally-preservational, and the psychological tool that is then elicited (from a prospective and new \(^{103}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{72}\)-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 \(^{103}\) reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing\(^{104}\)-reference/ontologically-veridical/ontological-contiguity\(^{66}\) registry-worldview/dimension) is known as \(\text{de-mentation-}(\text{supererogatory–ontological–de-mentation-or-dialectical–de-}
\text{mentation—stranding-or-attributive-dialectics}).\) 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\(^{102}\) 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\(^{102}\). For instance, the recurrent-utter-uninstitutionalisation mindset/ reference-of-thought doesn’t think of itself that way but
rather as a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of <amplituding/formative-epistemicity>totalising-conflated-meaningfulness-and-teleology-as-of-notional–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—preconverging/dementing–apriorising-psychologism, and such a representation of its mentation is the invention/mental-devising-representation of the base-institutionalisation mindset by its better ontological-completeness-of-reference-of-thought, likewise with ununiversalisation and universalisation, non-positivism/medievalism and positivism, and prospectively with procrypticism and deprocrypticism, we will certainly be hardly pre-inclined to acquiesce to a preconverging-or-dementing–apriorising-psychologism mental-devising-representation of our perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to the denaturing of the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness. This insights perfectly highlight that our psychological nature is actually about mental-devising-representation which is meant to serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn’t has any end to itself but for such dialectical readjustments to ontological-veridicality as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candored-and-dialectically-or-contendingly-in-phase with regards to an intemporal-preservational registry-
worldview/dimension institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and with superseded/transcended registry-worldviews/dimensions which are not intemporal-preservational at their uninstitutionalised-threshold as preconverging-or-dementing–apriorising-psychologism/oblongated/decandored-and-dialectically-or-contendingly-out-of-phase explaining the nature of mental-devising-representation of all institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness} ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>\rangle whether from the perspective of a retrospect, our present or prospective point-of-reference. Another aspect highlighted by the Arithmetic equation comparison is with respect to the appropriateness and defects of meaningful references with respect to ontological-veridicality/intrinsic-reality. The comparison highlights 3 transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’\rangle 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\langle 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\langle as-of\rangle compelling–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’-of- reference-of-thought- devolving-as-of-instantiative-context/non-veridical-hollow-narratives to be reflected/perspectivated from the intemporal/ontological angle as unsoundness-or-ontological-bad-faith/inauthenticity’s-of-reference-of-thought or perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing–apriorising-psychologism and so in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or absolving/fleeting/escaping-reflex–logic, from one set-of-postlogic-narratives to the other and one set of interlocutors to the other, in line with its ‘short cut’ mental relation to meaningfulness as extrinsic-attribution (the temporal eliciting of the temporality/shortness of others is the sufficient basis for getting one’s way) as opposed to intrinsic-attribution wherein the intrinsic ontological-veridicality of meaning is the complete and sufficient basis for its pertinence and upholding. This subknowledging’s-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’s-of-reference-of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it is intemporally preservational and thus ontologically-veridical/reference-of-thought/ontological-contiguity. It is this pedestal that is the organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) pedestal, organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity’s-of-reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third
pedestal as demonstrated involves the integrating and <amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag
by temporal-dispositions both unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation) with A’s condition/sub-
knowledging impulse as if it was ontologically veridical, and obviously leading to the wrong
result thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation. In the case with B it involved
resolving the Arithmetic equation as if A’s condition was appropriate resulting in 72.5 which is
‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity‘<shallow-
supererogation’-of-mentally-aestheticised–preconverging/dementing’–qualia-schema>’ rather
than which is ontologically veridical. This is the threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing –apriorising-psychologism pedestal, as registry-wise it is not striving
for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and so
fundamentally its logical-contention is voided (as apriorising–registry precedes and defines
logical pertinence), such that such a disposition that integrates 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\textsuperscript{7}/ontological-prime-movers-totalitative-framework\textsuperscript{72} 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) pro-crypticism/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\textsuperscript{19}—apriorising-psychologism, resolved by depro-crypticism. 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\textsuperscript{02} from \textsuperscript{7}.5 to the ontologically-veridical, and so not only with regards to the specific but as a de-mentative/structural/paradigmatic institutionalisation/intemporalisation for perpetuating intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. This pedestalled articulation points out that the organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{99}) pedestal (ontological-veridicality/reference-of-thought) is transversal/transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/ axiomatising/referencing’\textsuperscript{101} and not actually in logical-congruence with both the subknowledging\textsuperscript{94}—impulse/compulsive-dementing pedestal (ontological-decandence/non-
ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-
perspectivated-as-preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism/not-veridical-
thinking-reference-rather-preconverging-or-dementing-reference) and the threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation\textsuperscript{96}—
preconverging/dementing—apriorising-psychologism pedestal (epistemic-decandence/non-
ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing —apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing -reference) which is relates to as preconverging-or-dementing—apriorising-psychologism (as their implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are all undue and pervertedly implied). So we then speak of an utter/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (not incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) ‘ordered construct’ of the meaningfulness of the intellectual aetiologisation/ontological-escalation as the organic-comprehension-thinking (organicism/intemporal-prioritisation-of-reference-of-thought—as-conflatedness-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology) pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/registry-worldview defects of both the subknowledging -impulse pedestal and the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing —apriorising-psychologism pedestal. Ontologically-speaking, a temporal naivety with regards to psychopath and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-procedure-deception-or-urge towards ‘extrinsic-attribution’ (the eliciting of the temporality/shortness of others is the sufficient basis for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a

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‘sense of intemporality’ and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms–as-of-axiomatic-construct of country-of-the-blind temporality /shortness whether with respect to temporally outdoing or undermining the phenomena by acting in a manner that is overall of a temporal/shortness-of-register-of–meaningfulness-and-teleology nature. But that will still be temporality /shortness and the notion of an aetiologisation/ontological-escalation as of intemporality'/longness will no more be better advanced. Further beyond and more than just with respect to one case of psychopathy but as of intellectual-and-moral-inequivalence/non-correspondence construing the universal human social phenomena of psychopathic postlogism and conjugated-postlogism across space and time together with the bigger insight of grasping human nature and the overall possibilities thereof. Insightfully, as well it won’t be surprising that such a universal projection will possibly meet with a more protracted-and-protracting psychopathy and social psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition existential-form-factor as varied temporal-dispositions come into the frame and are elicited, just as an intemporal projection within a non-positivism/medievalism setup aspiring for a positivistic registry-worldview/dimension-level resolutive construal of their corresponding postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation like notions-and-accusations-of-sorcery and which is not palliative to a given situation will equally elicit a social protractedness of the phenomenon as varied temporal-dispositions come into the frame and are equally elicited. But then that is an inevitability with respect to the more critical universal projection low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature of postlogic perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/> with temporal-dispositions; (unconsciously) ignorance and (consciously) other temporal-dispositions of affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Ontologically, it is then the subject of contention and aetiologisation/ontological-escalation of the organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-reference-of-thought’–as-conflatedness’-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology ) pedestal, both in apriorising–registry and registry-worldview terms as it is reflected/perspectivated as de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). The critical reason for this is that the intemporal-disposition is rather inclined to be utter about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the complete and sufficient stand for knowledge and virtue with anything else being denaturing much in parallel as intrinsic-reality transcendent-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 univers
ly 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-
temporal-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'-impulse/compulsive-dementing) and who obviously
is wrong, as we know today that the notion of witchcraft is ontologically unsound and
ridiculous as the ability to perform magic and the like by anyone cannot be demonstrated
veridically. The disposition to accuse people of witchcraft will be the subknowledging’-impulse/compulsive-dementing pedestal. The disposition to entertain and further exploit such
situations (as anthropologists perfectly understand the abhorrent role of such notions as
witchcraft in the social-stake-contention-or-confliction of non-positivism/medievalism
societies) in conjugation of temporal-dispositions that are universally-recurrent or universal across all times (postlogism slantedness, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
—
preconverging/dementing apriorising-psychologism pedestal which is rather an extricatory de-mentating/structuring/paradigmimg (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisaton and not intemporal preservation); given the lack of a social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) of the idea that the notion of witchcraft is bogus, with corresponding lack of perceived untenability/internal-contradiction/internal-incoherence/institutional-constraining of such a notion, thus a collective-consciousness that doesn’t register it as preconverging-or-dementing apriorising-psychologism (as we do today) and finally, no ontological alienating reason for not believing, endemising and enculturating the phenomenon of witchcraft. The organic-comprehension-thinking (organicalism/intemporal-prioritisation-of reference-of-thought–as-conflatedness –or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology ) pedestal will rather be an inclination to see that the lack of empirical and rational reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the non-positivism/medievalism registry-worldview/dimension is actually, in the bigger scheme of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so with this individual but its general integration as a socially viable and entertained notion in this locale’. But more critically, from its intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{2}—unenframed-conceptualisation de-mentating/structuring/paradigming to be intemporally-preservational, more than the notion of just attaining only to the ‘one-locale’ accusation of witchcraft, for the intemporal mindset/\textsuperscript{3} reference-of-thought in organic-comprehension-thinking (organicalism/\textsuperscript{4} intemporal-prioritisation-of- reference-of-thought’-as-conflatedness \textsuperscript{1} -or-ontological-reprojecting/longness-of-register-of- \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99}) 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\textsuperscript{105} associated with superstition in the said registry-worldview/dimension. That is, the problem is now about the aetiologisation/ontological-escalation that can be made to address such lack of positivistic empirical and rational notions in all possible human societies qualified as non-positivism/medievalism. In other words, the graver \textsuperscript{4} de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) problem’ for the organic-comprehension-thinking (organicalism/\textsuperscript{4} intemporal-prioritisation-of- reference-of-thought’-as-conflatedness \textsuperscript{1} -or-ontological-reprojecting/longness-of-register-of- \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99})/\textsuperscript{111} intemporal-prioritisation-of- \textsuperscript{5} reference-of-thought’-as-conflatedness \textsuperscript{1} -or-ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in ‘mentation equivalence’ with a subknowledging\textsuperscript{3} -impulse/compulsive-dementing mindset/\textsuperscript{3} reference-of-thought pedestal accusing it of witchcraft and the specific locale where such an accusation is made in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing\textsuperscript{15} —apriorising-psychologism/temporal
prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset/reference-of-thought is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a comprehensive de-mentative/structural/paradigmatic dialecticism reasoning-through/utterion (not reasoning-with incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation with temporal-dispositions mindsets) between non-positivism/medievalism and positivism for prospective ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring away from the vices-and-impediments of a non-positivism/medievalism superstitious mental-disposition towards a prospective positivistic mental-disposition which is the virtue that is the ‘de-mentative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments but equally critical the overall de-mentative/structural/paradigmatic <amplituding/formative—epistemicity>causality-as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity such superstition to the creative emancipation of human meaningfulness and action.

With this insight the ontological ‘terms of reasoning’ of the subknowledging—impulse/compulsive-dementing pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing—apriorising-psychologismly striving to establish whether the accused is involved in witchcraft; the ‘terms of reasoning’ of the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing—apriorising-psychologismly striving to establish and examine whether the accusation of witchcraft is true or not, with all the implied existential implications meaningfulness in both cases; and the ‘terms of reasoning’ of the organic-comprehension-thinking (organicalism/intemporal-prioritisation-of—reference-of-thought—as-
conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) will be to be dismissive of the two prior pedestals as in de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) and of preconverging-or-dementing—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> since in reality the elements of their apriorising—registry are perverted (implied-logical-dueness—as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of a registry-worldview/dimension that endemises and enculturates the belief in superstition and witchcraft for a de-mentative/structural/paradigmatic resolution as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation—de-mentating/structuring/paradigming. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically preconverging-or-dementing—apriorising-psychologism as they are rather the subject of contention and aetiologisation/ontological-escalation from the intemporal-disposition given that these are dialectically-or-contendingly-out-of-phase and <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. The reason for the above ‘intemporal-prioritisation-of-reference-of-thought—as-conflatedness-or-ontological-reprojecting-pedestalling is simple. ‘Intemporal-prioritisation-of-reference-of-thought—as-conflatedness-or-ontological-reprojecting-pedestalling carries the implication that reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-
notional-deprocrypticism institutionalisation as a universal/intemporal/ontological/intrinsic-attribution/longness-of-register-of-meaningfulness/human-species-level de-mentating/structuring/paradigming across all space and all time (and not a temporal, extricatory, shortness-of-register-of-meaningfulness-and-teleology, individuals, extrinsic-attribution, incidental or incremental or ‘disjointedness-as-of-reference-of-thought’ or temporal-accommodation de-mentating/structuring/paradigming that endemises and enculturates procrypticism) to induce the appropriate prospective crossgenerational ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This conceptual de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics of (superseded registry/registry-worldview-or-dimension) mental-devising-representation as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase (preconverging-or-dementing—apriorising-psychologism) and (superseding registry/registry-worldview-or-dimension) mental-devising-representation as straightness/candored-and-dialectically-or-contendingly-in-phase (thinking) is critical in grasping the nature of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness—ontological—reprojecting with respect to circumventive/distractive-temporal-prioritisation-of-reference-of-thought as the former is ‘utter’ intemporal-preservation-entropy—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\textsuperscript{77}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as per percolation-channelling\textsuperscript{-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 secondnatururing (point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existentialexistential-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 its inherent intemporal-projection) whether it is failing/not-upholding\textsuperscript{-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\textsuperscript{-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing–qualia-schema}) with respect to the notion of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{77}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as being about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so, especially when postlogic and integrating the hollow-constituting\textsuperscript{-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} of postlogism\textsuperscript{77} or postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{77}-{perverted-outcome-sought-precedes-existentially-veridical-logical-dueness}).

And critically, it should be noted that ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting is about the-Good/understanding/knowledge-reification /ontological-prime-movers-totalitative-framework conceptualisation as registry-
worldview/dimension defining, and not about good-naturedness/vague-temporal-impression-driven notions that may arise in circumstantial situations. This Arithmetic ontological-contiguity comparison equally gives an insight on why notional—firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-pedestals-disambiguation is needed with 3 pedestals: organic-comprehension/‘intemporal-prioritisation-of’ reference-of-thought’—as-conflatedness—or—ontological-reprojecting pedestal for which the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontology supersedes 74perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”> (as prior intemporal reference-of-thought—categorical-imperatives/axioms/registry-teleology”) which are actually meant to represent it at uninstitutionalised-threshold 22, threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism pedestal for which reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are wrongly related to as an end by themselves at uninstitutionalised-threshold 22, and postlogic-including-psychopathic/subknowledging—impulse/compulsive-dementing/vague-rhyming-or-copied-mimicry—or-formulaic-projection-or-projection-of-form—or-hollow-and-vague-vocalisation-or-subknowledging pedestal for which the hollow form of reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for perversion-of—reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”> of reference-of-thought and meaningfulness is a sound existential construct. That is, in the bigger scheme when it comes to deciding between ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic/notional—projective-
perspective) and the human temporal psyche, what gives-in is the human temporal psyche (and so for the betterment of the species); that is, from an animal that was emanantly/becomingly/solipsistically successively of a mental-devising-representation perspective preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism<stranded-as-rightfully-oblondated/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,\textsuperscript{103} universalisation, positivism and prospectively deprocrypticism. In other words, across all times the ‘limits of thought’ is not ‘the averageness/banality/temporalisation of thought’ but rather ‘the disposition to intemporalise and ontologise human thought’, and so whether from a sense of intrinsic-reality one mortal is rightfully saying that the world is round and by expediency a majority of mortals are saying it is flat. That is the singular construct that man cannot lose across all generations to enable the perpetual existential regeneration of civilisation beyond just being a secondnatured construct as mere-institutionalised-being-and-craft (which can often actually turn out to be alien to the intemporal-disposition apriorising-registry, that we can all potentially cultivate, that created, creates, and needs to keep creating the conditions for institutionalisation perpetuation)! It should be noted that the establishment of the reality of an apriorising/axiomatising/referencing–registry’s, or in the bigger picture, registry-worldview’s/dimension’s reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold\textsuperscript{102} speaks of that apriorising–registry’s or registry-worldview’s/dimension’s reference-of-thought de-mentation—\textsuperscript{supererogatory}–ontological–de-mentation-or-dialectical–de-mentation—\textsuperscript{stranding-or-attributive-dialectics} preconverging-

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intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> and as the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> integration/conjoining (psychopath’s temporal-interlocutors) recurrently-of-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>, and in so doing intemporally/ontologically reflecting/perspectivating/highlighting the ontological-veridicality/ontological-reality of the psychopath’s effective epistemic-decadence and the psychopath’s temporal-interlocutors’ epistemic-decadence as effectively preconverging-or-dementing –apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> in various shades of temporality. For instance in registry-worldview/dimension terms, the de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as to preconverging-or-dementing –apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the non-positivism/medievalism mindset/reference-of-thought with respect to the positivistic mindset/reference-of-thought (as reflecting the former perversion of categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation at the uninstitutionalised-threshold of non-positivistic meaningfulness-and-teleology) wherein there can’t be a logical nested-congruence or engagement between the two mindsets as these do not have common categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, with the ontological-veridicality/ontological-contiguity of reference-of-thought as (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective) as a relevant contention exercise being all about the

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)
perversion-of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, is
transdimensional/transcendental in depth-of-meaningfulness as ontological-
normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation).

dem-ination-(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\textsuperscript{7}/reification\textsuperscript{8}/superseding–oneness-of-ontology\textsuperscript{9}. This involves \textsuperscript{10}maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as enabled by \textsuperscript{11}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\textsuperscript{12}–of–reference-of-thought and relative-ontological-completeness\textsuperscript{13}–of–reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity\textsuperscript{14}–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 \textsuperscript{15}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\textsuperscript{16}–apriorising-psychologism). At which point, implying the conceptualisation of such an ontological-mental-pathology or dementation (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
ontological 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\textsuperscript{19}–apriorising-psychologism\texttextless;stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\texttextgreater{} from such a prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’s reference-of-thought–categorical-imperatives/axioms/registry-teleology\texttextless;for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (of course, that is, when occluding our illusion-of-the-present/present-consciousness/epistemic-totalising \texttextless;self-referencing-syncretising/mirage\texttextgreater{} herein construed as the prospective protensive-consciousness\texttextless;deprocrypticism–or–preempting–disjointedness-as-of–reference-of-thought registry-worldview/dimension. In the bigger picture, \texttextless;de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) effectively will seem to place human (recomposuring)-consciousness-awareness-teleology\texttextless;in the backseat with ontology-in-its-inherent-dialectical-abstraction taking the forefront in the articulation of intrinsic reality and correspondingly human mental-devising-representation. Actually, registry-worldviews/dimensions are rather prospectively \texttextless;amplituding/formative\texttextgreater{} wooden-language-(imbued—temporal–mere-form/virtualities/dereification\texttextless;/akrasiatic-drag/denatured/preconverging-or-dementing\texttextgreater{} narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology\texttextgreater{} of their own specific evolving successive existentialisms (with their full-depths-of-existential-implications specific evolving de-mentating/structuring/paradigming), and with specific evolving percolation-channelling\texttextless;in-deferential-formalisation-transference\texttextgreater{} for prospective
ontologising and ontologising-transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Fundamentally, without the possibility of de-mentability-of-the-human-psyche-for-prospective-institutionalisation involving de-mentation (supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), no registry-worldview/dimension will be transcendable (hence de-mentable/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 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 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-
ontological-preservation’ (i.e. de-mentation-(supererogatory-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-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) is ultimately the ‘ideal reference term’ for the simple reason that unlike the other terms it ‘beats’ the ‘intuition for intradimensional/non-transcendental/non-transdimensional reasoning’ and succeeds to convey, overcoming the counter-intuition, the requisite transdimensional/transcendental reasoning that achieves ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); as this counter-intuition for transdimensional reasoning (which is not easily superseded and not even by this author articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the ‘intradimensional-subknowledging-normalcy’ (epistemic-totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) reference of personhood-and-socialhood-formation existentialism/full-depth-of-existential-implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) ‘beats’ this counter-intuition by simply and immediately bringing to
the mind an ‘overarching conceptualisation’ of a \[\text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attribute dialectics)}\] of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism, circumventive/distractive-temporal-prioritisation-of-reference-of-thought, subknowledging-impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging-normalcy’ (epistemic-totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as \[\text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attribute dialectics)}\] does as it further induces ‘transdimensional or memetic thinking’ by its implied \[\text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attribute dialectics)}\] 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 \[\text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attribute dialectics)}\] that carries the intuition of an uninstitutionalised-threshold, and construes a superseding/transcending registry/registry-worldview-or-dimension and a
ununiversalisation (with respect to universalisation), non-positivism/medievalism (with respect to positivism) and our own dimension procrysticism’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 deprocrysticism). 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/recomposing/new-mentation with regards to the implied veridical existentialism/full-depth-of-existential-implications taking into account the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—’–existentialism-form-factor hotchpotching wherein sound knowledge/virtue is pliable to temporal denaturing and corresponding conjugation/derivation thus the need for knowledge-notionalisation as a response to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
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uninstitutionalised-threshold\(^2\) 2) thinking as veridical \(^8\) reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing \(^8\)-reference) of mental-devising-representation of the prospective registry-worldview/dimension as soundness-or-ontological-good-faith/authenticity\(^2\)-of- reference-of-thought versus preconverging-or-dementing\(^2\)—apriorising-psychologism as mental-devising-representation of the retrospective registry-worldview/dimension as unsoundness-or-ontological-bad-faith/inauthenticity\(^2\)-of- reference-of-thought as it is no longer an \(^8\) reference-of-thought (not-veridical-thinking-reference-rather-preconverging-or-dementing\(^2\)-reference) 3) organic-comprehension-thinking as intemporal profoundness-of-thought-and-meaningfulness (longness-of-register-of—meaningfulness-and-teleology\(^8\)) versus threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^8\)—preconverging/dementing —apriorising-psychologism as temporal shallowness-of-thought-and-meaningfulness (shortness-of-register-of—meaningfulness-and-teleology\(^8\)) 4) ‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness\(^8\)-or-ontological-reprojecting as defining the priority of life choices or existential living as in priority all that which preserve precedingly the intemporal as it creates the institutionalisation possibilities for the furtherance of intemporality\(^8\)/longness versus circumventive/distractive-temporal-prioritisation-of—reference-of-thought as defining the priority of life choices or existential living as priorly unaccountable to the possibility for the furtherance of intemporality\(^8\)/longness whether by temporal circumventing or distraction of institutionalisation/intemporalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^8\),—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Central to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is an ontological-normalcy/postconvergence that doesn’t recognise any uninstitutionalised-threshold\(^2\) to the projected \(<\text{amplituding/formative}>^3\) 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/distractive-temporal-prioritisation-of-reference-of-thought over inherent ‘intemporal-prioritisation-of-reference-of-thought’—as-confoundedness—or-ontological-reprojecting of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation; at which point of uninstitutionalised-threshold, de-mentation—(supererogatory—ontological—de-mentation—or-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-contiguity—or-ontological-preservation in ‘intemporal-prioritisation-of-reference-of-thought’—as-confoundedness—or-ontological-reprojecting that ‘supersedes deterministically and operantly, without any discretion allowed’, circumventive/distractive-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—dementativity, 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 is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring moments (whether recurrence-of-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, universalisation–non-positivism-or-medievalism, positivism–procrysticism and prospectively perpetuation-of-deprocrysticism) is as de-mentation (supererogatory–ontological–de-mentation–dialnetical–de-mentation—stranding-or-attributive-dialectics) in de-mentation (supererogatory–ontological–de-mentation–dialnetical–de-mentation—stranding-or-attributive-dialectics); and this thus predicates or rather postdicates as well our own registry-worldview/dimension de-mentation (supererogatory–ontological–de-mentation–dialnetical–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 (procrysticism) and implying a prospective need for deprocrysticism. Postdication, when alluding to an de-mentation (supererogatory–ontological–de-mentation–dialnetical–de-mentation—stranding-or-attributive-dialectics) defining psychological science, will effectively hold that the conceptualisation of the social is very much a contiguous ontological disambiguation of a preconverging-or-dementing apriorising-psychologism social of personhoods-and-socialhood-formation in existentialism/full-depth-of-existential-implications of
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-conflicatedness—or-ontological-reprojecting wherein the articulation of meaning, being and existence is in existentialism-terms intemporally-driven on the basis that that which is in need of transcendence-and-the-intemporal (the temporal) cannot be seen-as-or-made-a-reference-of-intemporal/ontological-thought, and that it is exactly for that reason that human progress has been and will remain dialectically possible. That is, the reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing—reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-reference-of-thought’—as-conflicatedness—or-ontological-reprojecting as ontology with regards to apriorising—registry, contrasted to a circumventive/distractive-temporal-prioritisation-of-reference-of-thought-reference implying a perverted-registry reflected/perspectivated by its de-mentation—
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). Where the natural world is resolute with no compromise with the operation of such a notion as 1+1=2, the same cannot be resolutely affirmed in the human social-and-temporal-trading in the social world where on occasions 1+1 will add up to 5 where the effective constraining of institutionalisation is lacking. "de-mentation- (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)" (stranding) has the merits of articulating that for reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment ‘by re-institutionalisation with new reference-of-thought—categorical-imperatives/axioms/registry-teleology,-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\(^1\)\(<\text{including-virtue-as-ontolo}\)gy> 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\(<\text{in-deferential-formalisation-transference}>\)’ 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\(<\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology}>\) would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory\(<\text{de-mentativity}\) from procrypticism to notional–deprocrypticism as the de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments\(^2\) together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the perversion-of-reference-of-thought\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) as to preconverging-or-dementing\(<\text{apriorising-psychologism of positivistic meaningfulness-and-teleology}>\), and specifically resolution of the implications of psychopathic subknowledging perversion-of-reference-of-thought\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) may be to think, given our own illusion-of-the-present/present-consciousness-as-totalising\(<\text{formative–epistemicity}>totalising\(<\text{self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}>\), that such an analysis applies only to prior institutional-cumulation/institutional-recomposure\(<\text{as-to–historiality/ontological-eventfulness}>\)/ontological-aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}>\). 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/sublation/supererogatory-de-mentativity meet with some resistance or the other and thus a reason for transversality~of-affirmative-and-unaffirmative-disambiguated-`motif-and-apriorising/axiomatising/referencing reflex to preserve the precedingness/supersedingness/ascendency of intrinsic-reality in adverting social-and-temporal-trading of meaningfulness. Part and parcel, of human intellectualism beyond mere-institutionalised-being-and-craft, as has historically been implied in the case with many a great human mind, is to recognise that the social-construct is ‘not an ontological absolute’ but rather a ‘conventioning construct at the limits of human ontological capacity’ and that that is ‘why it has got its defining issues and problems’ and further that ‘it progresses and transcends’, and the intellectual exercise goes beyond just reasoning within ambits of ‘temporally-and-socially-perceived-rightness-of-thinking’ to explore possibilities that might actually be ‘outright unpalatable’ in the temporo-social sense but in the bigger picture as an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigming are indispensable. With the idea that an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation—de-mentating/structuring/paradigming that prolongs to intemporality/an-abstract-eternality while obviously of ‘less an immediate temporal existential sense of good to some humans’ is 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-supererogation—postconverging/dialectical-thinking—apriorising-psychologism from observation that the earth is not at the centre of the solar system, by which a culture of science came to be established. And finally, how coherent are temporal meaningful frames built from such intemporal grand principles but lived on temporal dispositions in extrication in contradiction to such philosophies, and what is the very relevance of such temporal enculturation and endemisation to present-day social and institutional failures in society? And what’s the role of ‘intellectual irresponsibility’ in all of this? From an intemporal hence ontological depth-of-meaningfulness,

(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-normality in lieu of the ‘ontological-normalcy/postconvergence’ as that which allows for prospective-transcendence-in-perpetually-
the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-deepening-threshold (uninstitutionalised-threshold). This is brought to the collective-consciousness so that with regards to social-stake-contention-or-confliction-and-confliction it renews its psychoanalytic-equilibrium, as the latest ‘capacity boost’ with respect to what is the grander individual-and-social good as positive-opportunism. For instance, achieving base-institutionalisation requires that it should be brought to the collective-consciousness that it is ‘perilous to survival-and-flourishing’ to remain recurrently-uninstitutionalised for the grander individual-and-social good as positive-opportunism. Once this enters the collective-consciousness this leads to an inclination for a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein recurrent-utter-uninstitutionalisation registry-worldview then becomes preconverging-or-dementing –apriorising-psychologism-<stranded-as-rightfully-loblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it is recurrently-uninstitutionalised, as the backdrop for the straightness/candoring-and-dialectically-in-phasing of base-institutionalisation registry-worldview. This is relatively direct by the existential implications to survival-and-flourishing with the lower institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing-{perspective–ontological-normalcy/postconvergence-reflected-‘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 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> wooden-language-{imbued—averaging-of-thought<{as-to-leveling/ressentiment/closed-construct-of–}
meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>) or banality-of-thought) to formalised deference like the higher developed legal system involving lesser possibility for mob-and-disparate-justice as with the lower institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness'/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'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/supererogatory–de-mentativity) and deferential model for construing meaningfulness. For instance, many a subject matter domain like meaning about the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially in deference to abstract intemporal-disposition teleological conceptualisation voiding social temporal-dispositions teleological dispositions. The reason is simple formal settings use the-Good/understanding/knowledge-reification'/ontological-primemovers-totalitative-framework to construe knowledge and virtue conceptualisations as this is what proxies/syncs-with
intrinsic-reality and hence their effective potency while on the other hand informal settings tend
more to impression-driven/good-naturedness/wishfulness conceptualisations which may sound
appropriate in their \textit{amplituding-formative-epistemicity}-totalising-self-referencing-
syncretising/circularity/interiorising/akrasiac-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
mental-devising-representation in explication of our ‘mentation capacity limitations’
accounting for our \textit{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
\textit{procrypticism—or—disjointedness-as-of—reference-of-thought) or \textit{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 \textit{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-recomposuring 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 reference-of-thought—categorical-imperatives/axioms/registry-teleology™, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation allow for the furtherance of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. The positivistic institutionalisation reflex disposition is to imply only a human intemporal-disposition/ontological-disposition, thus wrongly elevating issues of temporal-dispositions™ perversion-of—reference-of-thought—<as-effectively—
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-firstnatures—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-ontological-normalcy/postconvergence as intemporal-preservation-entropy-or-contiguity—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—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–so-construed-as-from-perspective–ontological-normalcy/postconvergence individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is structurally-speaking about perpetually ensuring intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the superseding/preceding notion (i.e. ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). In this regard, we may easily construe the fundamental
defects-of-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as these enable perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation wherein successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging-impulse/compulsive-dementing with A’s additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold to be rightfully corrected with new reference-of-thought-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation involving subtracting 1; the defect of a second registry-worldview/dimension may involve subtracting 1 from the result of S as a condition/subknowledging-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 de-mentation (supererogatory—ontological—de-mentation—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 de-mentation (supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding-or-attributive-dialectics) is the effective psychological tool for ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation—dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The implications for the science of psychology can thus be drawn out. The articulated notion of de-mentation (supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding-or-attributive-dialectics) brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this de-mentation (supererogatory—ontological—de-mentation—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—in-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/intelligibility/setup/measuring/instrument; 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/profundness-of-ontological-veracity/depth/profundness-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\(^1\)-normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability\(^9\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\(^8\)-reification\(^9\)/superseding—oneness-of-ontology\(^9\) by \(^9\)maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation 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) exercise wherein the \(^7\)reference-of-thought (‘intemporal-prioritisation-of—reference-of-thought’–as-conflatedness—or-ontological-reprojecting) is always a moving target (due to the institutionalisation/intemporalisation process) in need for prospective dialectical reconstitution (deconstruction), which then puts a science of psychology in phase with the dialectical development of ontological-depth/profundness-of-reference in superseding relative-ontological-incompleteness\(^8\)-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, 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\(^2\) and the consequent uninstitutionalised-threshold\(^02\) or relative-ontological-incompleteness\(^06\)-induced,—‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism’-threshold (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-pseudoimtemporality-preservation) hence failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> to imply a prospective dialectic ontological-
depth/profoundness-of-reference for an appropriate de-mentation-
(supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-
attributive-dialectics) 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 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 reference-of-
thought for a comprehensive, appropriate and veridical 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 de-mentation–(supererogatory–ontological–de-mentation–or-
dialectical–de-mentation—stranding-or-attributive-dialectics) exercise in
reflection/perspectivation of psychological-representation/mental-devising-representation) are
the institutional-cumulation/institutional-recomposure-as-to–historiality/ontological-
eventfulness/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism’) as recurrence-of-utter-
uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-
positivism-or-mediavalism, positivism/procrypticism preconverging-or-dementing
apriorising-psychologism, and prospectively (critical for a prospective conceptualisation of psychology) perpetuation-of-deprocrypticism. This explains why this memetism/transdimensional-meaningfulness/suprastructural-meaningfulness psychology is a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as it is driven/led by a reference to dialectical/ontological-veridicality (ontological-normalcy/postconvergence in successive ontological-normalcy/postconvergence/postdicatory ontological-reconstituting–as-to-conflatedness/deconstruction of dialectical existentialisms/full-depths-of-existential-implications as reference-of-thought, rather than intradimensional-subknowledging–normalcy or reflex-normalcy) for ‘de-mentation–(supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ exercise in reflection/perspectivation of psychological-representation/mental-devising-representation, i.e. preconverging-or-dementing–apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the dialectically-and-ontologically superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking–apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the dialectically-and-ontologically-superseding/transcending/sound registry/registry-worldview-or-dimension. This ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is the foundation of a pure, emancipated and disinhibited psychology (both registry-and-registry-worldview-wise) as such a psychology is grounded exclusively on ontologically demonstrable references of the veridicality of registries and registry-worldviews successive existentialisms/full-depths-of-existential-implications, and the corresponding ontological veracities implied. Such a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ contrasts with a ‘mented’ or ‘stigmatic’ psychology of weak memetism/transdimensional-meaningfulness suprastructural-meaningfulness reference-of-thought for the simple reason that it is not founded on a pure dialecticism of ontological/dialectical-referencing but rather on intradimensional conventionalised referencing which wrongly hardly proxies the veridicality of ontological-normalcy/postconvergence or construe a dialectical-reference/ontological-reference for ‘de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ of psychological-representation/mental-devising-representation at 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-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as-
prospective reference-of-thought. A dialectical ontological-reconstituting–as-to-conflatedness /deconstruction of reference-of-thought (recognising human limited-mentation-capacity-deepening and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure–\{as-to-\ historiality/ontological-eventfulness′/ontological-aesthetic-tracing–\langle perspective–ontological-normalcy/postconvergence-reflectcd‐′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 reference-of-thought–categorical-imperatives/axioms/registry-teleology′ mostly a dead-end. Such ontological-circularities will include for instance the dead-end of medieval alchemy de-mentating/structuring/paradigming with respect to positivistic chemistry de-mentating/structuring/paradigming, a flat-world de-mentating/structuring/paradigming with
respect to a round world de-mentating/structuring/paradigming, a creationism de-
mentating/structuring/paradigming with respect to an evolution de-
mentating/structuring/paradigming, a universal humanity de-
mentating/structuring/paradigming with respect to aristocratic/racial/tribal de-
mentating/structuring/paradigming, a science de-mentating/structuring/paradigming with
respect to a superstition de-mentating/structuring/paradigming, etc. Naivety will be to think that
issues of ontological-circularity in our present positivistic meaningfulness (for transcending
beyond our vices-and-impediments and overcoming inherent inhibitions to human
emancipation) are not in veridicality about a need for a shift in de-
mentating/structuring/paradigming, prospectively. This brings forward fundamentally the
limited-mentation-capacity-deepening/uninstitutionalised-threshold construct of our times
(procrypticism) and the de-mentative/structural/paradigmatic implications specifically for such
a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics
or natural—psychological-dynamics’ (as highlighted) over a relatively mented-
psychology/stigmatic-psychology. What this reveals is that reality is ‘not a human mental-
devising-representation processing exercise’; rather it is an intrinsic ontological-normalcy/postconvergence notion that doesn’t respond to human mental-devising-
representation processing. The role of de-mentation—(supererogatory—ontological—de-
mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) as a mental-
devising-representation mechanism that syncs with evolving ontological insight (insight about
intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the
dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the
capability as its mental-devising-representation of a registry-worldview/dimension
(uninstitutionalised-threshold), which otherwise any <amplituding/formative—
epistemicity>totalising—self-referencing-syncetising/circularity/interiorising/akrasiatic-drag
\[\text{2628}\]
registry-worldview will overlook as it 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 is exclusively operant and deterministic only to its
very own reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and is not tied to
intrinsic-reality but rather pertinent only for when it proxies intrinsic-reality. It is only de-
mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recomposure it) to in ontological-
ormalcy/postconvergence come into grips with a more profound ontological-veridicality as a
new reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing—reference) for a new existentialism/full-depth-of-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 reference-of-thought—categorical-
imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation are set and given, whether these uphold intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation or not (which is what ensures proxying to
intrinsic-reality), and further that the other BODMAS characters will do likewise anyway, this
doesn’t in any way transform the ontological-normalcy/postconvergence ontological-
veridicality/intrinsic-reality from to 72.5. Such a wrong disposition rather points aetiological
for the need (in ontological-escalation) of an de-mentation—supererogatory—ontological—de-
mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of the BODMAS
characters at that uninstitutionalised-threshold. In the bigger picture, ‘knowledge-deadends—
de-mentating/structuring/paradigm—gining’ (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/paradigm—gining. It is inevitable that emancipation
from such knowledge-deadends—de-mentating/structuring/paradigm—gining will always require
that the would-be intellectual-analyst or intellectual-analysts ‘blunt it’ (just as intrinsic-reality is
uncompromisingly blunt) to the <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/illusion-of-the-present/present-consciousness/mirage registry-
worldview/dimension that what is fundamentally needed is a de-
mentative/structural/paradigmatic—shift. Much like observation and a rational interpretation of
nature trumps dogma as with Galileo’s heliocentric argument for instance, this author holds that
a fundamental decomplexifying/uninhibiting of our own (procrypticism or preconverging-or-
dementing –apriorising-psychologism/subknowledging / perversion-of- reference-of-
thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> of positivistic meaningfulness) psyche as being ontologically-preconverging-or-
dementing –apriorising-psychologism/dialectically-preconverging-or-dementing –
apriorising-psychologism from futural Being-development/ontological-framework-expansion–
as 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\textsuperscript{11} in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold\textsuperscript{12}; much the same way like a positivistic world opened up from the \textquotedblleft de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textquotedblright \textsuperscript{14} of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold\textsuperscript{13}. To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking’\textsuperscript{14}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as indicated with respect to a ‘mented’ or ‘stigmatic’ psychology can be further reemphasised clearly as such; a ‘postconverging-or-dialectical-thinking’\textsuperscript{14}–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 \textsuperscript{14}de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of \textsuperscript{14}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\textsuperscript{14}–of–reference-of-thought/apriorising–registry-soundness and unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{14}–of–reference-of-thought/ perversion-of\textsuperscript{14}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (respectively postconverging-or-dialectical-thinking\textsuperscript{14}–apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing\textsuperscript{14}–apriorising-psychologism<stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) is stranded to the ‘conventionalised institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ whether such a threshold is the ‘appropriate basis for reference-of-thought or not and subsequent ontological-veridicality/ontological-contiguity or not, as it is limited to what is the convention thus hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with the result that mented/stigmatic psychology is limited to hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> human intradimensional conventioning reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with no prospective/transcending/superseding possibility. For instance, we can project insightfully that a mented/stigmatic mental-disposition in a non-positivism/medievalism setup in an impression-driven/good-naturedness/wishfulness disposition but hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>(failing/not-upholding<as-of-apriorising/axiomatising/referencing> 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/ontological-primemovers-totalitative-framework of a positivising/rational-empiricism reference-of-thought. Such an insight prospectively will involve putting into
question naïve and ever evolving constructs in our present day mented/stigmatic psychology science like personality disorders on the fundamental argument regarding the relatively poor insight about the requisite reference-of-thought to be established in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established reference-of-thought, and not just naïve assumptions whether on the basis of popular axioms, vagueness and personal however well-meaning; with the idea of meaningfulness that goes beyond just a conventioning reference-of-thought and is rather inherently upheld by ontologically-veridical insight and pertinence. Further, such a ‘postconverging-or-dialectical-thinking – psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ that is ontologically-driven will go beyond an exercise of mented/stigmatic phenotypes driven abstractly as inherent-personalities nature and in given settings-of-time, but grasp that human personality is critically involved in the de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–meaningfulness-and-teleology-into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting–as-to-conflatedness/deconstruction as the more profound reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and 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 postdicatory, with the implications that this will fully focus the ‘kernels of postmodernism’ to usher in Suprastructuralism as an Age where humankind comes to grasp that its-meaningfulness-with-
respect-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-recomposure-(as-to-`historiality/ontological-eventfulness`/ontological-aesthetic-tracing-<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–firstnouredness—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-<in-existential-extrication-as-of-existential-unthought> of prior registry-worldview mindset/ reference-of-thought (and so as a conception that enables opening-up/making-available the prospective registry-worldview), as implied by the veracity/ontological-pertinence of ‘de-mentation`(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology as driving mechanism. Considering that deconstruction as ‘ontological-reconstituting—as-to-conflatedness’ necessarily implies not one but two dialectically opposed registries/meaningful-references/anchorings-of-meaning/ontological-references/contending-references/registry-worldviews of meaningfulness; with the implication that the prospective/transcending/superseding is suprastructural to (beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought)—of) the prior/transcended/superseded, and so as a deeper superseding—oneness-of-ontology construal/conceptualisation. The fact is that without the notion of suprastructuring, the exercise of de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) will wrongly imply that the ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ and the preconverging-or-dementing—apriorising-psychologism are of the same reference-of-thought-of-meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirageas—affecting/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag—as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation, universalisation) but have ‘a complex’ recognising such a fact at a disadvantaged positivistic/procrypticism perspective with respect to the prospective (deprocrypticism), just as all institutionalisations tend to demonstrate when their own transcendence-and-sublimity/sublimation/superrogatory—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 seconndnatured construct as being our very own individuals essential dimensionality-of-sublimating—affecting/formative>superrogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutive—rationalising/transepistemistic/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-{implicit-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-{implicit-‘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 of de-mention-(supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics) with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism; and with regards to Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness-teleology of a non-positivism/medievalism mindset/reference-of-thought for it to effectively undergo the necessary ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by acting as the conscious backdrop that engenders prospectively a positivistic mindset) for human emancipation into a notional—deprocrypticism mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the ontological-deficiency with respect to ontological-normalcy/postconvergence is central to superseding it. ‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology reflex’ (in any registry-worldview/dimension) of ‘striving to avert preconverging-or-dementing—apriorising-psychologism mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a wooden-language-(imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—is-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications> of
worldview/dimension and so at the deeper memetic/psychoanalytic level, suprastructuring as such reveals that ‘human psychology is very much an active construct associated with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—or-of-the-human-institutionalisation-process67 as of difference-conflatedness12-as-to-totalitative-reification66-in-singularisation21-as-veridical-epistemic-determinism21<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity’ in the reflection as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology99 of retrospective, present and prospective institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity66—of-the-human-institutionalisation-process67 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-conflatedness12 of that existential becoming’. Is our understanding of psychology notionally complete when we can’t seem to understand what happens in apparently mentally sound minds partaking in ‘socially degraded’ situations like murky human interest stories, mobs, genocides and even ‘the conventional acceptance and numbness to mass casualty warfare’. In other words, in the first place what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? Further isn’t it possible to make the contribution of present day psychology more complete in constructing a more thorough and dynamic understanding of mentation/psyche in relation to individual-social-humanity aspiration, where psychology evolves in a complete existentialism cadre. In other
words, so placed in a becoming/existential cadre, is psychology not meant rather than just encapsulating what the human psyche/mentation is all about as if it is a set and determinate construct (strangely enough inadvertently and often mirroring schemes of social classification, and hence of social power relations) equally involve in articulating aspiratory models for human mentation/psyche? And such a de-mentating/structuring/paradigming shift with regards to present day mented/stigmatic psychology can actually be implied by prospective ontological-normalcy/postconvergence as notional–deprocrypticism (involving ‘ontologically-reconstituting/deconstruction’ in upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by ‘overriding failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and renewing ever sound and appropriate’ reference-of-thought–categorical-imperatives/axioms/registry-teleology”,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’) over the ‘conventioningly-driven/conventionalised hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> reference-of-thought–categorical-imperatives/axioms/registry-teleology”,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether the latter is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Insight from ontological-normalcy/postconvergence as it matches placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology to ontological-veridicality (notwithstanding that this undermines habituated conventionalised mented/stigmatic placeholder-setup/mental-devising-representation/mentation) representing all the institutionalisations in a dialectical moment of appropriateness-of reference-of-thought-as-of-conflatedness and thus mentally-straight/candored-and-dialectically-in-phase as simply involving the technique of a ‘prelogic/conviction-as-to-profound-supererogation’ placeholder-setup/mental-devising-
circular preconverging-or-dementing \(-\)temporal-manifestation (subontologisation/subpotentialisation (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\(\)\rangle) are actually the levels at which their specific quality (whether as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation–ununiversalisation up to the graduated/staggered attainment of universalisation, proto-positivism in universalisation–non-positivism/medievalism up to the graduated/staggered attainment of positivism, and effectively by a prospective insight, proto-notional~deprocrypticism in positivism–procrypticism. For instance, many an alchemist in the medieval world were actually very thorough and methodical in their pursuit with skills that could be qualified as ‘rudimentary positivistic’. However, the fact that fundamentally their de-mentating/structuring/paradigming
was a dead-end like the pursuit of the philosopher’s stone and the implications of not having an outright positivistic outlook/ideology is what mostly distinguishes them from the complexity of ‘true positivists’. Likewise, the ordinary practices in the positivistic world of deontological and jurisprudential nature, in disparate formal constructs and settings mostly, are mostly geared to carry abstract and coherent universal virtue implications with respect to all humans as the-Good/understanding-driven formal principles constructs, however approximate their applicative success (a principle is a notion that can coherently uphold itself, i.e. a principle is a notion that warrants that all persons covered by its ambit act the same way or are subjected to it in the same way, and not disparately, and it carries universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-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-prime-movers-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/intemoralise ‘the social’ for the primacy of the intemoral-disposition individuation, as secondnaturing. This is equally an unspoken insight not only to modern institutionalised/intemoralised-thresholds-for-intemoral-preservation-entropy-or-contiguity–or–ontological-preservation conceptualisation of the-Good (positivistic ontological-prime movers-totalitative-framework). Such an insight is equally implied in prior institutionalisations of the-Good conceptualisations wherein for instance the prophetic philosopher using the prophecy tools of their times, as the summum of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the social criticism of their own times, won’t naively imply ‘I have preached to you thus you’ve attain the intemoral’, but rather construe insightfully of a practice (institutionalising practice) that cultivates a relative orientation towards the reinforcement of the intemoral, 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 intemoral inclination. Positivistic secondnaturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of–meaningfulness-and-teleology) can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their constituent public or private organisations and associations as well as subject matters and specialisms, that are always ferociously, blindly and without further justification upheld by regulation and law and/or newer legitimately made regulation and law even against popular whim given their ‘inherent assuredness to preserve the intemoral construct in a furtherance of intemoral-preservation percolation-channelling-<in-deferential-formalisation-transference>. Prospectively, notional–deprocrypticism institutionalisation will imply a superseding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as new-mentation
and further extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic formalisation’ into the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology ) implying a greater underlying demystification of positivism/rational-empiricism manifestation of procrypticism—disjointedness-as-of- reference-of-thought reasoning by way of the ontological-contiguity (as from prospective procrypticism—preempting—disjointedness-as-of—reference-of-thought notional-contiguity/epistemic-contiguity —<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema>) with respect to the veridicality of human temporal-to-intemporal individuations dispositions nature that explains the nature of the positivism—procrypticism registry-worldview notional-discontiguity/epistemic-discontiguity —<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> as we become more consciously insightful, preemptive and superseding of perversion-of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—of positivism—procrypticism—meaningfulness-and-teleology with its social-construct implications; and this insight prospectively defines the conceptualisation of the present positivism—procrypticism registry-worldview/dimension vices-and-impediments as the backdrop for the notional—deprocrypticism de-mentating/structuring/paradigming shift. But this equally as with all institutionalisations imply bringing to the collective consciousness a dialectically preconverging-or-dementing—apriorising-psychologism mental-devising-representation of the present procrypticism registry-worldview/dimension (which is prior) from the prospective registry-worldview/dimension (deprocrypticism) as the new—reference-of-thought, which will seem unintelligible to the prior even though it is actually more real suprastructurally and in ontological-normalcy/postconvergence, just as our representation of medievalism though more ontologically-veridical will seem unintelligible/existentially-
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 discretional or prestige basis of discretional and disparate recognition, out of discretionary formalisation in inducing the secondnaturing and internalisation for that recognition. This insight is pertinent in that in the construct of ontology driven meaningfulness-and-value-references of intellectual grounding (purism-of-ontology), it is important to grasp that the social integration of meaningfulness-and-value-references in a conventioning construct is effectively a least-acceptable-meaningfulness-or-value-reference-denominator-driven dynamism, and that it is by an effective utilisation of the institutionalisation percolation-channelling-<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—preconverging/dementing—apriorising-psychologism narratives as of preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> to articulate an aetiologisation/ontological-escalation, and so whether such threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism postlogic narratives are slanting (subknowledging -impulse), miscuing, disjointed-logic, logical-drag,
prioritisation-of ‘reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) of the two
above as non-ontological-reference/non-contending-reference-but-rather-preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism as being in veridicality psychopathic-and-social-
psychopathic phenomenon of \textsuperscript{7}perversion-of reference-of-thought<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}>>; - 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\textsuperscript{12} as dialectical
transformation storying reflecting-or-perspectivating a procrypticism (preconverging-or-
dementing\textsuperscript{19}–of-positivistic-meaningfulness) registry-worldview/dimension as notional-
discontiguity/epistemic-discontiguity\textsuperscript{62}<-shallow-supererogation\textsuperscript{96}-of-mentally-
-aestheticised\textsuperscript{83}–preconverging/dementing –qualia-schema> (at positivism–procrypticism
uninstitutionalised-threshold \textsuperscript{14}) with respect to notional–deprocrypticism utter ontological-
contiguity\textsuperscript{14}/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
\textsuperscript{7}perversion-of reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}>> in all registry-
worldviews/dimensions. Wherein for instance in a non-positivism/medievalism registry-
worldview/dimension: - the subknowledging\textsuperscript{14}-impulse/compulsive-dementing/postlogism\textsuperscript{77}-
slantedness in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> together with its postlogic social corollary associated with
instigating accusations of sorcery/witchcraft for instance involve formulaic slanting
thought and non-ontological-reference/non-contending-reference-but-rather-preconverging-or-
dementing—apriorising-psychologism and construed ontologically by their
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) as the non-
positivism/medievalism sorcery phenomenon of "perversion-of-reference-of-thought<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation" (the organic-comprehension-thinking) - and so, as an ontological-
escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is
essentially and prospectively positivistic, just as the ontological-escalation/aetiologisation of
psychopathy and social psychopathy is essentially 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 \textsuperscript{p}perversion-of-\textsuperscript{r}reference-of-thought-<\textsuperscript{e}as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{>} like sorcery in the non-positivism/medievalism world; implying that an \textquote{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 \textquote{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 \textsuperscript{p}perversion-of-\textsuperscript{r}reference-of-thought-<\textsuperscript{e}as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{>} 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 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/supercratory-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 misappropriation-of-meaningfulness-and-failing-intemporal-preservation reference-of-thought–categorical-imperatives/axioms/registry-teleology speak of human mental-devising-representation dead-ends and the need for de-mentating/structuring/paradigming shifts. Likewise, a suprastructural conceptualisation is one construed beyond and not limited to the (recomposured)-consciousness-awareness-teleology or mental-devising-representation of a registry-worldview/dimension reference-of-thought–categorical-imperatives/axioms/registry-teleology, i.e. not limited to its temporal conventioning compromise. In that sense, the knowledge-notionalisation is about ‘a deterministic and operant construct preserving
intemporality /longness as ontology’. This translates as: - the grander problem of a subknowledging -impulse/compulsive-dementing with the instigation of recurrent-utter-uninstitutionalisation and its temporal social recurrency is failing/not-upholding<-as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/ universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming in all recurrent-utter-institutionalised human locales beyond just an extricatory de-mentating/structuring/paradigming of any human locale, requiring the de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of recurrent-utter-uninstitutionalisation by a de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded recurrent-utter-uninstitutionalisation as preconverging-or-dementing—apriorising-psychologism, and prospective/transcending/superseding base-institutionalisation as ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity”-of-”reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging -impulse/compulsive-dementing with the instigation of ununiversalisation and its temporal social 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 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-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of procrypticism–or–disjointedness-as-of-reference-of-thought by a de-mentation-(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded procrypticism–or–disjointedness-as-of-reference-of-thought as preconverging-or-dementing—apriorising-psychologism, and prospective/transcending/superseding notional–deprocrypticism as ‘postconverging-or-
dialectical-thinking\textsuperscript{20}/apriorising-psychologism\textsuperscript{1}/soundness-or-ontological-good-
faith/authenticity\textsuperscript{21}--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\textsuperscript{22} as dialectical transformation of existentialism/full-depth-of-existential-
implications from the transcended to the transcending). * In other words, fundamental construal
about the conceptual-and-institutionalisation-phenomena has to do with how any and all
conceptualisations and meaningfulness harken back to ‘intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation’, qualified as the very essence of intrinsic-reality as a
suprastructural and ontological-normalcy/postconvergence conjoint-ontological-and-virtue-
consistency upholding construct; and in so doing, explicates successive institutional-
cumulation/institutional-recomposure-(as-to- historiality/ontological-
eventfulness\textsuperscript{23}/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>) existentialisms/full-depths-of-
existential-implications. Hence the subknowLEDING\textsuperscript{24}-impulse/compulsive-
dementing/slantedness mechanism that induces perversion-of- reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{25}> in all institutional-cumulation/institutional-recomposure-(as-to-
\textsuperscript{4} historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>) effectively define each
registry-worldview/dimension respective uninstitutionalised-threshold\textsuperscript{49} while
reflecting/perspectivating/highlighting its mental-devising-representation specific
superseded/transcended preconverging-or-dementing –apriorising-psychologism-<stranded-as-
rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> that is its
uninstitutionalised-threshold\textsuperscript{52} (going by the ‘ de-mention-(supererogatory–ontological–de-
memic-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-
(superrtergatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-orattributive-dialectics), ours will carry a complex implying wrongly it is unde-mentable and thus non-transcendable. Such"perversion-ofreference-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-amplituding/formative—epistemicity>totalising— in-relative-ontological-completeness } that acts as a constrain to temporal-dispositions for institutionalisation); at which point for all effective-predicative practicalities the temporal-dispositions character is ‘technically 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-shallowsupererogation 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
discontiguity/epistemic-discontiguity→shallow-supererogation→of-mentally-aestheticised-preconverging/dementing→qualia-schema. It is critical to note that this EMPTINESS of mental-devising-representation of perversion-of-reference-of-thought→as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation→as the uninstitutionalised-threshold of (de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics))→de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) mentally-representing prior transcended/superseded registry-worldviews/dimensions as oblongated/decandored-and-dialectically/contendingly-out-of-phasing-or-dialectical-primitivity with respect to prospective transcending/superseding registry-worldviews/dimensions mentally-represented as mentally-straight/candored-and-dialectically-or-contendingly-in-phase; is the underlying process that permits the 'transcendental shifting of reference-of-thought (enabling ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) to the apriorising–registry of the prospective/transcending/superseding registry-worldview/dimension while the transcended/superseded registry-worldview/dimension is no longer a dialectically-in-phase reference-of-thought but of dialectically-out-of-phase meaningfulness-and-teleology perversion-of-reference-of-thought→as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to its preconverging-or-dementing→apriorising-psychologism. This process basically explains ontologically why and how humans from the very beginning to today are the same as it fundamentally grasps the dynamism of institutional-cumulation/institutional-recomposure→(as-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-psychopath, it points out that the critical point is to understand what meaningful apriorising-registry is the ‘veridical reference-of-thought’ as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candoring-and-dialectically-or-contendingly-in-phase and what is rather non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing–apriorising-psychologism> and hence preconverging-or-dementing–apriorising-psychologism as reflected/perspectivated by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an underlying conceptual framework of ontology as an ideal that pulls the social towards the intemporal and the real nature of the social rather as a ‘conventioning construct’ that while susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that need to be critically undermined including with ‘knowledge-notionalisation’ involving not only the study of the ideal but ‘understanding how temporal-dispositions arise and work’ to better skew/deferential-formalisation-transference for intemporality/ontology as institutionalisation/intemporalisation together with differentiating between good-naturedness which is rather impression-driven, vague and might actually be precarious by its meaningful disposition to extrinsic-attribution and associated perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and the-Good which is about understanding in ontological-primemovers-totalitative-framework how reality is/how things work to deliver virtue and hence is the basis for formalisations, and actually the ‘deferential-formalisation-transference’ has been the process
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, internal-contradictions induced from ontological-primemovers-totalitative-framework in operance, de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) divulging prospectively perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity nihilistic as of temporality, with corresponding formalisation and internalisation as values. While this process had occurred priorly rather beyond-the-consciousness-awareness-teleology in existential-extrication-as-of-existential-unthought from base-institutionalisation, universalisation and up to positivism, it will possibly be more driven as-of-consciousness-awareness-teleology when it comes to attaining notional-deprocrypticism as the latter registry-worldview/dimension is actually weaker than the preceding registry-worldviews/dimensions in eliciting a positive-opportunism and will more strongly depend on percolation-channelling-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 meaningfulness-and-teleology. The storying/narrating technique for relating preconverging-or-dementing–apriorising-psychologism will involve projecting suprastructurally and in perspective ontological-normalcy/postconvergence in the transcending/superseding registry-
worldview/dimension for ‘ontological-reference meaningfulness as the intemporal-disposition’ (in ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness–or-ontological-reprojecting organic-comprehension-thinking), while representing temporal-dispositions as rather in the transcended/superseded registry-worldview/dimension (preconverging-or-dementing –apriorising-psychologism) which is not-of-ontological-reference, and in the place of the temporal-dispositions (incircumventive/distractive-temporal-prioritisation-of- reference-of-thought threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologisms) imply their preconverging-or-dementing –apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; just as all prospective/transcending/superseding registry-worldviews/dimensions mentally-represent-and-relate-with their prior/transcended/superseded registry-worldviews/dimensions, even though all such transcended/superseded registry-worldviews/dimensions as to their <amplituding/formative–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{101}. That is, the two ‘reason pass each other’ (wherein the transcending/superseding is organic-comprehension-thinking while the transcended is in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{106}—preconverging/dementing\textsuperscript{19}–apriorising-psychologism) as the transcending/superseding is involved in ‘reasoning-through/over’ and not ‘reasoning-with’ the transcended/superseded (this explains why transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is ‘a registry-worldview’s/dimension’s
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 $9.8 \text{ m/s}^2$, 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 postlogic-backtracking–<iterative-looping–set-of-dereifying-hollow-narratives-and-acts> /other-temporal-dispositions-hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex in wrongly implying and exploiting the supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex so as to wrongly align to the next
looped narratives as straight/candored-and-dialectically-or-contendingly-in-phase whereas veridically these are also of notional-discontiguity/epistemic-discontiguity
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\(^{\text{a}}\)-<shallow-supererogation\(^{\text{a}}\)-of-mentally-aestheticised~preconverging/dementing –qualia-schema>) as then one is just in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory–dementativity or is non-transcendable (hence unde-mentable/still-of-postconverging-or-dialectical-thinking\(^{\text{a}}\)–apriorising-psychologism) when in fact it is preconverging-or-dementing\(^{\text{a}}\)–apriorising-psychologism/subknowledging\(^{\text{a}}\)/registry-perverting-in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{\text{a}}\). This latter idea is actually the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{\text{a}}\) 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–dementativity though we’ll in turn obviously act by reflex in <amplituding/formative–epistemicity>totalising~self-referencing-
normalcy/postconvergence>. ‘Intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting points out that conventioning constructs like subpar/formulaic-association/temporal/alibi conventioning-rationalising do not supersede the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/intrinsic-veridicality, as may be naively advanced with circumventing/distractive-temporal-prioritisation-of-reference-of-thought, such that just as the conventioning construct of non-positivism/medievalism cannot be evoked to imply that with respect to a non-positivism/medievalism mindset/reference-of-thought a prospective positivism mindset, which is the outcrop of an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting exercise in non-positivism/medievalism registry-worldview/dimension, is unwarranted. Likewise, it is rather naïve and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag to advance circumventive/distractive-temporal-prioritisation-of-reference-of-thought concerning psychopathic and its social psychopathic collorary (perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>) in wrongly implying that a notional–deprocrypticism ontological-escalation/aetiologisation is unwarranted. More like the evocation of circumventive/distractive-temporal-prioritisation-of-reference-of-thought about a past war criminal or rapist based on conventioning constructs like their being in the past, their settled lives, etc. doesn’t dispense them from ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting, the need for their judgment and/or in advocating unfailingly/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of-reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-
worldview’s/dimension’s institutionalisation dialectics wherein ontology as ‘reference-of-
thought/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-
upholding-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation
perpetually elevates conventioning. This further translates in the conceptualisation of value-
and-valor with the implication that while aspiring for temporal values and valor may be the
standard <amplituding/formative> wooden-language-{imbued—averaging-of-thought<<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology’—as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}>
perception, however, grander value and valor effectively lies in the universalising and
philosophising orientations (as ontological-profoundness-of-thought/ontological-
normalcy/postconvergence in contrast to conventioning-profoundness-of-
thought/intradimensional-subknowledging—normalcy) that enable the possibility, the construct
and the upholding of human emancipation across successive registry-worldviews/dimensions in
the very first place, that is, emancipation into base-institutionalisation, universalisation,
positivism and prospectively deprocrypticism. Aristotle’s advocating of the ‘golden mean’ is
more of a heuristic and aesthetic notion but doesn’t has an ontological-basis as it is rather an
impromptu articulation of a sense of desirability but fundamentally lacks the-
Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework
reference of ontological-contiguity but for naively and wrongly implying good-natured
qualities as being ontological (rather than the-Good/understanding/knowledge-
reification /ontological-primemovers-totalitative-framework conceptualisation validated by
ontological-contiguity or a ratio-conguity notion), and since the ontological-contiguity—of-
the-human-institutionalisation-process shows that ‘good-naturedness’, without the-
Good/understanding/knowledge-reification /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-framework⁷²/ontological-contiguity⁶⁶ they actually aspired for ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness¹²–or-ontological-reprojecting, that is, they were prioritising and focussing on that which establishes ¹⁰ universal and philosophical principles as first-order-ontology for-prospective-living as the backdrop for enabling better human emancipation and living (even though where relevant this will subsume-as-supplant-(as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity¹¹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁹-of-reference-of-thought⁸⁹ devolving-as-of-instantiative-context) the golden mean into ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness¹²–or-ontological-reprojecting but with the latter rather superseding/encompassing it). It is the establishment of such first-order-ontology for-prospective-living as base-institutionalisation, ¹⁰ universalisation, positivism and prospectively notional–deprocrypticism which are of transcendental nature as ‘shaping the human psyche’ and providing the emancipatory umbrella for second-order-ontology and their temporal yearnings which are rather non-transcendental and cannot de-mentatively/structurally/paradigmatically resolve fundamental issues, and of circular institutionalised-being-and-craft. A Rousseau may not be the ‘shrewdest aristocrat’ in terms–as-of-axiomatic-construct of the ordinary value of personal gain of the medieval world but the first-order-ontology resolution of issues of social emancipation passes by his and likeminded first-order-ontology philosophical projection. This certainly applies with regards to defining transformative impact of transcendental constructs
across all registry-worldviews/dimensions that does not compare with ordinary being-and-craft
second-order-ontology sense of value which is rather intradimensionally circular and is hardly
of the intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
dementating/structuring/paradigming addressed from first-order-ontology constructs. Granted if
humans had absolute mentation capacity then ‘intemporal-prioritisation-of-reference-of-
thought’–as-confalatedness-or-ontological-reprojecting will be skewed (‘intemporality’-
asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supercorogatory–de-mentativity) or rather
supersede/encompass all such desirabilities implied by the golden mean. However, we don’t
have absolute mentation capacity and the most intemporal of our dispositions should take pride
of place in defining our achievement motives whether as philosophies, causes, skillsets and
talents in our value and valor aspirations, in line with the notion of a true principle, with the
implication that such value and valor is capable of rationally upholding itself and its registry-
worldview prospectively when implied universally (as to the fact that it is on this basis that
human institutional-cumulation/institutional-recomposure-(as-to-‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) has been self-perpetuating in
explicating the ontological-contiguity—of-the-human-institutionalisation-process’). Such an
insight can further be expanded thus, it is critical to note that the institutional-
cumulation/institutional-recomposure-(as-to-‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) are developments of human
mentation capacity in grasping its ‘internal ontological-reconstituting–as-to-
confalatedness /deconstruction intermediating environment’ and the external environment. The
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ as postconverging-or-dialectical-thinking—aapriorising-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 deprocripticism, 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—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ mental-devising-representation as preconverging-or-dementing—aapriorising-psychologism—<stranded-as-rightfully-oblengated/candored-and-dialectically-or-contendingly-out-of-phase>, explaining the registry-worldview’s/dimension’s-uninstitutionalised-threshold—as-Being-or-ontological-or-existential—defect>, reflected in terms—as-of-axiomatic-construct of registry-teleology—-mentation, behind this mental-devicing-representation of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism 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–firstnaturedness—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\(^{15}\) of procrypticism): - Institutionalised/uninstitutionalised thresholdings of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation - de-mentation-⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩, in-a-contiguity-of-increasing-ontological-normalcy/postconvergence in dialecticism of contrastive \(<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising-wrongfully-as-straight/candored and stranding-rightfully-as-rightfully-
oblongated/decandored. - ontological-normalcy/postconvergence (as ontological-
reconstituting–as-to-conflatedness\(^{17}\)/deconstruction for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) assumptive construal along the three pedestals: the given ontological/intemporal-disposition pedestal (organic-comprehension-thinking), slantedness/insane-fitment (psychopath’s ‘epistemically-decadent in notional-
discontiguity/epistemic-discontiguity’<shallow-supererogation> -of-mentally-
aestheticised–preconverging/dementing –qualia-schema’ denaturing’ of ontologically-
veridical/ontologically-continuous meaning), and temporal-dispositions notional-
discontiguity/epistemic-discontiguity"-as-of-epistemic-decadence in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
postlogic-backtracking-"iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’"-contiguity with temporal conjugating pedestals, denaturing15 of ontologically-veridical/ontologically-continuous meaning (threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing19—apriorising-psychologism - (ontological/intemporal-disposition)
organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of- reference-of-
thought’–as-conflatedness -or-ontological-reprojecting/longness-of-register-of-
meaningfulness-and-teleology”) in dialectic contrast to (temporal-dispositions) threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing19—apriorising-psychologism with regards to depth of issues arising
from deductive narratives, life episodes, life schemes, general existential being dispositions and
specific existentialism/full-existent-depth-implications about the registry-worldview/dimension. * In the bigger scheme of things, anthropopsychology as the-
anthropological-continuity as implied by intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation relation to reality as ontological-normalcy/postconvergence in
precedingness points out that at registry-worldview/dimension-level ontology as the
transcending dimension is veridically an utter organicalism (organic-comprehension-thinking)
over mechanicalism (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation16—preconverging/dementing19—apriorising-psychologism which is the
transcended dimension). Further, such utter organicalism (organic-comprehension-thinking) in
implying registry-worldview/dimension transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity takes stock of human74 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’sillusion-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-to-slantedness/candored-to-decandored) human ontological-primemovers-totalitative-framework disposition which is ontological correct as contrasted to an ontologically wrong impression-driven/good-naturedness/wishfulness conceptualisation which wrongly references as human ontological-primemovers-totalitative-framework just an intemporal-disposition universally among all humans (straightness/candored only), at uninstitutionalised-threshold; while the latter will tend to be ontologically impertinent and wrong as it doesn’t account for temporal-dispositions and is hence not capable like the the-Good conceptualisation, working with what veridically is, to anticipate and preempt subknowledging/mimicking as <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag to achieve veridical ontological/intemporal virtue. -  ‘Disambiguation of notional~firstnaturedness—temporal-to-

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supererogation\textsuperscript{96}—postconverging/dialectical-thinking \textsuperscript{—}apriorising-psychologism depth highlighting-and-tracing the ontological-primemovers-totalitative-framework\textsuperscript{7}, based on the fundamental fact that ‘registry/soundness-or-ontological-good-faith/authenticity’ of reference-of-thought precedes logic’. This equally explains the reason for \textsuperscript{1} de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) including with regards to registry-worldview/dimension stranding where the veridicality of the ontological-primemovers-totalitative-framework\textsuperscript{72} narratives is shown to be of perverse/low teleology\textsuperscript{96} ontologically speaking). The ‘ontological-primemovers-totalitative-framework\textsuperscript{72}—retracing (for notional—firstnaturedness—temporal-to-intemporal-dispositions—\langle so-construed-as-from-perspective—ontological-normalcy/postconvergence\rangle disambiguation) scheme’ is equally critical in other respects. It rightfully prevents the ontological mental-devising-representation from being flipped from formulaic slanting \textsuperscript{1} compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} or postlogism\textsuperscript{77} narratives in preconverging-or-dementing\textsuperscript{75}—apriorising-psychologism and wrongly represented parasitically/co-optingly as prelogic/conviction-as-to-profound-supererogation\textsuperscript{7}—or-ontologically-veridical narratives to be contended with rather than being rightfully reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as manifestations of unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought/subknowledging/mimicking as \textless amplituding/formative—epistemicity\textgreater totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}, as it is rightfully perceived during the psychopath’s childhood when the psychopath is ‘delirious’ as at the underdeveloped stage it is not decisively maturated, not decisively indirect, not decisively spatialising, not decisively credulous and not decisively crafty). Thirdly, the ‘ontological-primemovers-totalitative-framework\textsuperscript{72}—retracing (for notional—firstnaturedness—temporal-to-intemporal-
dispositions-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-sup ererogation initiated from the psychopath to its interlocutors, to wrongly imply that the veridicality of its interlocutors narratives induced postlogically as of preconverging-or-dementing—apriorising-psychologism then wrongly become as of postconverging-or-dialectical-thinking—apriorising-psychologism, and as this conjugates/inflects (in-mimicking-protrac tion) with the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomf iture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and inducing miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-
association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-or-temporal-endemisation. Finally, the ‘ontological-prime movers-totalitative-framework-retracing (for notional-firstnatedness—temporal-to-intemporal-dispositions-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/sup ererogatory-de-mentativity by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both psychopathic postlogic subknowledging-impulse/compulsive-dementing (notional-discontiguity/epistemic-discontiguity-shallow-sup ererogation-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’/non-ontological-reference/non-contending-reference-but-
backdrop needing a furtherance of institutionalisation/intemporalisation as new reference-of-
thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-
entropy-or-contiguity—ontological-preservation for the superseding/transcending registry-
worldview/dimension. Without the ‘ontological-prime-movers-totalitative-framework’
retracing (for notional—firstnatures—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’ is a ‘soundness-or-ontological-good-faith/authenticity—
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—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-
imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—ontological-preservation of positivistic meaningfulness at the procrypticism registry-
worldview’s/dimension’s uninstitutionalised-threshold. Of course, this is more like a
‘notional template’ in a ‘dynamics of benign implications to grave existentialism/full-
existential-depth-implications’ articulated over a functional social-construct which however
‘endemises psychopathy and social psychopathy rather at the uninstitutionalised-threshold of
the positivistic meaningfulness of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or-ontological-preservation, perversion-of reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > known as procrypticism preconverging-or-dementing–apriorising-psychologism, requiring futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-contiguity/ontological-veridicality). Further, it is important to appreciate that just as with the profoundness of treatment of subject-matters and specialisms (and even more so with regards to ‘the social’ given its characteristic ‘emotional involvement’ aspect), corresponding subject-matter ‘focussing of analysis and jargon’ will seem rather unusual and unnatural to ‘ordinary thinking’. But then ‘ordinary thinking’ is responsible for mostly nothing, if not thinking mostly in the extended-informality–(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to meaningfulness-and-teleology), and cannot be made a reference of formal thinking as issues requiring profound treatment invariably are construed based mostly on unordinary formal constructs which, granted, should be able to ultimately by their ontological-primemovers-totalitative-framework demonstrate that such formal constructs are the best ontological and virtue conceptualisation with regards to the issue or domain of concern. That’s why the populace is not asked its opinion about the law or astronomy or medicine, for instance, as the need for deferential-formalisation-transference arises for the effective ontological/intemporal treatment of domains of reality but for when the issues at stake require a sovereignty exercise requiring individuals informed consent whether political or decisional or rather as social learning/inculcation exercise; but then sovereignty exercises are not pure
knowledge/ontological constructs but for the construals/conceptualisations of inherently sovereign choices as knowledge/ontological constructs of the sovereign choices. Thirdly, the conceptualisation of this paper is rather unusual and unordinary as it is 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 \( \langle \text{amplituding/formative–epistemicity}\rangle \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \) no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising\( ^{11} \)-self-referencing-syncretising/mirage as metaphysics-of-presence-(implicit–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\(^{10} \). One could argue in the logic of those times, the serfs were doing great feeding themselves, as many did argue; and there was no need for science, as many did
argue, etc. The fact is we are the outcrop of the possibility and potential for human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity before which doesn’t end with us but proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from ‘humanity existentialism/full-depth-of-existential-implications level scale and time’ which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology\cite{99} of the registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/reference-of-thought as a secondnaturedness and internalisation construct across successive institutionalisations with their requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced from intemporal-disposition individuation disposition, and correspondingly differentiate between being so-institutionalised with a secondnatured and internalisation mindset/reference-of-thought and the intemporal–individuation disposition that will equally be responsible out of mere intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (and no secondnaturting 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-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of mental-devising-representation by which human transcendence-and-sublimity/sublimation/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 deprocrypticism-over-procrypticism could-be and would-need-to-be relatively highly consciously directed given the relatively lower immediate positive-opportunism (for survival-and-flourishing to the cross-section of human temporal interests) compared to the lower transcendence-and-sublimity/sublimation/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
Central to the hermeneutics approach towards elucidating psychopathy and the underlying psychological science is a method herein qualified as ‘referentialism’ which makes reference to the supersedingness/precedingness of the ‘intemporal preservation institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics. It differs from the traditional scientific categorisation of concepts and notions, in that referentialism implies a highly contiguous, circumstantial and dynamic referencing elucidating of the superseding/preceding entropic notion while categorisation tends to be basically constitutive, definitive and ‘weakly contiguous/relatively-fragmented overall’ in its elucidation of notions, concepts and ideas. Categorisation has been very efficient with the physical and biological sciences with its classification approach enabling a profoundness of analysis while enabling excellent subject matter organisation. However, this author is of the opinion that categorisation as an approach is actually less efficient in the social sciences (and notions of an ephemeral character) as it underemphasises the ‘organic dynamism’ of social concepts and often leads to relatively trite classification schemes that are often inoperant or poorly operant given the relative ephemerality of the social world (a weakness of many categorisation classification schemes in the social sciences). On the other hand, referentialism carries the promise of ‘point-referencing’ notions and concepts in a contiguously dynamic, evolving and ontological-reconstituting–as-to-conflatedness /deconstruction way, putting emphasis on the relative relation of concepts and notions towards the central notion in its dynamic entropic conceptualisation (herein underlied by conceptivity/epistemic-reflexivity as to human limited-mentation-capacity-deepening’).

This author is also of the opinion that referentialism is actually the natural human cognitive development approach to acquisition and classification of knowledge with emphasis on ‘the
organic dynamics of understanding’ wherein a child for instance doesn’t necessarily grasp outright the fullness of concepts-of-meanings but rather the ‘relevant dynamic contextualisation of meanings’ ensuring a strongly operant and ‘wealthy’ relationship with meaning in the social context. ‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold of registry-worldviews/dimensions, can be construed as follows: Supposed all humanity across space and time that ever existed was just ‘one human temporal-to-intemporal individuation’, the process of general-institutionalisation from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism, and prospectively to deprocrypticism, is actually one same process but for ‘lack of the human-mentation-capacity and need for time for the cumulation of the mentation-capacity’ (lack of ‘brain capacity’) to get it all right from the start (i.e. to fully grasp notional–deprocrypticism starting from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism as convergent concepts towards notional–deprocrypticism (as ‘longness-of-register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, as induced by maximal-as-intemporal-operating-modality-of–reference-of-thought-as-of–maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with notional–deprocrypticism thus implying a ‘full-cycle ontological-contiguity —of-the-human-institutionalisation-process undermining of subknowledging /mimicking/emanant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed
as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-deepening\textsuperscript{22} 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 depocrypticism; 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\textsuperscript{23} by undermining ‘disjointedness-as-of-reference-of-thought’-as-misappropriated–meaningfulness-and-teleology-in-arrogation’ (longness-of-register-of–meaningfulness-and-teleology\textsuperscript{24} over shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{25}). 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)\textsuperscript{26} to deeper limited-mentation-capacity-(as of relative conflation)\textsuperscript{27} was first to have a base-institutionalisation institutionalisation, \textsuperscript{103}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, \textsuperscript{38}universalisation, positivism and depocrypticism, 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–procrypticism institutionalisation/intemporalisation, towards intrinsic-reality/ontological-veridicality; that has and will never change, and by way of the-Good/understanding/knowledge-reification/ontological-primemovers-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 (implicit–‘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 deprocrypticism). Psychopathy points to the psychopath’s postlogism in hollow-constituting <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but postlogism in hollow-constituting <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is equally socially conceptualised. postlogism in hollow-constituting <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
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,
reordering/institutional-recomposuring (towards human formalisation and internalisation)! As registry-worldview/dimension defects or denaturing are responsible for the vices-and-impediments of the said registry-worldview/dimension; noting that the fundamental construction is a ‘the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework’ conceptualisation’ making reference to ontological-primemovers-totalitative-framework and not a vague ‘impression/good-naturedness/wishfulness conceptualisation’ making reference to the banal <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications)> as may illusionary be projected intradimensionally/intra-registry-worldview (the latter being represented as oblongated non-veridical narratives by the prospective intemporal-disposition-worldview)! The reason why virtue (knowledge is virtue) is treated scientifically as highlighted above is that virtue is a ‘the-Good/understanding/knowledge construct’ and not a ‘good-natured/impression construct’. For instance, no non-positivism/medieval mindset is ‘good-natured/vague by the registry-worldview/dimension impression’ enough with the fundamental defective/perverted non-positivism/medieval worldview to be able to address ‘the-Good/understanding’ of a positivistic mindset which will resolve or structurally-rendered-inoperant the problems of superstition and witchcraft as the former will always make reference to the defective/perverted ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism and deprocrypticism. No procrypticism (preconverging-or-dementing–apriorising-psychologism) mindset as of impression-driven/good-naturedness/wishfulness has the requisite ‘the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework’ construct’ insight to resolve/structurally-rendered-inoperant the issues of the vices-and-
impediments of procrypticism as it is the deprocryptic mindset of ‘the-Good/understanding/knowledge construct’ that is the virtue that carries the sound registry-worldview/axiomatic construct/categorical-imperatives to be able to do this. - the-Good is an intemporal/ontological articulation referencing intemporality/longness in a contiguous emanance of ‘transcendental/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ and corresponding derived reference-of-thought–categorical-imperatives/axioms/registry-teleology; and is imbued with the ‘memetic reordering contiguity’ of institutional-cumulation/institutional-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-prime movers-totalitative-framework is notionally more of ‘a capacity and scientific construct’ (high or low mentation-capacity) rather than a ‘stigmatising construct’ (positive or negative impressions). - ‘Good-naturedness’ is a temporal articulation that wrongly references (distractively) for temporality-sake registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology priorly-and-over ‘transcending/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; and is imbued with the memetic notional-discontiguity/epistemic-discontiguity-<shallow-supererogation-of-mentally-aestheticised–preconverging/dementing –qualia-schema> that undermines institutional-cumulation/institutional-recomposure ⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<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-recomposure-(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’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought–devolving-as-of-instantiative-context and represents virtue in terms–as-of-axiomatic-
register-of--meaningfulness-and-teleology\textsuperscript{7}/registry-teleology\textsuperscript{1}--of-meaning intransience; <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{9}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}--of-\textsuperscript{8}--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 representation of ontology, due to different but improving human limited-mentation-capacity-deepening\textsuperscript{52} from shallow-to-deepening–limited-mentation-capacity,--as-limited-mentation-capacity-deepening\textsuperscript{52}).

enabling/sublimating/de-mentativity)/deferential-formalisation-transference towards/development of virtue is grounded in a the-Good/understanding/knowledge-driven conceptualisation on veridicality established by ontological-primemovers-totalitative-framework validation. The overarching and defining notion is that each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In other words, ‘a registry-worldview/dimension defective reference-of-thought– categorical-imperatives/axioms/registry-teleology’ as of its relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism’ is responsible for the vices-and-impediments of that registry-worldview’s/dimension’s reference-of-thought’; and, requiring prospective reference-of-thought– categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption of such perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>. Thus de-mentatively/structurally/paradigmatically it is the prospective registry-worldview/dimension which is always the ‘prospective virtue potential’ for the prior/superseded registry-worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of vices-and-impediments of the state of recurrent-utter-uninstitutionalisation, and likewise with universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional–deprocrypticism and procrypticism–or–disjointedness-as-of-reference-of-thought. In the present world, we no longer do institutional slavery, we talk of universal rights and equality of all people, mob judgment and mob killing is hardly practised anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring that enabled such human transformation from a non-positivism/medievalism registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. Basically, human ‘supplanting–conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking—apriorising-psychologism deductive reasoning’ as prelogism is effectively a sound construct for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation and hence virtue; that is, so long as it is adhered to properly. However, this is not the case on two grounds. It is critical to distinguish a defect in improper processing/operating of supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism or prelogism which is rather construed as a singular/ad-hoc ‘implicitation-of-act-execution defect’ and can be then qualified as a ‘poor or bad supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism’; it being nonetheless a supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism or prelogism as it holds the teleological aim of ‘intemporal preservation with a principled adherence to supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism’ even though it delivered an inappropriate/poor-or-bad logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. On the other hand, a defect of postlogism/psychopathy compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation in hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity—or–ontological-preservation reference-of-thought—categorical-imperatives/axioms/registry-teleology are mere-formulaic determinants of human thought and action and is the basis for
perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation.
Such a defect is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-as-Being-or-
onontological-or-existential–defect’ as it rather holds the teleological aim of ‘temporal
preservation/undermining-of-intemporal-preservation without a principled adherence to
prelogism-as-of-conviction,-as-to-profound-supererogation’ and thus speaks to the
disposition to act likewise technically in a large or infinite number of cases (syncretising).
It should be noted that temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) are in-of-
themselves act defects and not being defects. However, such temporal-dispositions are registry-
worldview’s/dimension’s-uninstitutionalised-threshold–defect-as-Being-or-ontological-or-
existential–defect when these relay postlogism in hollow-constituting-as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation as of formulaic
slanting compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation as to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing–apriorising-psychologism (whether of the
psychopath or not) inducing narratives that are slanted/preconverging-or-dementing–apriorising-psychologism/dialectically-or-contendingly-out-of-phase/non-ontological-
reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-
perspectivated as in perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and not-of-logical-
contention; due to the miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-
par/formulaic-association/temporal/alibi conventioning-rationalising and temporal-
enculturation/temporal-endemisation (occurring at the specific temporal-dispositions). For
instance, going by the BODMAS equation highlighted before, the mere operation of arithmetic without factoring in A’s condition/subknowledging\textsuperscript{15}-impulse/compulsive-slanting—preconverging-or-dementing\textsuperscript{19}-apriorising as of incrementalism-in-relative-ontological-incompleteness\textsuperscript{92}—enframed-conceptualisation additionality with 1 leads to a systematic failure that is ontological and not a mere act defect, and defines an uninstitutionalised-threshold\textsuperscript{102}. It should be noted that at all uninstitutionalised-threshold\textsuperscript{102}, it is \textsuperscript{15}de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) that enables the mental-reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with)-representation of the registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}—defect<&as-Being-or-ontological-or-existential—defect>\textsuperscript{95} as persion-of- reference-of-thought-&as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in construing unsoundness-or-ontological-bad-faith/inauthenticity—of- reference-of-thought (preconverging-or-dementing —apriorising-psychologism-&stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) from whence an exercise of ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing with new reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{92}, for-intemoral-preservation-entropy-or-contiguity—or—ontological-preservation initiates a crossgenerational transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Ontologically, the mental-devising-representation of such persion-of-reference-of-thought<&as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>\textsuperscript{99} is as strands-of-perverting-temporal-dispositions, involving oblongating/decandoring/distractive-alignment-to—reference-of-thought<&of-apriorising/axiomatising/referencing>\textsuperscript{99}, that defines the dialectical-out-of-phasing (whether
recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and, in the prospective representation, of procrypticism) as "perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation">. For instance, in registry-worldview/dimension terms, medievalism/non-positivistic mental-disposition is systematically registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect> at the uninstitutionalised-threshold where you need a positivisitic mental-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise, procrypticism (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought/mental-perversion/subknowledging /mimicking-and-corresponding <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of positivistic—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect> at the uninstitutionalised-threshold where you need deprocrypticism. Reality being blunt/incisive as it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete —incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation notions but even for the cases where such discretion is artificially devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So ontologically, the mental-devising-representation of "perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as strands-of-
perverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality's bluntness/incisiveness doesn’t leave room for discretionary judgments about ‘good-natured'/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} (attempting to operate logic in a superseding registry-worldview on the basis of the \textsuperscript{3}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a superseded registry-worldview; for instance, God of plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments\textsuperscript{105} are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology –<in-existential-extrication-as-of-existential-unthought>\textsuperscript{5} 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\textsuperscript{99}, 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 deprocrypticism–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’ associated with virtuous de-mentative/structural/paradigmatic construct, analysed from the perspective of an ontological-veridicality establishing ontological-primemovers-totalitative-framework: (i) The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construal/conceptualisation (understanding) which is effectively ontologically operant. (ii) The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construal/conceptualisation which has poor operance due
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—absolutising-identitive-constitutedness\textsuperscript{13} of reference-of-thought’

presencing—absolutising-identitive-constitutedness\textsuperscript{13} of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for positivism–procrypticism or prospectively, positivism failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘notional–deprocrypticism preempts—disjointedness-as-of’ reference-of-thought,-as-to-\textsuperscript{41} <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 conflated\textsuperscript{12} of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for perpetuating-deprocrypticism). Practically, however ‘good intentioned or good-natured’ a non-positivism/medievalism mindset/reference-of-thought it is bound to rely on medieval reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{19} of sickness like a curse or witchcraft rather than a positivist notion like infection, and the virtuous outcome is fundamentally a question of the-Good/understanding/knowledge-reification\textsuperscript{17}/ontological-

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primemovers-totalitative-framework\(^2\) 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\(^2\)—unenframed-conceptualisation de-mentating/structuring/paradigming. Alignment should rather be in transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’\(^\text{xvi}\) as strands-of-perverting-temporal-dispositions as the backdrop for prospective —reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^8\)—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework\(^7\) conceptualisation. Further, impression-driven/good-naturedness/wishfulness conceptualisation induces both ‘logical and unconscionability-drags. A drag is a vague meaningful articulation arising out of veridical incongruence due to the nonreality of initiating narratives or propositions, and subsequent de-mentative/structural/paradigmatic contiguity of narratives and propositions thereafter from such initial miscues and/or intermittent miscues. For instance, supposed going by the example where a psychopath had wrongly accused someone of being a paedophile (not in terms—as-of-axiomatic-construct of ‘poor or bad supplanting—conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking—apriorising-psychologism’ or prelogism\(^9\) but rather compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(^6\) as to threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^6\)—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-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/de-mentativity)/deferential-formalisation-transference
towards intemporal-disposition involves: articulating a social
towards intemporal-disposition involves: articulating a social
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-supererogation> 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<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
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-supererogation> 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 perversion-of reference-of-thought<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 —
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 subknowledger impulse by
psychopath pedestal and slantedness/postlogic-integration as perversion-of-
reference-of-thought – 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- reference-of-thought – 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
institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation basically focussed on operating/processing logic over supposedly
sound categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while the latter
(decandoring/distractive-alignment-to – reference-of-thought – apriorising/axiomatising/referencing / threshold-of–nonconviction/madeupness/bottomlining-

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as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing—apriorising-psychologism mental orientation points to transcending situations of uninstitutionalised-threshold\textsuperscript{02} whereby perversion-of-reference-of-thought\textsuperscript{9} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9} to mental-perversions occur, due to the emanant reality of human temporal-to-intemporal nature, (and are relayed onto the social construct) and operates by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) perversion-of-reference-of-thought\textsuperscript{9} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9} to mental-perversions to establish unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought and as this conjugates temporally with ignorance–affordability–opportunism–exacerbation—social-chainism/negative-social-aggregation–temporal enculturation/endemisation, and the need for new and superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation.

These fundamental human mental-devising-representation or apriorising–registry tools of candoring and decandoring points to the very nature of logic. Logic requires that all interlocutors share a same reference-of-thought with regards to reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold\textsuperscript{02} where there is divergence in reference-of-thought construed meaningfulness-and-teleology\textsuperscript{99} construed as transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{101}. At uninstitutionalised-threshold\textsuperscript{01}, 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\textsuperscript{99} in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
assumptions, value-reference and teleology\textsuperscript{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-primemovers-totalitative-framework\textsuperscript{12} veridicality and carries a positive-opportunism\textsuperscript{7} 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\textsuperscript{12} 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\textsuperscript{9} that establishes the substantive/existential-contextualising-contiguity\textsuperscript{18} (not formulaic-projection/mimicry) and veracity/ontological-pertinence of interlocutors’ articulations. Thus the basis for Rational-Realism as the initial institutionalisation/intemporalisation recomposure orientation that goes beyond just articulating reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-intemporal-preservation but involves anticipating human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in preempting the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9} of prior/superseded registry-worldview’s reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as rational-realism take stock of the fundamental reality across all institutional-cumulation/institutional-recomposure-(as-to–historiality/ontological-
eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of human notional-firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective-ontological-normalcy/postconvergence> and doesn’t just assume the wrong notion of just an intemporal-disposition with the perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation result that temporal-dispositions induced manifestations are not accounted for, anticipated and preempted beforehand/as-of-a-priori to prevent their perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation at their uninstitutionalised-threshold thus ensuring ontological contiguity. So with rational-realism the institutional-cumulation/institutional-recomposure<-as-to-historiality/ontological-eventfulness/ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation comes around as the ‘full-cycle/dynamic recomposuring’ that specifically anticipates and preempt priorly/ahead in its reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation the notion of temporal-dispositions to dement/subknowledge-(preconverging-or-dementing—as-if-of-sound-knowledge)/mimick-and-syncretise (rather than subsequently as a transcendence-and-sublimity/sublimation/supererogatory-de-mentativity). This raises two dilemma with respect to the conceptualisation of virtue as rational-realism implies that at the procrypticism—or-disjointedness-as-of-reference-of-thought uninstitutionalised-threshold, we have to register/acknowledge priorly our inclination to subknowledge-(preconverging-or-dementing).
as-if-of-sound-knowledge) positivistic registry-worldview’s/dimension’s institutionalisation
reference-of-thought–categorical-imperatives/axioms/registry-teleology to paradoxically
then be able to anticipate and stifle this in the active construction of deprocriptic meaning, at
which point the ontological-veridicality of meaning then involves not only logical
operation/processing/contention on the basis of a sole intemporal-disposition, but equally
registries-disambiguation to account for "perversion-of-"reference-of-thought<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation">/mental-perversion/preconverging-or-dementing→apriorising-psychologism
by temporal-dispositions: (i) <amplituding/formative–epistemicity>totalising–self-referencing-
syncetising/circularity/interiorising/akrasiatic-drag→Setting-aside (as being in denial of
perversion-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> defect) arises where a
registry-worldview returns to its same "reference-of-thought–categorical-
 imperative/axioms/registry-teleology→for-intemporal-preservation-entropy-or-contiguity–or-
onontological-preservation that have been shown to be subknowledge{(preconverging-or-
dementing-as-if-of-sound-knowledge)/perversion-of-reference-of-thought<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow
 supererogation">/mental-perversion at the uninstitutionalised-threshold>, and hence remains
 candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-
worldview’s (superseding the uninstitutionalised-threshold) "reference-of-thought–
categorical-imperatives/axioms/registry-teleology→for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation in anticipation and preemption of the afore perversion-
of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation">registry-worldview.
This latter instance involves de-mentation-{supererogatory–ontological–de-mention-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 mimetically (across suprastructural-meaningfulness) come full-cycle in one transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, explaining the recomposuring of the successive institutional-cumulation/institutional-recompose-(as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’); from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivis–procrypticism, and recomposuring full-cycle towards prospective rational-realism as of deprocrypticism. Correspondingly, due to human limited-
supererogation—a 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’; recompose is defined as ‘ontological-representation/ontological-memetism of intrinsic-meaningfulness (whether implying, on the one hand, an integrative/candor/organic-comprehension-thinking alignment or on the other hand, a distractive/decandored alignment as threshold-of--nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—a—preconverging/dementing apriorising-psychologism) towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (as validated by veridicality/ontological-primestaters–totalitative-framework). This definition explains the succession of the recomposuring of institutionalisations with the notion that where intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is lost at a registry-worldview’s/dimension’s uninstitutionalised-threshold, a prospective registry-worldview/dimension is implied/recomposured that will ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity—a-shallow-supererogation–of-mentally-aestheticised–preconverging/dementing—qualia-schema>/epistemic-totalising–self-referencing-syncretising/setting-aside by appropriate stranding/coring representation (-of-perverting-temporal-dispositions) as the backdrop for the prospective registry-worldview’s/dimension’s institutionalisation of–categorical-imperatives/axioms/registry-teleology. That is, ‘human progress/transcendence
happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposing—as-dialectical-stranding-backdrop-for-prospective-transcendence once it is shown that it subknowledges-or-mimics (as "perversion-of" reference-of-thought-"as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation") its "reference-of-thought—categorical-imperatives/axioms/registry-teleology—-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold", even though this from the temporal-dispositions mindset/"reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present positivist registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-recomposing—as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, at their uninstitutionalised-threshold; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as articulated above is an argument which incoherence emanantly imply ‘we should go back to the caves and trees’, as we’ll seem to validate that prior registry-worldviews/dimensions should never had transcended up to our very own registry-worldview/dimension, and beyond, prospectively. Stranding (of-perverting-temporal-dispositions-of-reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold (the threshold where the registry-worldview/dimension is failing/not-upholding—"as-of-apriorising/axiomatising/referencing-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), as the ‘base dementative/structural/paradigmatic decandored/distractive-alignment-to—reference-of-thought—
<of-apriorising/axiomatising/referencing> ≥ perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation"> defect reflex’ (not a straightness/candor/organic-comprehension-
thinking/prelogism reflex), and "de-mentation-(supererogatory—ontological—de-mentation-or-
dialectical—de-mentation—stranding-or-attributive-dialectics) rather points to ‘a (lack of) the-
Good/understanding/knowledge-reification/ontological-prime-movers-totalitative-framework reflection/perspectivation’ (hence a veridical ontological-prime-movers-totalitative-framework as operant and deterministic, and not an impression-driven/good-naturedness/wishfulness nor a
veridically logically-disjointed/discretionary reflection/perspectivation). Stranding is thus
articulated as slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/subpar-
conventioning-rationalising conjugated/inflected/derived/mimicked/in-protrac-tion-to-
psychopathic-preconverging-or-dementing –apriorising-psychologism as of the registry-
worldview’s/dimension’s-uninstitutionalised-threshold —defect-<as-Being-or-ontological-or-
existential–defect>” (induced from temporal-dispositions threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism as to
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). The memetic-
reordering is in recomposuring, at the uninstitutionalised-threshold as the threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism of (registry-worldview) apriorising–
registry elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-
or-arrogation, assumptions, value-reference and teleology (i.e. reference-of-thought–
categorical-imperatives/axioms/registry-teleology) towards the transcending registry-
worldview’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-
arrogation, assumptions, value-reference and teleology\(^9\) (categorical-imperatives/axioms/registry-teleology \(^1\)) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in re-institutionalising the uninstitutionalised-threshold\(^{102}\). 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-\(<\text{as-of-apriorising/axiomatising/referencing}>\) intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold\(^3\), as its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing\(^1\)–apriorising-psychologism provides the dynamic association for psychopathic/postlogic subknowledging /mimicking impulse leading to the vices-and-impediments\(^{105}\) of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation veridicality (as ontological-primemovers-totalitative-framework\(^{7}\)) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (at uninstitutionalised-threshold \(^{10}\)) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\). 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-\(<\text{as-of-apriorising/axiomatising/referencing}>\) intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold\(^{102}\) … To grasp this better say for instance the normal arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermine by a new human subknowledging\(^1\) 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’\textsuperscript{101} as from ontological-normalcy/postconvergence). Thus \textsuperscript{97}reference-of-thought~categorical-imperatives/axioms/registry-teleology\textsuperscript{99} 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 \textsuperscript{97}reference-of-thought~categorical-imperatives/axioms/registry-teleology\textsuperscript{99} null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to~reference-of-thought~<of-apriorising/axiomatising/referencing>\textsuperscript{99} of mental-devising-representation as to its unsoundness-or-ontological-bad-faith/inauthenticity~of~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 \textsuperscript{97}reference-of-thought~categorical-imperatives/axioms/registry-teleology\textsuperscript{99} 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\textsuperscript{97},~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-imperatives/axioms/registry-teleology, but the template of human transcendence-and-sublimity/sublimation/supercogatory-de-mentativity shows that the intemporal prospective/superseding registry-worldview reference-of-thought takes precedence with contention construed by its reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by the ontological-normalcy/postconvergence prioritisation of the relatively
reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview-perversion. For instance, men did not transcend from a medieval worldview to a positivistic worldview by a ‘logical exercise’ (the logical conceptualisation we have of such a transformation in today’s positive world is rather in effect an afterthought appraisal) but because the grander grasp on reality of positivism constrained and made the medieval registry-worldview untenable/internally-contradictory (the ships that set sail around the world for spices elicit a positive commercial opportunism that is responsible for destroying the social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not coerced the destruction of a superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc.). It is naïve to think that such progression occurred because of cross-sectional human ‘dimensionality-of-sublimating’amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> disposition’. Rather it is a secondnatured/ontological-contiguity —of-the-human-institutionalisation-process as this notion inherently validates the anthropological-continuity by distinguishing between the notion of same human natural ability across the various registry-worldviews/dimensions and the notion more and more profound institutionalised registry-worldviews/dimensions arising out of human institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism)—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 —
processing/operation. Notional-firstnaturedness—temporal-to-intemporal-dispositions—so-
construed-as-from-perspective—ontological-normalcy/postconvergence—pedestals-
disambiguation being the contrasting of 'superseding intemporal-disposition organic-
comprehension-thinking (organicalism/'intemporal-prioritisation-of—reference-of-thought’—as-
conflatedness —or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-
teleology)—pedestal-aetiologisation-or-ontological-escalation ordered construct’ known as
notional-deprocrypticism over-and-stranding-of ‘temporal-dispositions which are in threshold-
of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing —apriorising-psychologism as perversion-of—reference-of-thought—
as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’ known as procrypticism preconverging-or-dementing—apriorising-
psychologism, as the backdrop for ‘postconverging-or-dialectical-thinking —psychology or
psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation; in the same way as the stranding-of-
temporal-dispositions-preconverging-or-dementing —apriorising-psychologism of non-
positivism/medievalism provided the backdrop for positivism recomposuring or that of
ununiversalisation for universalisation recompose or that of recurrent-utter-
uninstitutionalisation for base-institutionalisation recompose. It should be noted that at
institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy—or-contiguity—
or—ontological-preservation, temporal-dispositions potential inclination for preconverging-or-
dementing —apriorising-psychologism is suppressed by formalism and internalisation involving
intemporal meaningfulness social —universal-transparency—(transparency-of-totalising-
entailing—as-to-entailing—amplituding/formative—epistemicity) totalising—in-relative-
ontological-completeness ), internal-contradiction, referencing/registering/decisioning or
stranding as sound or unsound, and alienating of unsound meaningfulness to stifle any such threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^9\) — preconverging/dementing \(^ behavesapriorising-psychologism. At uninstitutionalised-threshold\(^9\) (extended informalities), no formalism and internalisation (generated by the intemporal-disposition for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) exists in preemption leading potentially to preconverging-or-dementing\(^9\) —apriorising-psychologism. Basically, such a representation of organicism 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 (organicism/‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology\(^9\)) depth of meaning), the psychopath fully aware of this none the less proffered such hollow mimicking narratives to the other stranger who aligned inprelogic supplanting—conviction-as-to-profound-supererogation\(^9\) —postconverging/dialectical-thinking —apriorising-psychologismally/prelogically to the psychopath but is veridically now in effect the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^9\) —preconverging/dementing \(^ behavesapriorising-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\(^1\) (and as are conjugated/infl cted/derived/mimicked/in-protration-to-psychopathic-preconverging-or-dementing \(^ behavesapriorising-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 “reference-of-thought—devolving ontological-performance”—<including-virtue-as-ontology>) are a perversion-of reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing/apriorising-psychologism to the organic veridicality (deprocrypticism). In the bigger scheme of things, denaturing of apriorising—registry (as the apriorising—registry is the axiomatic-construct/categorical-imperatives on which logic operates/is processed pointing to a coherently systematic failure of logic at the uninstitutionalised-threshold; consider that the non-positivism/medievalism apriorising—registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold requiring positivism, that’s the same emanant issue with procrypticism at its uninstitutionalised-threshold requiring deprocrypticism) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect> about-and-defining the vices-and-impediments 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-dementing–apriorising-psychologism postlogism in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and its corollary as social psychopathy involving conjugating/inflecting/deriving preconverging-or-dementing–apriorising-psychologism postlogism in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> by the temporal-dispositions of ignorance, unconsciously, and consciously, affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation; slanting/preconverging-or-dementing –apriorising-psychologism of positivistic registry-worldview/dimension reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{a}. That is, the ontological-primemovers-totalitative-framework is 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/preconverging-or-dementing\textsuperscript{b}–apriorising-psychologism/subknowledging\textsuperscript{b}/mimicking as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{c} of positivistic \textsuperscript{b}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{b}/registry-teleology\textsuperscript{b}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In which case contention (being about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond just the preconverging-or-dementing\textsuperscript{d}–apriorising-psychologism/mimicking-or-subknowledging\textsuperscript{d} of ‘previously recomposured/invented’ \textsuperscript{d}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{d},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) becomes rather an intemporal-disposition reflection/perspectivation and ‘disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ of such psychopathic/temporal-dispositions slantedness/preconverging-or-dementing\textsuperscript{d}–apriorising-psychologism/mimicking-or-subknowledging\textsuperscript{d} as \textsuperscript{d}perversion-of\textsuperscript{d} reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversion, and not logical-contention/contending-articulation. Such \textsuperscript{d}perversion-of\textsuperscript{d} reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>
supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought in effect involves on the part of psychopathic and conscious conjugated-postlogism minds as with exacerbation-temporal-disposition ‘vice in preconverging-or-dementing—apriorising-psychologism perversions’ wherein the mimicry/subknowledging enters into an active dynamics with temporal-dispositions prelogism-as-of-conviction,-as-to-profound-supererogation inducing their threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing apriorising-psychologism as miscuing psychopathic/postlogism-slantedness, and subsequent protraction into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation and sub-par/formulaic-association/temporal/alibi conventioning-rationalising); such that this development is actually an instrumentalisation of the initial directed-preconverging-or-dementing—apriorising-psychologism. Directed-preconverging-or-dementing—apriorising-psychologism as such being a conscious and operant mental awareness of psychopathic/postlogic minds of the void of their narratives and teleology but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-supererogation minds are disposed to elevate the hollow mimicking narratives (by ignorance and/or subsequently affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to wrongly validate the apriorising–registry as veridical thus falsely implying an implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. Just as we work with the reality that all humans are disposed to have cancer and the virtue of curing is not denying but anticipating and preempting the possibility of having cancer with medicines, lifestyle, research, etc., i.e. ‘ontology is about working with what is/knowledge-driven, and not wishful-thinking/impression-driven’ to accede to intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity as this highlights
ontological-primemovers-totalitative-framework. 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—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-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 preemiting by transversality-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad. intemporality/longness points to ‘what generates the greatest universal virtue as ontological which is universally-centered’ (and that this corresponds to reality-referencing and the
ontology pedestal) while temporality /shortness points to ‘what generates the non-ontological as shallow interest that may be self-centered, at various pedestals, (and that this corresponds to <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and metaphysical pedestals’.

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-prime movers-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-prime movers-totalitative-framework in the notion of intemporality-temporality that doesn’t need any impression-drive, and this notion can certainly be made scientifically operant as it is a contiguous mentation-capacity-based notion in terms–as-of-axiomatic-construct of low to high mentation-capacity. The idea of shortness-of-register-of—meaningfulness-and-teleology and longness-of-register-of—meaningfulness-and-teleology as such is devoid of stigmatisation which is the result of articulating meaning with respect to vague impression-driven temporal
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’t-of’s-reference-of-
thought’s-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’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’t-of’s-reference-of-
thought’s-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-inincidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’t-of’s-reference-of-
thought’s-devolving-as-of-instantiative-context conceptualisation with a corresponding
depth/register-of-meaningfulness (in memetic reordering depth) that allows for a grasp of the-
Good intemporal-disposition (i.e. beyond just an intradimensional ‘good-natured’
conceptualisation) of intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation, with the memetic-reordering directly associated with the referential entropy in
institutional-cumulation/institutional-recomposure-(as-to–historiality/ontological-
eventfulness/ontological-aesthetic-tracing–<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 stigmatisise 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-
pedestal, and postlogic temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). While the prelogic/conviction-as-to-profound-supererogation \(^{\circ}\) ‘ontologically-reconstituting’ intemporal-disposition-teleology \(^{\circ}\) is rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical associated registry-teleology\(^{\circ}\)-mentation elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{\circ}\)) for ‘intemporal/ontological preservation entropy/contiguity’ as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of—meaningfulness-and-teleology\(^{\circ}\) 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\(^{\circ}\) (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{\circ}\)), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity—or—ontological-preservation teleology\(^{\circ}\) (ontological-veridicality/ontological-contiguity \(^{\circ}\) of reference-of-thought) at a registry-worldview’s/dimension’s uninstitutionalised-threshold \(^{\circ}\), 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–firstnaturedness—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-protration) with the psychopath’s compulsive-
dementing insane-fitment/slantedness/mere-possibility narratives which are as dialectically-or-contendingly-out-of-phase or hollow-mimicking) inducing temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-
hollow-narratives-and acts>—contiguity-as-absolving/fleeting/escaping-reflex—logic or-
and-preempting the comprehensively distractive-alignment-to-reference-of-thought-\langle\text{of-apriorising/axiomatising/referencing}\rangle^{29}$ of the subknowledging\textsuperscript{\textregistered} 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\textsuperscript{\textregistered} of meaning involving \langle perversiveness-of-reference-of-thought-\langle\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle \rangle^{94} requiring distractive-alignment-to-reference-of-thought-\langle\text{of-apriorising/axiomatising/referencing}\rangle^{29}$, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the \langle perversiveness-of-reference-of-thought-\langle\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle \rangle^{94} dimension, and what is called for with the unconscionability-drag is a distractive-alignment-to-reference-of-thought-\langle\text{of-apriorising/axiomatising/referencing}\rangle^{29}$ 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	extsuperscript{\textregistered}! In the bigger scheme of things, ‘unconscionability-drag’ as a notion points to ‘ontological abstraction and mental-devising-representation of reality/veridicality defect’ whether dealing with psychopathic postlogism\textsuperscript{\textregistered} in hollow-constituting-\langle as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\rangle or temporal-
dispositions conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing—a priorising- psychologism postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation s or simply plain temporal-dispositions ‘defective mental-devising-representation of ontological reality/veridicality’. The notion of ‘unconscionability-drag’ thus extends to all mental-devising-representation of perversion-of-reference-of-thought—as-effectively-a priorising-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—as-to-entailing—as-to-entailing—as- to-totalising-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—a priorising—psychologism’. However as articulated above, the ‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought in the ontological social construction of meaning as it is fully aligned or ‘in ratio alignment’ to ‘an emanant transdimensional (across registry-worldviews) point-referencing of intemporal-preservation-entropy’ while reflecting a social universal-transparency—as-to-totalising-entailing—as-to-entailing—as- to-totalising-entailing—as-to-entailing—as- to-totalising-entailing—amplituding/formative—epistemicity—totalising—in-relative-ontological-completeness—that shows the fallibility of temporal dimensions amplituding/formative—epistemicity—totalising—intervalist—as-categorising-phenomenal-
teleologies of meaning is accounted for can be demonstrated below elaborating on the example highlighted before. Of course, this is just a most basic demonstration as ideally one can imagine a creative storied narrative should articulate the phenomenon to its utmost evolving complexities – a storied construal involving an underlying-and-superseding intemporal/ontologising emanant \(^8\) reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness as of \(^5\) historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> as of the notional—conflatedness of notional—deprocrypticism for ‘postconvergence intemporal-preservation-entropy-or-contiguity—or—ontological-preservation longness-of-register-of—meaningfulness-and-teleology \(^9\) as of notional—deprocrypticism teleology \(^9\) , putting into perspective ‘temporal emanant conjugations/inflections shortness-of-register-of—meaningfulness-and-teleology \(^9\) as of procrypticism teleologies’. For instance, the storied construal ‘ontological/intemporal veridicality’ of non-positivism/medievalism \(^7\) perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^9\) > will be ‘utterly referenced’ from positivism; likewise that of recurrent-utter-uninstitutionalisation inherently—‘preconverging-or-dementing—apriorising-psychologism will be ‘utterly referenced’ from base-institutionalisation, that of ununiversalisation \(^7\) perversion-of-reference-of-thought—<as-effectively-apriorising-innonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^9\) > will be ‘utterly referenced’ from universalisation, and thus that of ‘procrypticism–or–disjointedness—as-of—reference-of-thought \(^7\) perversion-of—reference-of-thought—<as-effectively-apriorising-innonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^9\) > has to be ‘utterly referenced’ from deprocrypticism/longness-of-register-of—meaningfulness-and-teleology \(^9\) over shortness-of-register-of—meaningfulness-and-teleology \(^7\) . The reason for the above is that
you can’t address a registry-worldview/dimension ‘perversion-of- reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’ > phenomenal defect (psychopathy) without addressing the defects of the
registry-worldview/dimension (procrypticism) that endemises it from the reference of the
prospective transcendental dimension, just as you can’t address witchcraft without
fundamentally addressing a non-positivism/medievalism registry-worldview that will
necessarily and readily endemise superstitions and witchcraft. The peculiarities of successive
institutionalisations is that these address the successive emanant dimensional defects of:
recurrent-utter-uninstitutionalisation by emphasising ‘base-institutionalising’,
ununiversalisation by emphasising ‘universalising’, superstition/non-positivism/medievalism
by emphasising ‘positivising’, and ‘procrypticism–or–disjointedness-as-of-reference-of-
thought preconverging-or-dementing –apriorising-pychologism by emphasising the
‘undermining of disjointedness/subknowledging’/mimicking’ and so as to ‘longness-of-
register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-
and-teleology’ construed as deprocrypticising/preempting—disjointedness-as-of-reference-of-thought’ (noting that the latter institutionalisation/intemporalisation contains the
sublimating–nascence of the previous institutionalisations up to its own threshold of
institutionalisation/intemporalisation, with notional–deprocrypticism being organically imbued
with all the prior/superseded institutionalisations); all these, pointing to ‘an ontological
psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present
treatment of psychology doesn’t recognise: (i) Psychopath narrative teleology: an adult
psychopath meets a stranger and speaks to him about another stranger whom it knows nothing
about, saying logically that it is a bad thing for this guy to be molesting children (ii) temporal-
dispositions narratives teleologies: a stranger not knowing the other stranger aligning prelogically
to the psychopath’s narrative will have a ‘conjugated/inflected/derived/mimicked/in-
protraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism

ignorance-temporal-disposition defect’ if it articulated the following narrative: (a) Such a person should not be allowed to roam the streets and should be interned. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing—apriorising-psychologism affordability-temporal-disposition defect’ will arise if another interlocutor knowing the accused for not truly being a child molester but because of expediency with respect to the psychopath articulates the following narrative: (b) the guy is actually a bad person and they will not be surprise that he is a child molester. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing—apriorising-psychologism opportunism-temporal-disposition defect’ will arise if a different interlocutor knowing truly that the accused is not a child molester but for a favour or sense-of-favour they owe to the psychopath articulates the following narrative: (c) this guy has been going around molesting young children for quite a while now. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing—apriorising-psychologism exacerbation-temporal-disposition defect’ will arise where another interlocutor knowing the truth about the whole thing, thinks they can have an advantage by acting likewise as the psychopath and articulates the following narrative (d) they had actually witnessed the accused shoplifting. A ‘conjugated/inflected/derived/mimicked/in-
protraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism social-
discomfiture/(social-chainism/negative-social-aggregation)-temporal-disposition defect’ will arise where (e) such narratives are purposefully and consistently relayed in the social sphere based on ignorances, affordabilities, opportunisms and exacerbations, and individuals come to make it a reference for their relation with the accused. And finally, a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing—apriorising-psychologism temporal-enculturation (temporal-endemisation)-
temporal-disposition defect’ arises where (f) individuals come to learn that by having the appropriate social relations and social support network they can then initiate such narratives if they were to have competing 'socially-perceived-value as of social-stake-contention-or-confliction' situations with others, and not only that it also includes individuals passively accepting and giving up on the principle of the intemporality /longness and intrinsicness of meaning. It is important to distinguish all the above ‘temporal instances conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing’-apriorising-psychologism of the psychopath’s postlogism ’-slantedness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>’, and is different from ‘a defect of logical operation/processing/contention which does not imply any temporal-disposition defect (in terms–as-of-axiomatic-construct of perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”> or the denaturing” of the reference-of-thought-elements/apriorising–registry-elements out of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-‘devolving-as-of-instantiative-context as implied— logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology ’’. With temporal-perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”> (mental-perversion), the interlocutor deliberately (or naively in the case of ignorance) doesn’t project intemporally (i.e. projects in terms–as-of-axiomatic-construct of shortness-of-register-of–meaningfulness-and-teleology” or immediate-temporal-interest and not a universal ontological sense of meaning), comparatively more like a student guessing that the answer of a math question is say 5 ‘artificially’ operates an equation to yield 5 as answer. Whereas with ‘a defect of logical operation/processing/contention’ (which is not the
case here), an interlocutor perfectly projects intemporally (i.e. projects in terms-as-of-axiomatic-construct of longness-of-register-of-meaningfulness-and-teleology or a universal ontological sense of meaning) but poorly operates/processes the logic adhocly. This latter case unlike the former doesn’t imply registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect> but rather ‘an adhoc defect—of- logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance whereas the former is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect> that speaks to the unprincipled-or-derived-unprincipled disposition of the interlocutor’s individuation that is, with respect to an infinite number of cases in the same situation (i.e. comparatively the disposition to go about answering math questions by figuring out their answers then ‘artificially’ trying to work out equations to yield the answers). Thus establishing the ontological-primemovers-totalitative-framework of this slantedness/postlogic individuation defective nature ontologically, hence enabling its aetiologisation/ontological-escalation. This also requires the disambiguation of the registries (involving stranding-of-perverting-temporal-dispositions which refers to mental-devising-representation of temporal-dispositions-registries teleologies registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect>, i.e. oblongated/decandored as of threshold—of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ——preconverging/dementing—apriorising-psychologism mechanicalism/alchemic-like-reasoning/circumventive/distractive-temporal-prioritisation-of—reference-of-thought/shortness-of-register-of—meaningfulness-and-teleology in distractive-alignment-to—reference-of-thought—of—apriorising/axiomatising/referencing— of perversion-of—reference-of-thought—
notional-procrypticism mindset as per 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>. For intemporal-preservation-entropy-or-contiguity–or-ontological-preservation, strands-of-perverting-temporal-dispositions implies ‘not wrongly implying precedingly the reflex of an intemporal prelogism-as-of-conviction,-as-to-profound-supererogation reflex and reference on the subknowledging/mimicking-temporal-dispositions but rather reflexively downgrading as dialectically-or-contendingly-out-of-phase/subknowledging/mimicking)-stranding’, i.e. registry-precedes-logic as perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation undermines the operation of logic, at which point contention is about the ‘generation of ontological preconverging-or-dementing–apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase’ of such temporal-dispositions denaturing to be reflected/perspectivated and ontologised by the intemporal mind as procrypticism as validated by ‘unconscionability-drag’ such that the temporal-dispositions, which are ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism-slantedness’ as these are protractions of the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/postlogism-slantedness, and hence are in transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing” and should not be represented mentally going by the ‘unconscionability-drag’ as ‘logically/in-prelogic supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologismly
articulating/composing, i.e. not contending’ but rather as ‘a mentally-conjugated/inflected/derived/mimicked/subknowlinging/or-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 <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology}
of the so-called ‘perversion-of-reference-of-thought< as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > dimension’; this applies with regards to recurrent-utter-uninstitutionalisation and base-institutionalisation, ununiversalisation and universalisation, non-positivism/medievalism and positivism, and prospectively for upcoming times, procrpticism and deprocrpticism. The explanation is quite simple; as individuals in any institutionalisation/intemporalisation registry-worldview/dimension are formed by the memetic-ordering/psychoanalytic-construction at that registry-worldview/dimension which is ‘all-defining of meaningfulness (in terms–as-of-axiomatic-construct of reference-of-thought and logic)’ to the individuals and so right up to their subconscious mind. But then a prospective transcendental memetic-reordering/psychoanalytic-unshackling is placing such a prior memetic-order/psychoanalytic-construction of their existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation in jeopardy, and it is only the ontological-primemovers-totalitative-framework social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ⟩ of the prospective intemporal dimension inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining with corresponding percolation-channelling-in-deferential-formalisation-transference 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-recompose-(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": will involve identifying, defining, characterising, qualifying and articulating the
aetiology of this individuation "perversion-of-‘reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >
dynamism endemic in the social-construct and prospective categorical-imperatives/axiomatic-
construct for its preemption, more like a positive mind will do with respect to a non-
positivism/medievalism social-construct reference-of-thought. (Though interestingly it is important to grasp that such transcendence-and-sublimity/sublimation/supererogatory-dementativity actually takes the natural form of a ‘crossgenerational medium to long-term psychoanalytic-drag’ and not ‘instantaneous utter transformation’ towards ontological-completeness-of-reference-of-thought, even such an ‘instantaneous utter transformation conceptualisation’ is equally a necessary knowledge exercise as the social universal-transparency,(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) constraining that allows for a ‘crossgenerational medium to long-term psychoanalytic-drag’): (a) articulating a social universal-transparency,(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) of the registry-worldview-perversions, (b) generating ontological-prime-movers-totalitative-framework untenability/internal-contradiction/internal-incoherence/institutional-constraining in the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview (c) referencing/registering/decisioning or stranding the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview/dimension defect for prospective preemption with new recomposing as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/subknowledging registry-worldview/dimension, i.e. notional–deprocrypticism (d) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /being-dialectically-or-contendingly-out-of-phase/logically-incongruence with the perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> registry-worldview, inducing a ‘habituation’/’postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of the prospective apriorising–registry worldview crossgenerational (over a generation or two) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /nihilistic; implies that the mental-devising-representation of a superseded/transcended/unsound registry/registry-worldview (which is rather in epistemic-decadence and hence in ontological-discontinuity) as of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) preconverging-or-dementing—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, entails it doesn’t re-join by mere logical articulation the prospective superseding/transcending/sound registry/registry-worldview postconverging-or-dialectical-thinking –apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, as the prospective institutionalisation is rather about a registry-worldview/registry, and not logical, transformation as a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; with the notion that any such wrongly implied re-joining as logical articulation is rather <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-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
contiguity—or—ontological-preservation. The above analysis shows that soundness-or-ontological-good-faith/authenticity—of—reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontological-normalcy/postconvergence). Unconscionability-drag (from an ontological/intemporal reference) ensures the disambiguation of registries so that the psychopath’s and temporal-dispositions are not elevated to the intemporal level which then allows for, by reflex, a simple operation/processing of logic (whereas the fundamental defect being in terms—as-of-axiomatic-construct of the apriorising—registry-elements, implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of the registries, i.e. rather the unsoundness-or-ontological-bad-faith/inauthenticity —of—reference-of-thought or the dialectically-or-contendingly-out-of-phase meaningful construct). Unconscionability-drag (from an ontological/intemporal reference) is thus central to resolving the rational-realism de-mentating/structuring/paradigming as it accounts for the defect of temporal-dispositions teleologies of meaning (shortness-of-register—of—meaningfulness-and-teleology) while projecting intemporally/ontologically. The notion of ‘unconscionability-drag’ also explain how and why banal temporal-dispositions are not readily ‘integrative of psychopathic postlogism”—slantedness as conjugated-postlogism /preconverging-or-dementing —integration’ (hence no distractive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing>) to the childhood and early adolescent psychopaths but come to develop a ‘mental-unconsciousness’ (unconscionability) to be ‘integrative of psychopathic postlogism”—slantedness’ during the stage of late adolescence and adult psychopath. Antipodal to the idea of ‘unconscionability-drag’ is the idea of ‘conventioning’/social-temporal-thresholding. ‘Unconscionability-drag’ points to an abstract but more veridical ontological construct of the ‘social construction of meaning’ that is
ontological-normalcy/postconvergence, based on intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by using categorical-imperatives of the prospective superseding/transcendental registry-worldview/dimension whether such a representation is aligned or not with the society’s collective-social-psyche or present-consciousness. (For instance, we can generate an unconscionability-drag of a medieval society on the basis of a positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic mental-dispositions of individuations in such a society. While such a representation, with its corresponding subknowledging/mimicking, is ontologically more accurate about such a society, however, the collective-social-psyche/present-consciousness of individuations in the said society will not recognise any such decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase representation of themselves, rather the medieval society will represent itself as candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase which is then the ‘conventioning/social-temporal-thresholding representation of the social construction of meaning’).

Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality) is not necessarily the deterministic basis for human social adherence to it. Transcended and ontological meaningfulness of reality (contrary to conventioning/social-temporal-thresholding meaningfulness of reality which is rather towards <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/temporality–serving) requires a process of institutionalised/intemporalised social integration to induce untenability/internal-contradiction/internal-incoherence/institutional-constraining to ‘prior or circumstantial social integration gatekeeping construals or (institutionalisation/intemporalisation) percolation-channelling<-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’-of-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/paradigming (the latter being any notion that put in question informal or formal conventioning/social-temporal-thresholding ways of perceiving and
doing things for supposedly prospective better ways). Correspondingly, the social-construct cannot be and should not be related to as a philosophical construct since it is rather ‘conventionalised from institutionalisation/intemporalisation (secondnatured), and has not evolved as of dimensionality-of-sublimating” — <amplituding/formative> supererogatory—deminentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness—equalisation > projection; as it may be inclined to make references to temporal “3reference-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—deminentativity) 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—deminentativity) for temporal preservation. Anecdotally, moral philosophy as dimensionality-of-sublimating” — <amplituding/formative> supererogatory—deminentativeness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> (organic-comprehension-thinking) creates law/legal-conventions but then questions of justice cannot be attended to by populist-social-construct (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism) since only a developed sense of moral philosophy as dimensionality-of-sublimating—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> (organic-comprehension-thinking) ensures sound jurisprudence as a human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation dementating/structuring/paradigming rather than a temporal extricatory dementating/structuring/paradigming. ‘Prior or circumstantial social integration gatekeeping construals or institutionalisation/intemporalisation percolation-channelling<-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-disposition s. For instance, formal institutions selectivity mechanisms; and where the latter fail or are fallacious, basic positive-opportunism wherein the ontologising construct elicits positive-opportunism for the undermining of defective conventioning/social-temporal-thresholding constructs/categorical-imperatives of meaning (for instance, a natural causes disease conception leading to more cures such that positive-opportunism then undermines a superstitious-driven disease theory which leads to more pain and deaths). The big idea here is that, it is naïve philosophically to operate mainly on the basis of ‘ontological rightness of transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity’ with respect to a species whose construct is structured to be temporal (shortness-of-register-of~meaningfulness-and-teleology”) to intemporal (longness-of-register-of~meaningfulness-and-teleology”) requiring skewing (“intemporality~asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity)/deferential-formalisation-transference to the latter. And any such ‘ontological transcendence-and-sublimity/sublimation/supererogatory~de-mentativity by mere rightness’ has never been acquiesced to for the sole reason of its intrinsic rightness. For instance, round world idea never took off even though it was ontologically right (as the medieval conventioning/social-temporal-thresholding construct and strongly ingrained social dispositions). It is the generated untenability/internal-contradiction/internal-incoherence/institutional-constraining together with positive-opportunism coming from sailors sailing around the world on this idea to seek for spices and create wealth that constrained/institutionalised the medieval world into such an ontological transformation/transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Part and parcel of ontological transformation/transcendence is the existential cynicism to grasp the human sense of internal contradictions and positive-opportunism to introduce and uphold these by the mechanism known as institutionalisation/intemporalisation. Regarding futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of~meaningfulness-and-teleology“ as of prospective notional~deprocrypticism undermining of procrypticism, it is doubtful that pertinent ontological constructs and generally the ‘perversion-of~reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > dynamics of procrypticism’ are by themselves a sufficient basis for the direct and immediate social integration of notional~deprocrypticism because of its ‘rightness’ over conventioning/social-
temporal-thresholding. Part and parcel of the intellectual exercise is to understand how to manage the mechanism of transcendence-and-sublimity/sublimation/supererogatory-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-syncretising/illusion-of-the-present’ mindset/reference-of-thought of our current procryptic mental-disposition, i.e. ‘the limit of ontological thought is not the banal <amplituding/formative> wooden-language-
(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of-nondescript/ignorable—void—with-regards-to-
prospective-apriorising-implications>) of a registry-worldview/dimension'. Otherwise no
progress is possible as a dimension progresses exactly because it has defects which when
overcome enables the progress to occur! So the intemporal mind cannot as such ‘be
impressionable’ by the banal <amplituding-formative> wooden-language-(imbued—averaging-
of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-
as-of-nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>) of
a registry-worldview/dimension. It points to the fact that it is ‘perfectly ok’ to be
'unintelligible/existentially-suprastructural and value-reference-wise unresponsive’ to the
subknowledge-(preconverging-or-dementing-as-if-of-sound-knowledge) apriorising-registry
but rather alienative as to the possibility for its psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring. The ‘apparent profoundness’ of such temporal
reference of thought is rather ‘depth-of-ignorance’ rather than ‘depth-of-elucidation’. threshold-
of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
preconverging/dementing—apriorising-psychologism arises as a result of shallow mental-
dispositions induced by temporal-dispositions, and their disambiguation should be called for,
and not candored/straightened/integratively-aligned as if intemporal/longness in nature but
rather decandored / oblongated / transversality-of-affirmative-and-unaffirmative—
disambiguated—‘motif-and-apriorising/axiomatising/referencing’ as temporal/shortness.
threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
preconverging/dementing—apriorising-psychologism as such is rather a ‘flatness-of-the-mind’
involving temporality, ‘mental triteness’ and ‘gullibility’ with respect to, in the case of
psychopathy, insane/slantedness integration as social psychopathy; and more generally, ‘lack of
intemporal-disposition philosophical depth’, i.e. lack of spontaneous dimensionality-of-
sublimating —<amplituding/formative>supererogatory— de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> inclination (the-guy-who-spontaneously-stands-out-against-say-a-genocide or the milgram-experiment-guy-who-sticks-with-what-is-reality-rather-than-going-with-the-flow, etc.) not to be confused with secondnaturing/institutionalisation, and as a consequence an inclination to compromise intemporality/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-supererogation> at uninstitutionalised-threshold); deconventioning as such skews (‘intemporality–asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. An essential element underlying the psychopathic and other postlogic relationship with meaning has to do with the nature of attachment to meaning. A postlogic mind doesn’t view meaning articulations as ‘inherently sanctuous’ and thus is inclined to produce mechanically whatever deductions that may engage an interlocutor in-
prelogic supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologismly/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. 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 > referencing’ that is ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for it to exist parasitically/co-optingly. Worst still such vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging tend to be integrated at uninstitutionalised-threshold of conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but preceding notion—firstnatured—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation, i.e. in terms—of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), by prelogic-as-of-conviction,—as-to-profound-supererogation reflex, prelogic/conviction-as-to-profound-supererogation and postlogic—formulaic slanting narratives as to threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism will be analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-supererogation mental-disposition will rather re-accentuate prelogic/conviction-as-to-profound-supererogation constructs in contention situations whereas the characteristic of postlogism in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism—formulaic slanting elicited threshold-of—nonconviction/madeupness/bottomlining-as-to—shallow-supererogation —<preconverging/dementing—apriorising-psychologism, whether direct as with the psychopath postlogic-backtracking<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’> or induced as temporal-dispositions conjugated-postlogism in ‘conjoining looping narratives of flawed-existential-elevation-of—reference-of-thought’ of
bad-faith/inauthenticity as to fundamentally undermine 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 perversion-of-reference-of-thought—<as-effectively-apriorising-in—nonconviction/madeupness/bottomlining—as-to-shallow-supererogation> in the first place). Ontology being the intemporal-disposition, the exercise of ‘directing convincing’ to temporal-dispositions is inherently unwarranted and is rather <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling—<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’ (where there is no ‘intemporal social universal—transparency—<transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness> as well as no 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—
institutionalised apriorising–registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation). Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Hence we tend to build artifices (institutions with their formal rules) by the skewing (‘intemporality-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supranery/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-recomposure-(as-to- historiality/ontological-eventfulness)/ontological-aesthetic-tracing->perspective-ontological-normalcy/postconvergence-reflected-‘episticemcy-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 transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference towards the intemporal-disposition, and thus enabling social transcendence-and-sublimity/sublimation/supererogatory-de-mentativity which is upheld by formalisation and internalisation. By ontological-normalcy/postconvergence is meant that ‘intrinsic reality’ is one and given (ontology), and that the flaws and corrections in how we go about representing ‘intrinsic reality’ (metaphysics or the human-centered temporal-perspective) has no influence on reality’s intrinsic nature. Our mental-devising-representation of the world in 5000 BC, 2000
AD and possibly 00 AD might be worlds apart, but the intrinsic nature of reality never changed and will never change an iota. So our knowledge construct is more of a proxying to intrinsic reality to grasp the possibilities of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework for ontological-primemovers-totalitative-framework and thus a better grasp of the world; hence proxying mentation-capacity level as the various institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/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- reference-of-thought) rather than psychoanalytically-unshackling/memetic-reordering (coring and superseding the perversion-and-derived-perversion-reference-of-thought) for prospective/transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. By ‘intemporal transversality~of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence’ is meant ontological-normalcy/postconvergence ‘meaningfulness-and-teleology’ as so articulated above is ontologically veridical but that does not necessarily imply the metaphysical framework temporal mental-dispositions will recognise that (i.e. there is no ontological-contiguity between registry-worldviews references-of-thought as this falsely implies ‘no temporal-to-intemporal disambiguation, i.e. equivalence of references-of-thought/no-alienative-hierarchisation, whereas what is warranted is ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness—or-ontological-reprojecting pedestalling’); and that it is transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of such constructed veridicality in its ontological-primemovers-totalitative-framework determinism and operance that will undermine other possible ‘temporal perverted-transversality–of-affirmative-and-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 “apriorising-psychologism meaning’ imply temporal existentialising-frame ‘meaningfulness-and-teleology cannot-be-referenced/registered/decisioned as-of/having the same “reference-of-thought/registry of the intemporal-disposition which is ontological, and is thus rather preconverging-or-dementing “apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>‘, i.e. in distractive-alignment-to-reference-of-thought-<of-
apriorising/axiomatising/referencing>, (and so all along the apriorising–registry-elements: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) of the mental-devising-representation from the intemporal-disposition/ontological perspective. Ontology being of the intemporal-disposition, the exercise of ‘directing logical convincing’ to temporal-dispositions is inherently unwarranted and is rather 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 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 opinionatedness! Postconvergence, in the bigger scheme of things, implies that knowledge has to do with the development of our ‘mentation capacity’ (an entropic-referential memetic-reordering/psychoanalytic-unshackling
exercise), across ‘retrospective-and-prospective history’, in grasping ‘intrinsic reality/veridicality’ which ‘has always and will always be ontologically same’. So the concern is about ‘us’; in the appropriateness of the registries we make of intrinsic-reality across retrospective-and-prospective history or rather shifting dialectical moments of relative-ontological-completeness! The articulation of reality, registry-worldviews/dimensions, mental strands (perverted or not), and other constructs of ontological-primemovers-totalitative-framework is ‘at-a-superseding-pedestal and incisive/blunt’ by the very nature of ontological-normalcy/postconvergence reality. For instance, supposed a society with a non-positivism/medievalism belief system attributes the cause of a disease to say witchcraft, that doesn’t stop the reality of bacteria causing the disease even if such a representation of reality isn’t in the present-consciousness/illusion-of-the-present of that society. Such an ontological conceptualisation of reality equally applies in our times where it can be demonstrated prospectively that our mental-devising-representation of meaning regarding a phenomenon is out of kilter, and reality won’t stop to accommodate us or our banality of thought. Thus the conceptualisation of reality is rather articulated at this depth-of-thought whether it accommodates our present-consciousness/illusion-of-the-present or not (reality personality), and operates by an ordered construct based on ontological-primemovers-totalitative-framework and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-threshold in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology), allowing for the possibility of transcendental meaning, institutionalisation/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 nonnegotiable nature of reality with respect to the meaningful frames of mortal creatures that we are as reality doesn’t adjust to our beliefs, desires, wishes, whims or miscues. Reasoning-through/utterion then implies that meaning is articulated exclusively in terms—as-of-axiomatic-construct of ontological-primemovers-totalitative-framework and anything else is defined, whether to be candored or to be decandored, at that ordered construct point-of-reference or point-referencing. Reason is thus ontologically a ‘reasoning-through’ as allowed through in a ‘pure, organic and intemporally uncompromising state’ by reality ontological-primemovers-totalitative-framework ‘at-a-superseding-pedestal and incisively/bluntly’. ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation and notional–disjointedness-as-of-reference-of-thought refer to the human reflex to average minds or make reference to extrinsic elements rather than meaning by its inherence as can be predicated effectively, and involves ‘reasoning with’, as it introduces ‘temporal and social trading’ elements over or clouding or compromising inherent intemporal veridicality. ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation and notional–disjointedness-as-of-reference-of-thought as such is patently wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions such that the ontological representation of the veridicality is different from the different perspectives of an recurrent-utter-institutionalised registry-worldview and the superseding institutionalised registry-worldview, and likewise with the ununiversalised and superseding universalised registry-worldviews, the non-positivism/medievalism and superseding positivistic registry-worldviews, and prospectively the procryptic and superseding deprocryptic registry-worldviews. It implies that ‘it isn’t veridically weird’ to articulate depths-of-meaning that may
apparently seem idiosyncratic in our present illusion-of-the-present/present-consciousness registry-worldview, as the issue is not with such an articulation per se but rather ‘our defective apriorising–registry point-referencing threshold’, and implying rather the need for our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>.

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-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation teleological finality, and so successively in reflecting the notional-discontiguity/epistemic-discontiguity—shallow-supererogation —of-mentally-aestheticised—preconverging/dementing —qualia-schema> of temporal-dispositions registries (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as rather referenced/registered/decisioned from the prospective intemporal-disposition in postconverging-or-dialectical-thinking—apriorising-psychologism to reconstrue new recomposuring reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while superseding the prior registry-worldview/dimension as backdrop of temporal perversion of the prior reference-of-thought—categorical-imperatives/axioms/registry-teleology. Technically, pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology finality/questioning mental-profoundness (deep candor) the relative longness/shortness-of-teleology of temporal-dispositions teleologies finalities/questioning mental-triteness (light candor), starting with slantedness pedestal
finality/questioning (which is the psychopath’s insane/slantedness-fitment-roaming/drifting-cycle), and as it conjugates/inflects across other temporal pedestals teleology\(^9\) finalities/questioning (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\(^1\) as reflected by human temporal-to-intemporal dispositions (hence the need to articulate various pedestals of ‘questioning depth-of-thought’ and ‘strands of depth-of-meaningfulness’ to reflect effective meaningful representation from the intemporal-disposition point-of-reference). Where meaning is not articulated within an institutionalised/intemporalised framework, the idea of logical-congruence (a common reference of meaning in terms–as-of-axiomatic-construct of reference-of-thought and logic) should be avoided due to perversion-of- reference-of-thought\(<\)as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(>\) whether psychopathic or not, and pedestalled disambiguation is then required using distractive-alignment-to-reference-of-thought\(<\)of-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\(>\), whether retrospectively or prospectively, as there is wrong equivalence of notional–firstnaturesdness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normality/postconvergence in the articulation of meaning; instead of the pedestalled supersedingness of the intemporal-disposition as it is all about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (superseding various shades of temporal preservations). Otherwise, perversion-of-reference-of-thought\(<\)as-effectively-apriorising-in-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity), by way of institutionalisation/intemperalisation percolation-channelling→deferential-formalisation-transference, towards the supersedingness of the intemperal-disposition for institutionalisation’s/intemperalisation’s intemperal-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 (‘intemperal-prioritisation-of-reference-of-thought’–as-conflatedness -or-ontological-reprojecting pedestalling) articulates the relative grandor and virtuous consequence of the pedestalled supersedingness of the intemperal-disposition by its intemperal-preservation-entropy-or-contiguity–or–ontological-preservation that then leads to society’s temporal-to-intemperal 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 intemperal/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–dementativeness/epistemic-growth-
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 predicated 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 categorical-imperatives/axioms/registry-teleology, of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold is
‘perverted reference-of-thought and meaningfulness’ (<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag), and is ontologically-preconverging-or-dementing–apriorising-psychologism (dialectically-preconverging-or-dementing–apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing–reference that is retrospective (like base-institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like notional~deprocrypticism over procrypticism/the–preconverging-or-dementing–apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). ‘Intemporal-prioritisation-of reference-of-thought’–as-conflatedness–or-ontological-reprojecting pedestalling underlines the fundamental nature of institutionalisation/intemporalisation not as a temporal-dispositions-to intemporal-disposition transformation (not emanance transformance) but rather ‘a positive-opportunism constraining construct’ involving ‘intemporal-disposition deferential-formalisation-transference’ (such that just as jurisprudentialism is dismissive of whatever we’ll like to think of it in our social-and-temporal-trading context about the law which is rather articulated as a formal conceptualisation and constraint to be internalised as a universal construct to avoid its ‘downgrading’ by mobbish or other temporal social inclinations, likewise with many a subject-matter domain). In the same vain, the outcrop of an organic-comprehension-thinking ‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness–or-ontological-reprojecting conceptualisation of notional~deprocrypticism over procrypticism can only be construed within a formal institutionalised articulation not opened to ‘temporal/ordinary disposition contention’ as is the case with subject-matter constructs, but rather an institutionalised percolation-channelling–<in-deferential-formalisation-transference>
‘notional~firstnaturedness—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-confoundedness —or-ontological-reprojecting pedestalling will be necessary as the mere exposure-to/contemplation-of ‘rightness of thought and meaning’ will suffice for transcendence; such a complete human being doesn’t and has never existed, and not even philosopher-kings from the Socrates, Aristotles and others who explore such possibilities, even though intemporal-disposition possibilities will tend to accrue more to such ‘philosopher-kings’ individuals). For the big picture, this point to the fact that institutional-cumulation/institutional-recomposure—<as-to—historiality/ontological-eventfulness—ontological-aesthetic-tracing—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-mentativity/epistemic-growth-or-confoundedness /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~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. Where, and if, intemporal-disposition was to possibly end or be upended (either because of lack of further human intemporal-disposition mentation-capacity for higher levels-of-transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, in the dynamism of individual potential, i.e. the solipsistic disposition of individuals’ individuations to assume ‘universal projection of
longness-of-thought-and-meaning, or social-construct potential, i.e. where grander institutionalisation/intemporalisation is not confused and implied on the naivety that the institutionalised social-construct is of intemporal-disposition rather than a notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> construct requiring ‘transcending any perversion-of- reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ of the <amplituding/formative> wooden-language{(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignoreable—void ’-with-regards-to-prospective-apriorising-implications>‘), then ‘human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and civilisation will stall’ (of course, such an insight is purely from an ontological point-of-reference, and not a temporal <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness point-of-reference)! (3) The establishment of institutionalisation/intemporalisation involves necessarily ‘delegated gatekeeping and institutionalisation/intemporalisation percolation-channelling—in-deferential-formalisation-transference> processes’ to uphold it thereafter with formalisms and officialdom surrounding it with respect to temporal-dispositions perversion-of- reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>s and corruption dispositions. For instance, the institutionalisation/intemporalisation of ‘scientific chemistry’ comes with a ‘chemistry lingua’ accessible to those sharing and/or educated to uphold the meaningful frame, on the justification that they explain and account more about the material world than any other alternative. This justification goes on to make them formalism and officialdom percolation-channelling—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-conflicatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection construal of meaning, and not to speak of its discomposure to the convolutedness often required in articulating and grasping intemporal meaning as intemporal/ontological/social/species/universal/transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming. Besides, this raises other issues related to a more or less temporal take of an ontological/intemporal enterprise with regards to articulations that are meant to have universal import (import of metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation across space and time) rather than for the sake of any particular circumstantial/temporal take/extricatory-situation in whichever locale, that is, an extricatory de-mentating/structuring/paradigming. A failure to grasp the intellectual-analyst posture rather as a proxying-of-intrinsic-reality-as-ontology as per ontological-primemovers-totalitative-framework validation and that there-is-no-discretionary-construal-of-ontology/ontological-reality since intrinsic reality is superseding of all mortals including the intellectual-analyst. Basically the issue of the intellectual-analyst exercise in grasping such an intrinsic-reality is a proxying one superseded by the ontological-primemovers-totalitative-
framework of reality ‘which in no way depends on any notion of the intellectual-analyst’s choice/luxury’ (as the intellectual-analyst might actually have by another individuation chose not an intemporal/ontological projection but a temporal posture ‘in moral/intellectual equivalence with temporal mental projections’ with nefarious temporal consequences). Basically, there is nothing like an intemporal temporality /shortness whereby there is any intemporality/longness in accommodating human temporality. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-universal-rule-that-doesn’t-apply-universally-but-to-a-specific-circumstance-to-satisfy-a-temporal-urging)/gotcha-logic/suggestibility’ should undermine the essence of ontological/intemporal meaning which is ‘above a human intellectual proxying exercise to it’ and doesn’t depend on it to exist inherently, is nothing but temporal naivety. The reality of a round world doesn’t depend on its recognition of a medieval mindset/reference-of-thought for it to exist likewise with any veridicality/intrinsic-reality regarding psychopathy and a social manifestation whether it is palatable or not. Finally, temporal-dispositions as eliciting temporal vices-and-impediments are in no way qualified to contend about intemporal articulation/projection. In effect, such temporal pretence are nothing but amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions meant to satisfy the ‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not ‘intemperual 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/\ ignorant/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of ‘reference-of-thought– devolving ontological-performance’-
<including-virtue-as-ontology>) are as prospective registry-worldviews/dimensions constructs
that supersede the prior/superseded registry-worldview’s/dimension’s perversion of ‘reference-
of-thought–categorical-imperatives/axioms/registry-teleology’,-for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation (uninstitutionalisation de-
mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-
institutionalisation, ununiversalisation by \universalisation, non-positivism/medievalism by
positivism, and prospectively \procrypticism–or–disjointedness-as-of- reference-of-thought by
deprocripticism). Supposed the intellectual-analyst was to act temporally to the point of
overlooking such ontological implications to the level of lowly temporal minds, lowly because
not \universal-projecting, it won’t mean that the ontological reality will evaporate. It will
simply mean that the intellectual-analyst has failed in its intemporal/ontological projection,
more like Darwin doesn’t have the choice/luxury of deciding from his insight that evolution
doesn’t exist in placating any temporal mortals or Galileo doesn’t have the choice/luxury of
deciding from his insight that the world is not round in placating any temporal mortals, and if
they were to make that choice they affirm nothing more than their ‘aggrandised mortality’. The
blunt/incisive reality is that they being in that position to affirm intemporality\ontology/intrinsic-reality-as-providing-future–universal-possibilities-for-the-
human-species are the ‘very tip of the possibility of human civilisation’ and their
moral/intellectual posture is to ‘bluntly look down’ to the ‘little mortal creatures of
temporality’ and ‘shepherd the sheepishness-of-the-species’ to grander civilisational grounds.
It is an ontological ‘moral and intellectual responsibility and privilege’, actually, to be in any
such position, going by the eudaemonic-contemplation which is what ‘effectively grants
existential moral and intellectual superiority’ and not naïve temporality/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortal’s perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing–apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional–deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal individuation as such projects in an ‘abstract eternality’ which is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Temporal-dispositions may not need to understand as of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present for the pertinence of intrinsic reality to be established as it is preceding in ontological-normalcy/postconvergence, anyway, that is why it is ‘a registry-worldview’s/dimension’s prospective institutionalisation/intemporalisation secondnaturing exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporality! Ultimately, like all institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sUBLIMating’—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> projection induced deference’ to such an ontological construal by way of formalism-and-officialdom as the temporality/averageness/banality-of-thought is not allowed to imply an dimensionality-of-sUBLIMating —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>
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–firstnatures—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\(^1\) as enabling ontologisation and
re-ontologisation) otherwise we would be working with moral philosophy and not law, subject-
matter informalities and not formalisms, etc. There is no such thing as ‘intemporal
temporality’ as mental-dispositions ‘geared to accommodate temporality’\(^2\) (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\(^3\) associated with such temporal registry-worldview’s/dimension’s-
uninstitutionalised-threshold \(^4\)—defect—<as-Being-or-ontological-or-existential–defect>\(^5\) as
perversion-of—reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and hence are doing
nothing but <amplituding/formative–epistemicity>totalising—self-referencing-syncretising; as
the state of inherent relative-ontological-incompleteness—<as—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\(^6\)—preservation, in temporal-preservation-as-
pseudointemporality\(^6\)—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 \( \wedge \)–defect<-as-Being-or-ontological-or-existential–defect>\( ^{15} \) in want for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (notwithstanding that the defect-intemporal-preservation is instigated from postlogism\( ^{17} \) as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness mental-disposition eliciting temporal inclinations of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in upholding its temporal-preservation-as-pseudointemporality-preservation). That is why psychopathy is better dealt with as ‘social psychopathy’ given that what is often and mostly overlooked is not with regards to the psychopath and its postlogic impulse to ‘hollow-constitute’/fail-intemporal-preservation as perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > but rather the ‘distortional effect on analysis’ arising from ‘postlogic/psychopathic elevation wittingly or unwittingly’ by prelogism-as-of-conviction,-as-to-profound-supererogation mental-dispositions in conjugated-postlogism/preconverging-or-dementing-integration (by ignorance, at best, then affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) which then wrongly provide ‘supplanting-conviction-as-to-profound-supererogation — postconverging/dialectical-thinking–apriorising-psychologism credulity’ to elevate and integrate the perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of a ‘slanted mind’. As of, virtuous construal arises de-mentatively/structurally/paradigmatically from a universal/intemporal projection which is operant and deterministic with no room for ‘temporal discretion’ regarding the manifestation of perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ->
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 subknownledged/registry-perverted/dialectically-preconverging-or-dementing–apriorising-psychologism at their uninstitutionalised-threshold and thus the need for new <reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, likewise the positivistic dimension perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{a}\textsuperscript{b}\textsuperscript{c} -> subknowledging / mimicking / registry-perverting / preconverging-or-
dementing – apriorising-psychologism of its reference-of-thought – categorical-
imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity – or –
onological-preservation known as \textsuperscript{a} procrpticism – or – disjointedness-as-of\textsuperscript{c} reference-of-
thought implies that ‘it is not and cannot be beyond a prospective
institutionalisation/intemporalisation/transcendence exercise’ known as
notional – depprocrypticism which highlights the positivism–procrypticism registry-
worldview’s/dimension’s enculturated/endemised vices-and-impediments\textsuperscript{d} associated with its
perversion-of- reference-of-thought<-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and so, as the-
Good/understanding/knowledge-reification\textsuperscript{e} / ontological-primemovers-totalitative-framework\textsuperscript{f}
construal, and not as a vague impression-driven construal. By and large, virtue is best
understood as the knowledge/lack-of-knowledge ontological possibility offered in a registry-
worldview’s/dimension’s reference-of-thought (whether as base-institutionalised,
universalised, positivising or notional–deprocrypticism 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-
onologically-same-existential-reality) and not vagueness based on impression of discreet
human or social qualities which just serve to confuse and distort the fundamental
knowledge/lack-of-knowledge/understanding issue. This is very much in line with the virtues of
all human subject-matter formalisms which are the-Good/understanding/knowledge-
reification\textsuperscript{g} / ontological-primemovers-totalitative-framework\textsuperscript{h} 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” 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/supererogatory~de-mentativity only by an active transversality~of-affirmative-and-unaffirmative–disambiguated~“motif-and-apriorising/axiomatising/referencing”’ construal involving ‘intemporal-prioritisation-of~“reference-of-thought’–as-conflatedness’-or-ontological-reprojecting pedestalling (beyond ‘temporal-and-social trading’) by distractive-alignment-to~“reference-of-thought~<of-apriorising/axiomatising/referencing>’. 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’’ 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-recomposing. 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—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> projection induced deference’ to skew/deferential-formalisation-transference towards intemporal-disposition as to prospective institutionalisation/intemporalisation. This ‘institutionalisation template’ as articulated above implying ‘a next best case approach’ in ‘construing the institutionalisation/intemporalisation of human virtue’ where we are face with
the reality that man is not as of intemporal-disposition but rather temporal/shortness-to-intemporal/longness dispositions may be counterintuitive with respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is shaped to perceive itself as intemporal with the notion that its \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology /registry-teleology are perfectly sound. But we simply need to take a ‘postconvergence’ look of such ‘ontological strands-of-perverting-temporal-dispositions’ regarding recurrent-utter-uninstitutionalisation from base-institutionalisation institutionalisation/intemporalisation reference, ununiversal from universalisation institutionalisation/intemporalisation reference, non-positivism/medievalism from positivism institutionalisation/intemporalisation reference, and prospectively our procrypticism from notional-deprocrypticism institutionalisation/intemporalisation reference; to appreciate that such a representation is not farfetched and its implication of the need of our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring over our perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation strands-of-perverting-temporal-dispositions at our uninstitutionalised-threshold of procrypticism (involving our endemisation/enculturation of the protracted-slantedness of positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology ,for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation along the various temporal-dispositions from ignorance to temporal enculturation/endemisation).

distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> (mental-slantedness or decandoring-of-the-mind or denaturing, and not soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candor): refers to the technique at ‘uninstitutionalised-threshold’ (as against the natural reflex to align-in-prelogic supplanting–conviction-as-to-profound-supерerogation—postconverging/dialectical-thinking –apriorising-psychologismly or prelogism ) by which to
registries characterisations in their depth-of-teleologies/orientation as temporal-projections
(more like mental-miscuing-projections as strands-of-temporal-dispositions-perversions, for
instance, \textit{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-
mentation-stranding-or-attributive-dialectics) a medieval mindset/reference-of-thought with
respect to a superstitious-disposition or 'perversion-of-reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation'> of
universalisation categorical-imperatives' and likewise \textit{de-mentation-(supererogatory-
ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) a procryptic mindset/reference-of-thought with respect to 'perversion-of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation > of positivistic
categorical-imperatives') and an aetiology of the intemporal-disposition/ontologising
characterisation in its depth-of-teleology as intemporal/universal-projection; (iv) in the
bigger scheme of things, as explained further above ‘the abstract inherence of reality is given as
it is ontological-normalcy/postconvergence’ and supersedes/precedes/overrides/utters any
defective reflex of human mental devising of representation of meaning such that it is the latter,
the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of
‘prelogism /candoring/straightness reflex’, ‘distractive-alignment-to reference-of-thought-
of-apriorising/axiomatising/referencing> (as decandored/oblongated) is always the mental
apriorising-registry alignment with regards to the perversion-of-reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation'> registry-worldview, as positivism by \textit{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-supерerogation —
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

(deconstruction/ontological-reconstituting–as-to-confalndness possibilies) – 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-confalndness (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-confalndness /existential-potency for ontologically-veridical ontological-normalcy/postconvergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\Rightarrow\) and not of logical-contention as of threshold of nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(\Rightarrow\) preconverging/dementing \(\Rightarrow\) apriorising-psychologism (mechanicalism, alchemic-like-reasoning, circumventive/distinctive-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 \~\textit{self-referring-syncretising/mirage}, and truly have a fulsome picture of universals. Postdication (as an abstract and infallible referencing/correction-tool) allows for the ‘ontological liberation of human mental-devising-representation (of meaning) from any present (recomposured)-consciousness-awareness-teleology’ (whether in the bigger scheme of reference of specific consciousness-awareness-teleologies like recurrent-utter-uninstitutionalisation–base-institutionalisation, ununiversalisation-universalisation, non-positivism/medievalism-positivism, and prospectively procrypticism-deprocrypticism) as ‘postdication doesn’t tie the mental-devising-representation process to any of the above registry-worldview/dimension habituated (recomposured)-consciousness-awareness-teleology’ (given that these consciousness-awareness-teleologies are the recomposured outcome of ‘incomplete/incremental/temporal-accommodation human brain limited-mentation-capacity-deepening’) but ‘rather ties the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool’ (given that this allows for complete/utter understanding by the very nature of the ontological-normalcy/postconvergence notion, of course in an ‘abstract and evasive caricature’), hence overcoming the illusion-of-the-present/present-consciousness inherent in any (recomposured)-consciousness-awareness-teleology representing the mentally devised state of any registry-worldview/dimension. Postdication is all about an ontological-normalcy/postconvergence institutionalisation/intemporalisation-constraining for intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation-as-de-mentation—
(supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding—or—
attributive-dialectics) hermeneutically/reprojectively/supererogatingly/zeroingly-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-recomposuring implied by
postdication places the prior psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring (in this case positivistic institutionalisation/intemporalisation)
existentialism/full-existential-depth-implications personhoods-and-socialhood-formation in
question/jeopardy. But then it is not reality that caves in, it is ‘the mortal’ with a renewed
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring at its

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man going into the ‘evil forest’. Such ‘existential parochial perspectives’ will arise anyway from procrypticism viewed from deprocrypticism, though of a different nature than the example expressed above. In that sense, the deprocryptic mind might actually seem ridiculous in the procryptic registry-worldview/dimension but ‘there should be no temptation to want to appear great or adjust in such a ‘perversion-of- reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’> perspective but rather to make it irrelevant’ otherwise the deprocryptic mind compromises the essence of its purpose, just as a positivistic mind going by the ‘evil forest’ comparison ‘cannot afford to compromise its positivist stance’ by trying ‘to be wonderful’ in a non-positivism/medievalism perspective that is rather ‘in want of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’; as it is exactly because the temporal non-positivism/medievalism reference is defective that it is being transcended. This speaks to the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft; it carries the element of knowledge not only as an abstract intradimensional conceptual construct but in its fullness with existential implications and insights of the dialecticism and psychoanalytic-reorientations involved in all transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, requiring that such an intellectual analyst be of ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ in transversality~of-affirmative-and-unaffirmative–disambiguated~‘motif-and-apriorising/axiomatising/referencing’ with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness’ with the registry-worldview/dimension in need of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (procrypticism) to avoid dividing its meaningful-referencing instead of taking it prospectively (deprocrypticism), for instance, medieval intellectuals like Galileo and Rousseau have to be of ‘presencing—absolutising—
identitive-constitutedness, consummated/forfeiting posture’ in transversality-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness’ with the medieval registry-worldview to generate prospective positivistic registry-worldview which at their time is not intelligible to a medieval take (categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) on meaningfulness! This can be further expanded on as follows. The intradimensional meaningful frame is ‘an abstraction to the de-mentative/structural/paradigmatic conceptual limits (uninstitutionalised-threshold) of the reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of that registry-worldview/dimension, which do not supersede/precede/override/undermine intrinsic-reality/ontology; and the issue that then arises is that it doesn’t carries the meaningfulness sought for transcendentally. On the other hand, transdimensional/transcendental meaningfulness-and-teleology is precedingness/supersedingness/ascendency accruing as ‘existential psychoanalytic ontological form (in full blossoming of the transcending dimension)’ beyond the superseded intradimensional de-mentative/structural/paradigmatic conception limits (uninstitutionalised-threshold) of the reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of that registry-worldview/dimension (which itself had been the outcome of a preceding existential psychoanalytic ontological form). Memetism as to suprastructural meaningfulness-and-teleology will refer to the projective conceptualisation of meaningfulness-and-teleology beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimensional/transcendental existential psychoanalytic ontological form (in full blossoming of the transcending dimension with its
existentialism/full-existential-depth-implications personhoods-and-socialhood-formation); highlighting as ontologically wrong any relation to intradimensional meaningfulness as (intemporally/ontologically)-sanctuous-by-reflex (as this wrongly undermines the de-mentation-(supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics) of temporal-dispositions-postlogic-backtracking-<iterative-looping-
‘s-set-of-dereifying-hollow-narratives-and-acts’>-subknowledging&lt;/mimicking-set-of-
narratives, and wrongly leads to their <amplituding/formative-epistemicity>totalising-self-
referencing-syncretising-as-straight/candored)’ at that registry-worldview’s/dimension’s uninstitutionalised-threshold requiring prospective memetic-reordering. (As a side note, this will explain while ‘referentialism’ in contrast to ‘categorisation’ is the appropriate knowledge-cadre for such a more or less deconstructive articulation in ontological-normalcy/postconvergence and suprastructural, as is the case with this paper, by the fact of the need for a requisite ‘habituation-into and repeatability-from-different-textual-meaningfulness-perspectives’ that is necessary to get-to-and-grasp not only an explanation but critically as well the requisite psychoanalytic-state of a construed existential psychoanalytic ontological form, in full blossoming of the transcending dimension, as ontological meaningfulness.) Finally, it is just a matter of fact going by the institutional-cumulation/institutional-recomposure-(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-&lt;perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) process that human cross-sectional mentation-capacity in relation to the intemporal-preservation-entropy-or-contiguity—or-ontological-preservation is limited given perversion-of-reference-of-thought-&lt;as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’>, as virtue is rather extended by successive re-institutionalisation in transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’ (not nested-congruence) by the intemporal-disposition
intemporalisation skewing (‘intemporalilty’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) as deferential-formalisation-transference, going from base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. Such a ‘postconvergence referentialism’ skewed (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) hermeneutic-circle goes beyond a traditional hermeneutics exercise of subjective interpretation and rather arrives at an exercise in ‘universal objective (ontological-primemovers-totalitative-framework) ontological explanation’ as it emphasises transversally/incongruently ‘the recomposuring precedingness/supersedingness/ascendency of abstract ontological-normalcy/postconvergence referentialism notion of reality’ in referencing meaningfulness apriorising–registry (whether candored / integratively-aligned / straightness / dialectically-or-contendingly-in-phase or decandored / transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ / dialectically-or-contendingly-out-of-phase colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation), and so, as coming from an intemporal-disposition/ontological skewed (‘intemporalilty’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) point-of-referencing. It further holds a promise that goes beyond our notions of reference-of-thought and meaningfulness (as rather intradimensional or a registry-worldview constructs), and arrives at the granger notion of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which grasp should enable greater human transcendental possibilities. Of course, ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how
do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality’ and its vices-and-impediments with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’, rather than how do we over-idealise ourselves and thus fail to be preemptive (as the ‘human cross-sectional mental equilibrium disposition’, at any successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/institutionalisation in the ‘human essential notion–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-recomposuring tool, it doesn’t transform temporal-dispositions which is the exclusive purview of individual sense of dimensionality-of-sublimating—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> and by its very nature is ‘beyond a philosophical transformation exercise’ as the latter exercise is mainly to ‘construct articulations for secondnaturing’ at best (articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for skewing (‘intemporality -asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), hence the need to refer analytically to human 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/existential-contextualising-contiguity/-reification/superseding–

oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation highlighting the uninstitutionalised-threshold and not analytically implying by reflex solely on the basis of a human intemporal-disposition mental-disposition); and prospectively, do our part of the ‘transcendental homework’ that has brought the human species this far taking cue from retrospective transcendence-and-
sublimity/sublimation/supercritical–de-mentativity. By extension this explains how the notion of ‘knowledge problem’ is to be apprehended transcendentally/transdimensionally/interdimensionally (as a contiguous intemporal ontological construct). Commonly, intradimensionally, the knowledge problem as ‘social problem/questioning’ is an ‘intradimensional focus’ around logical operation/processing/contention based on the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the registry-worldview/dimension ‘towards resolution’, with the temporal defect of possible denaturing of such reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation undermining the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. However, ontological-normalcy/postconvergence (preceding/superseding intrinsic reality) insight points to a depth-of-focus of the knowledge problem as ‘social problem/questioning’ on the ‘intemporal-preservation-entropy’ itself-and-beyond-any-set–categorical-imperatives/axioms/registry-teleology–implying-it (and by extension accounting for incompleteness of human mental/brain mentation-capacity which is the reason of the institutional-cumulation/institutional-recomposure–as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’>) process) to define ‘social
allowing for 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—in-deferential-formalisation-transference>, towards the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Thus the ontological veridicality of the registry-worldview’s/dimension’s perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> at it uninstitutionalised-threshold is articulated, with contention then being about reflecting/perspectivating/highlighting and aetiologising/ontologising this, even if it is intradimensionally unintelligible/existentially-suprastructural and unpalatable (consider in this regard, the development of positivism from non-positivism/medievalism). It should be noted then that the de-mentating/structuring/paradigming is an intemporal/ontological projection
referencing de-mentating/structuring/paradigming beyond-and-the-non-implication of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling) with the intradimensional ‘consciousness-awareness frame-of-social-stake-contention-or-confliction’ of the temporal/preconverging-or-dementing –apriorising-psychologism dimension, more like the positivist ontological biology and medicine de-mentating/structuring/paradigming is beyond/supersedes-and-is-a-non-implication of an equivalence with the ‘consciousness-awareness frame-of-social-stake-contention-or-confliction’ of say non-positivism/medievalism temporal value dispositions with respect to the notion of disease, that is, it’s point is to define an altogether different and superseding meaningful frame or de-mentating/structuring/paradigming and is not involved in an idle exercise of elevating and articulating its meaning in terms–as-of-axiomatic-construct of and implying an equivalence with non-positivism/medievalism meaningfulness. That is equally the relation between a transcending notional–deprocrypticism registry-worldview and the transcended procrypticism worldview. Postdication as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (postconvergence), as an ontological-reconstituting–as-to-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 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-conflatedness –or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology’), and ontologically long in an intemporal/species-
possibilities/abstract-eternality-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 — supererogatory–
dementativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling-<in-deferential-formalisation-transference> undermining of recurrent-utter-uninstitutionalisation and its vices-and-impediments<sup>103</sup>) –equivocates as of profound-supererogation<sup>96</sup> to the highest teleologies of universalisation (as percolation-channelling-<in-deferential-formalisation-transference> undermining of ununiversalisation and its vices-and-impediments<sup>105</sup>) –equivocates as of profound-supererogation<sup>96</sup> to the highest teleologies of Positivism (as percolation-channelling-<in-deferential-formalisation-transference> undermining of non-positivism/medievalism and its vices-and-impediments<sup>105</sup>) –and prospectively, equivocates as of profound-supererogation<sup>96</sup> 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-normalcy/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<sup>94</sup>/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<sup>103</sup> universal-virtue-over-the-vices-and-impediments<sup>105</sup>-of-the-prior-registry-worldview/dimension even as it seem unintelligible/existentially-suprastructural to the
prior/superseded untranscended/preconverging-or-dementing \textsuperscript{\textdegree}–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-\textless in-deferential-formalisation-transference\textgreater 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-\textless in-deferential-formalisation-transference\textgreater of a transcending registry-worldview/dimension as to dimensionality-of-sublimating \textless \texthyphen\texthyphen amplituding-formative\textgreater supererogatory-dementativeness/epistemic-growth-or-conflatedness\text SUPERScript{\textdegree}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textgreater is the higher teleology\textsuperscript{\textdegree} over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality\textdegree) 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-\textless in-deferential-formalisation-transference\textgreater 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 (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 transcendent-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-1)historiality/ontological-eventfulness</ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩’ process involving variously candored/straightness/prelogism and decandored/oblongated/distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> mental-devising-representation of registry-worldviews dependent on which registry-worldview is considered
perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or transcendental/superseding; in any given registry-worldview’s social context, the notion of ‘existential idealism/success’ is averagely viewed invariably as ‘living to the ‘opportunistic ideals or conventioning/social-temporal-thresholding’ of the inherent registry-worldview’ irrespective of whether it is \(\text{perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} >\) or transcending/superseding, and not necessarily by its veracity/ontological-pertinence. But then given that what allows for the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-(perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism>-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 wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable–void-with-regards-to-prospective-apriorising-implications) perspective) without identifying that intemporal-disposition in contrast to temporal mental-dispositions is what is ‘truly existential success’ as the intemporal-disposition is very much what allows for human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and subsequent institutionalisation/intemporalisation, much as the distilling process allows for the lightness of hydrocarbons, ‘where lightness is virtue’. Basically, it can be said that without the human quality of the ‘aetiologisation/ontological-escalation individuation of the intemporal’ we’ll still be probably in caves. Of course, such a depth-and-projecting-scale-of-thought requires an appreciation of the ‘percolative impact’ of the ‘firstnature/intemporal’
(which is not readily available to the immediacy/shortness-of-register-of—meaningfulness-and-teleology of minds of temporal-dispositions). For instance, men did not ‘by magic’ develop the possibilities of civilisations whether the stone, bronze, copper, iron ages, the antiquities, the medieval and today modern positivism; without a corresponding ‘psychoanalytic liberation’ that allowed for such a development induced by philosophical revolution, however, prosaic the philosophy. For instance, it is not by magic that science and vaccines were not developed in antiquities but were developed in early industrial Europe, as the ‘psychoanalytic liberation’ of the ideas expressed by the Descartes and Galileos ‘shaped subsequent common minds’ to be inclined to rationalise profoundly their grasp of physical phenomena like Pasteur and others. Likewise, the philosophical development in antiquities not being ‘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-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/unbeholding/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking’—’projective-insights’/epistemic-projection-in-conflatedness—of-notional—deprocripticism-prospective-sublimation)—) originary/event—of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity as of phenomenal-abstractiveness-of-presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-operant-or-incidenting-predicative-insights—of-existential-contextualising-contiguity’—’s—
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism. This highlights that our own location at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process doesn’t dispense us from our own (supererogatory—ontological–de-mentation—or-dialectical–de-mentation—stranding-or-attributive-dialectics) for prospective transcendental possibilities. Basically, the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling, percolation-channelling-<in-deferential-formalisation-transference> into an overall relaying defining the human anthropological-continuity or anthropopsychology or institutional-cumulation/institutional-recomposure-{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 intemporality /longness
in secondnaturing is what is critical and not a false idealism wrongly implying a
direct/immediate cross-sectional intemporal-disposition of humankind’), with respect to human
and existential destiny/teleology ‘reorienting the human psychoanalytic-unshackling or
registry-worldview memetic-reordering’ and has as merit a realistic and hence more
ontological-primemovers-totalitative-framework 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-recomposition–{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-prime mover-totalitative-framework and grasp of its world. Further, what differentiates principles-rationalism/positivist-idealism and rational-realism as of notional–deprocrypticism is that the ‘institutionalising threshold for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ of the latter introduces the disambiguation of dispositions in meaning construal and subsequent logical operation/processing/contention at reference-of-thought (on the basis that human dispositions are temporal-to-intemporal/shortness-to-longness; with human registers/registry-teleologies involving subknowledging -impulse/compulsive-dementing/slantedness/psychopath, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). This is the peculiarity of notional–deprocrypticism dialectical-thinking–or-postconverging–apriorising-psychologism institutionalisation/intemporalisation exercise. The former simply focuses on logical operation/processing/contention at ‘supplanting–conviction-as-to-profound-supererogation’–postconverging/dialectical-thinking–apriorising-psychologism anchors’ (on

notional-deprocrypticism is particular, as imbued/recomposuring with the other institutionalisations and across all the successive institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism>, in that it addresses the fundamental issue of perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defect by recognising the reality of human notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> in principle and preempting this in principle in its operant conceptualisation, i.e. in principle the deprocryptic reflex is not to simply operate/process logic, it anticipates the verification of soundness of apriorising—registry to establish that this isn’t subknowledging—impulse/compulsive-dementing/slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
teleology\textsuperscript{\textregistered},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are ‘not readily perceived as undermining intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in their ontological-primemovers-totalitative-framework\textsuperscript{\textregistered} and are often wrongly analysed as being intemporally preservational’ but for a very insightful ontological reflecting/perspectivating/highlighting exercise of organic-comprehension-thinking (organicism/\textsuperscript{\textregistered}intemporal-prioritisation-of-\textsuperscript{\textregistered}reference-of-thought’–as-conflatedness\textsuperscript{\textregistered}-or-ontological-reprojecting/longness-of-register-of–\textsuperscript{\textregistered}meaningfulness-and-teleology’ ) ontological-escalation/aetiologising over threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing\textsuperscript{\textregistered}–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\textsuperscript{\textregistered}–apriorising-psychologism, as the procryptic \textsuperscript{\textregistered}perversion-of- \textsuperscript{\textregistered}reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\textregistered}> is weakly graspable in the cross-section of the social-construct for the transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity to work effectively by \textsuperscript{\textregistered}incrementalism-in-relative-ontological-incompleteness\textsuperscript{\textregistered}—enframed-conceptualisation as to notional–disjointedness-as-of- \textsuperscript{\textregistered}reference-of-thought even though such \textsuperscript{\textregistered}incrementalism-in-relative-ontological-incompleteness\textsuperscript{\textregistered}—enframed-conceptualisation and notional–disjointedness-as-of- \textsuperscript{\textregistered}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–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Methodologically, it
should draw on phenomenological-and-hermeneutic-insights, as with this research paper, and extending into a ‘creative existentialism (full-existential-depth-implications) storying construal’ as the ‘ontologically effective, applicative and operant articulation insight’ to this background phenomenological-and-hermeneutic-insights. Its highlighting of such a transcendence-and-sublimity/sublimation/supererogatory-de-mentativity should be similar to say a literary work like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural-diffusion-from-Western-philosophical-transcendence which positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity integration into the society’s institutionalisation/intemporalisation percolation-channelling-<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-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity being not a cultural-diffusion-from-another-society’s-philosophical-transcendence but rather a universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution to an ‘abstract cultural-diffusion-from-another-society’s-philosophical-transcendence transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, for an in-depth insight. However, the latter storying will have to be more deterministic, operant and of aesthetic applicability, unlike just a simple literary work, with strong existentialism/full-existential-depth-implications insights with respect to percolation-channelling-<in-deferential-formalisation-transference> effects as predication/deferred-predication and application/deferred-application to human and social issues based on notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> conceptual articulation as ontological-
primemovers-totalitative-framework about the ‘abstract nature of man’. This will involve
‘creative existentialism (full-existential-depth-implications) storying construal’ in
transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing articulated in a dynamic relationship along the three
pedestals of: psychopathic characters slantedness as insane/slantedness-fitment in absolving-or-
fleeting-logic-reflex-or-escaping-logic in hollow-constituting–as-disjointed-misappropriation-
of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking–iterative-
looping–set-of-dereifying-hollow-narratives-and-acts–to-last-narrative-wronglyly-allowing-
interlocutors-prelogic-or-conviction-as-to-profound-supererogation–alignment; temporal-
dispositions (of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation)
insane/slantedness integration/conjugation in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism miscuing/disjointed-logic/logical-
drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi
conventioning-rationalising/temporal-enculturation-or-temporal-endemisation of the organic-
comprehension-thinking (organicalism/intemporal-prioritisation-of--reference-of-thought—as-
conflatedness or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-
teleology) intemporal point-of-referencing veridicality; and the intemporal-disposition
organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-
thought—as-conflatedness or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology) on the basis of a higher teleology complex of being more
profound with respect to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing —apriorising-psychologism’ with respect to
dementing-–apriorising-psychologism’ respectively, as is implied in all the transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity from recurrence-of-utter-
uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-
positivism-or-medievalism, positivism/procrypticism, and prospectively perpetuation-of-
deprocrypticism. This serves to provide the perspective/ reflection to the present positivistic
mindset/ reference-of-thought explaining while the ‘seemingly unlikely preconverging-or-
dementing –apriorising-psychologism mental-devising-representation of its mind’ at its
uninstitutionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation as procrypticism–or–disjointedness-as-of- reference-
of-thought so reflected/perspectivated from notional–deprocrypticism is more veridical than its
illusion-of-the-present/present-consciousness as <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
mental ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’ representation. In
the bigger scheme of things, such a ‘creative existentialism (full-existentia-depth-implications)
storying construal’ on perpetuation-of-notional–deprocrypticism re-elaborated to a ‘creative
existentialism (full-existentia-depth-implications) storying construal’ of all the transcendence-
and-sublimity/sublimation/supererogatory–de-mentativity provides an even more profound and
emanant-insight understanding of the anthropological continuity/anthropopsychology and the
proper place of the present positivistic mind in the bigger scheme, and what is prospectively
implied, as a perpetuation-of-notional–deprocrypticism transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity). Another ontological element of the
perpetuation-of-notional–deprocrypticism transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is that it is ‘weakly positive
opportunistic’ to the cross-section of the social construct. Prior/superseded transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity are relatively ‘strongly positive
opportunistically’ 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 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-<in-deferential-formalisation-transference> 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-<in-deferential-formalisation-transference> 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-<in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) in assuring prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity strengthens. To sum up, this highlights the ‘temporal existentialism/full-existential-depth-implications practicality aspect’ involved in all human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. That is, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive). To the extent that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-
flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn’t immediately palpable. As in this case human temporal practicality disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold. But then with an increasing cerebral grasp of our nature and our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case with regards to deprocrypticism, and attain prospective knowledge-and-virtue generally. Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality/intrinsic-reality as validated by ontological-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-oblengated/decandored with respect to new/superseding soundness-or-ontological-good-faith/authenticity -of- reference-of-thought/candored) when the proxying-registry-construct is internally-contradictory and demonstrated to be flawed at successive uninstitutionalised-threshold whether from recurrent-utter-institutionalised to base-institutionalised, ununiversalised to universalised, non-positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism. More than just an exercise of grasping the possibilities of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, it is critical that for future transcendence-and-sublimity/sublimation/supererogatory-de-mentativity we don’t confuse the development of a ‘banal/temporal/averaging-of-temporal-thoughts’ notion in ‘our shortness of the lives of mortals’ (80 or 100 years or so) as defining what is ‘existential idealism/success’ on the basis of such ‘mental shortness’ (which isn’t even solipsistically/emanantly/becomingly the intemporal responsibility for the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather ‘institutionalised and secondnatured there’, and so is ‘philosophically irresponsible’ prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/prospective-institutionalisation, necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of ‘existential idealism/success’ must be the exclusive purview of the aetiological individuation of the intemporal-disposition whose organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of- meaningfulness-and-teleology’)’s universal projection/intemporality keeps alive the notion of existential idealism/success as long as from its intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-
uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional–deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal mind as such projects in an ‘abstract 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 of successive registry-worldviews can be directly ascribed as corresponding perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of temporal-dispositions at the registry-worldviews uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively pro crypticism (pointing to the fact that virtue is about ‘the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework constructs’ of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, and not ‘good-natured/impression constructs’ which are vague, as it is inevitable that there is no good-naturedness/impression-drive that exist to prevent an recurrent-utter-institutionalised mind from deterministically committing the vices-and-impediments of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowledging/mimicking/perverting positivistic meaningfulness) those of procrypticism. Virtue is plainly and simply about the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct with corresponding virtuous consequences of knowledge or lack-of-knowledge thereof). It is critical for the sake of the temporal mortal that we are, not to be allowed to be our own God; that is exactly what creates transcendental possibilities, otherwise we syncretise and preserve and articulate our
temporality/shortness as being intemporal! (ii) ‘Intellectual solipsistic/emanant irresponsibility’ referring to ‘intellectual idealism’ success in conceiving intemporal meaning but failure in preserving intemporal meaning from ‘temporal mimicking, denaturing and subknowledging’ with corresponding poor temporal-dispositions orientations/registry-worldview over that intemporal meaningfulness in relation to the bigger picture of human/social progress de-mentating/structuring/paradigmimg. While intellectual ontological/intemporal meaningfulness may strive to articulate a universal idealism/intemporal projection, it is rather naïve to operate on the ‘romantic’ basis that universal idealism/intemporal projection is the sole disposition of humans as temporal dispositions like postlogism-slantedness (the psychopath), ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation are endemically part and parcel of the reality of human dispositions; and so, as a matter of fact on a simple ‘scientific basis of determining first principles’ and not necessarily to stigmatise, as reality works on the basis that ‘what is, is what is!’ That then being the case, what then is the relevant question is how do we ensure by institutionalisation/intemporalisation (based on the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework and not impression/good-naturedness/wishfulness vagueness) the supersedingness of the intemporal-disposition-worldview (as ontological and upholding virtue in the medium to long perspective) over the cross-section of human mental notional-firstnaturedness—temporal-to-intemporal-dispositions—secondnaturing as formalisation and internalisation. For instance, if men were of an intemporal-disposition we will only need ‘moral philosophy’ and ‘no law’ as the institutionalising principle of the law is a tacit recognition that realistically we need ‘dominating/superseding artifices’ or ‘institutions and their rules and narratives’ whether
the human subjects have a grasp of the ‘philosophical’ universal end purpose or not). This is the attitude that preserves the virtue inherent in the intemporal conceptualisation of meaning and ‘not any temporal romantic idealism’ which only leads to perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation that goes on to undermine directly or by sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugations the virtue in knowledge, and so in particular in the ‘extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology)’ (informal settings) where the constraining social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness) (usually introduced in formal settings) is not available. Hence intellectual responsibility warrants that the intellectual exercise (as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) involves both a construction of the intemporal ideal and equally a stifling of the possibilities of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing–apriorising-psychologism. This involves avoiding the naivety of articulating meaning only in the sense of the intemporal ideal but including a constraining and 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 secondnaturing 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 or 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’\textsuperscript{101} that plays out to enable the utter prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension) also informs, as with all transcendence-and-sUBLIMITY/sublimation/supererogatory–de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as notional–deprocripticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procripticism, with the latter superseded/transcended as of ‘reasoning-through/utterion’ and represented as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism in line with the preceding ontological-normalcy/postconvergence nature of intrinsic-reality/ontology, likewise with the idea that notional–deprocripticism validation will arise from the untenability/internal-contradiction/internal-incoherence/institutional-constraining of procripticism as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} as of prospective notional–deprocripticism takes hold in the the-Good/understanding/knowledge-reification\textsuperscript{87}/ontological-primemovers-totalitative-framework\textsuperscript{72} 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 \textsuperscript{74}perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{100}> construed in transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{101} involving
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the \( \text{de-} \) 
mentation\( \text{(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)} \) as the backdrop of new \( \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology} \),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enables prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus technically, preconverging-or-dementing\( \text{–apriorising-psychologism} \) arises simply by a shift of \( \text{reference-of-thought} \) (in the strive for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein the latter \( \text{reference-of-thought} \) as a registry-worldview/dimension is shown to be more intemporally-preservational); with the preconverging-or-dementing \( \text{–apriorising-psychologism} \) reflected/perspectivated in the mental-devising-representation fully implied by the new transcending/superseding \( \text{reference-of-thought} \) (of postconverging/dialectical-thinking\( \text{–apriorising-psychologism} \)) about the prior transcended/superseded \( \text{reference-of-thought} \) (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\( \text{–shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema} \) and go on to be of \( \text{amplituding/formative–epistemicity} \) totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag this now shown-to-be-wrong \( \text{reference-of-thought}) \). preconverging-or-dementing \( \text{–apriorising-psychologism} \) 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\( \text{–apriorising-psychologism} \) 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 of personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-implications that are non-positivism/medievalism will tend to harken back to →reference-of-thought—categorical-imperatives/axioms/registry-teleology→,for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that uphold the prior/transcended/superseded →reference-of-thought that admits to notions-and-accusations-of-sorcery. The effective
implications of the notions of impression-driven/good-naturedness/wishfulness and the-
Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework with respect to the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality. A prospective/transcending/superseding registry-worldview the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework mental-devising-representation of a retrospective/transcended/superseded impression-driven/good-naturedness/wishfulness construct is always a preconverging-or-dementing –apriorising-psychologism construct, and so across all institutionalisations indicating that the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality as ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation effectively construes impression-driven/good-naturedness/wishfulness constructs as rather of notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> and hence its preconverging-or-
dementing –apriorising-psychologism. This equally implies that our very own ‘good-
naturedness constructs’ in the positivism/procrypticism registry-worldview/dimension are of preconverging-or-dementing –apriorising-psychologism mental-devising-representation from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview/dimension the-Good/understanding/knowledge-
reification /ontological-primemovers-totalitative-framework 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 /akrasiaci-
drag/denatured/preconverging-or-dementing narratives—of-the-categorical-imperatives/axioms/registry-teleology, which along the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness}/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. Virtue and ontology/intrinsic-reality rather lies in the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and not its reference-of-thought–categorical-imperatives/axioms/registry-teleology, with the latter only being pertinent in the sense where it relays intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Such a relaying is not within the ambits of good-naturedness constructs but rather the-Good as a continuous refinement of ontological-primemovers-totalitative-framework that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when ontological-primemovers-totalitative-framework so reveals it. Thus supposed an individual shows good-naturedness following the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-uninstitutionalised registry-worldview/dimension that warrants that one simply gets one’s way no matter the situation even if it means committing murder to have some food for oneself and close ones; a good-natured quality that is highly rated for survival in an recurrent-utter-uninstitutionalised setup. That is perfectly within the good-naturedness ambits of a survival-driven registry-worldview/dimension but prospectively it is the creativeness of the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that carries the
virtuous and ontological insight to grasp that a registry-worldview’s/dimension’s institutionalisation as base-institutionalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism will provide a grander virtuous and ontological outcome for humans, and not a good-naturedness inclination which is stuck at the reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of recurrent-utter-uninstitutionalisation. This same fundamental dilemma arises with all other institutionalisations. For instance, the procrypticism inclination to stick to the reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a positivistic registry-worldview/dimension viewed as deterministic by projected wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology) as-to-how-others-act-in-hollow-constituting—requiring the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework appreciation that an ontological-primemovers-totalitative-framework as to existence-potency—sublimating—nascent—disclosed—from-prospective-epistemic-digression—totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness indicating such a perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-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\textsuperscript{7}/ontological-primemovers-totalitative-framework\textsuperscript{2} that carries the mantle of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and not good-naturedness/vague-impression drive which temporal-mimicking (unconscious or conscious) shouldn’t be confused with preserving ontology and virtue. Thus the basic reason for this counter-intuition about the veridical nature of good-naturedness construct is that it is intradimensionally <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with the wrong implications of inherently representing the \textsuperscript{1}reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{1},-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\textsuperscript{2} does. This fundamentally explains why all prior/transcended/superseded registry-worldview’s/dimension’s present-consciousness/illusion-of-the-present/epistemic-totalising \textsuperscript{1}–self-referencing-syncretising/mirage are necessarily preconverging-or-dementing \textsuperscript{1}–apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite ‘postconverging-or-dialectical-thinking \textsuperscript{a}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise that enables the existentialism (full-depth-of-existential-implications) deconstructed/‘ontologically-reconstituted’ becoming of the prospective/transcending/superseding registry-worldview/dimension. The bigger insight here has to do with the ontological-normalcy/postconvergence nature of intrinsic-reality. Intrinsic-reality/ontological-veridicality is already given and what is required to access it absolutely is not the notion of ‘any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-
and-failing-intemporal-preservation initiative/effort’ from the \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a reference/registrying/registry-worldview/dimension that is necessarily sub-par to intrinsic-reality/ontology (this is the central idea that fundamentally explains how \textsuperscript{7} perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9}> as to preconverging-or-dementing–apriorising-psychologism arise, due to sub-par reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} in misconstruing ontological-normalcy/postconvergence reflection of intrinsic-reality, and so by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect); but rather the notion of a ‘requisite and grander and grander sense of the-Good/understanding/knowledge-reification\textsuperscript{7}/ontological-prinemovers-totalitative-framework’ illuminating reflecting/perspectivating/highlighting (which is ‘more or less ontologically-reconstituting/deconstructional’, in the sense that in the bigger scheme to absolutely grasp intrinsic-reality/ontology in cumulation/recomposuring from recurrent-utter-institutionalisation-to-deprocrypticism, \textsuperscript{7} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of successive institutional-cumulation/institutional-recomposure-{as-to-}historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing-{perspective–ontological-normalcy/postconvergence-reflected–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 \textsuperscript{8} reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{33}, for-intemporal-preservation-entropy-or-contiguity--or--ontological-preservation mainly for the complicating sake of ‘effective functioning’, and so at one dialectical moment till a better one arises at another dialectical moment, as a transcending/superseding reference/registry/registry-worldview/dimension) that simply ‘open-up’/‘throw-up’/‘reveal’ in ontological-normalcy/postconvergence successive existentialisms/full-depths-of-existential-implications of the notion of what is meant by intrinsic-reality; more precisely and effectively, as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} as dialectical transformation as (prospective) transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument or (prospective) existentialism/full-depth-of-existential-implications, i.e. the overall enterprise is about deconstruction/ontological-reconstituting–as-to-conflatedness -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\textsuperscript{39} informed by the de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). The institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>) as specific successive
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’)}


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as-to-profound-supererogation re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation mindset/ reference-of-thought to reflexively engage contendingly/logically with its hollow narratives, with the grander faulty-mentation-procedure-deception-or-urge not being the hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as ‘reference-of-thought and implying the falsely apriorising-registry-elements of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology’; as being an even grander faulty-mentation-procedure-deception-or-urge of a registry-worldview’s/dimension’s-uninstitutionalised-threshold ‘—defect-<as-Being-or-ontological-or-existential–defect>’ nature of registry-teleology mental-devising-representation/mentation, that speaks not only to an act defect but a registry-worldview/dimension defect. Thus this insight in transcendental analysis is that by its very nature in that it puts into question ways, assumptions and traditions of thought and practices, the possibility of truly profound insights that go well beyond more or less platitudes and inevitably requires taking stock of the full-depth-of-existential-implications/existentialism of transcendental-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, given the need to boldly overcome intellectual dead-ends and introduce de-mentating/structuring/paradigming shifts often with inconvenient and unpalatable implications to the given registry-worldview/dimension personhoods-and-socialhood-formation. It requires more than just a sense of professional and technical craft but often more critically a profound sense of intemporal/firstnature emanant commitment, an attribute that is by definition of dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> projection nature and hardly just secondnatured, in
thriving for an abstract sense of the intemporal beyond just functioning within the ambi of given
reference-of-thought–categorical-imperatives/axioms/registry-teleology with their intemporal preservation limitations as well as their corrupting nature as
distractive/circumventive totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. Within all registry-worldviews as
institutional-cumulation/institutional-recomposure-{as-to–historiality/ontological-eventfulness}/ontological-aesthetic-tracing-{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}, there is a convergence that
ensures intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by selecting
as appropriate the ‘relatively ontologically/intemporally veridical’ among myriad possibilities
and contradictions of human reference-of-thought and meaningfulness, turning away from
(wherein ‘ontological/intemporal reference-of-thought and meaningfulness’ is wrongly re-
conjugated with the temporal-dispositions teleologies/dispositions of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, inducing
corresponding denaturing of the ‘ontological/intemporal reference-of-thought and meaningfulness’ by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag,
which is behind the generation of ‘ontological/intemporal reference-of-thought and
meaningfulness’ and the institutionalisation/intemporalisation process. This convergent selectivity is perpetually directed by ‘the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework’ (not to be confused with good-naturedness/impression-drive) towards the validation of intemporality/potency and the dismissal of temporality/potency, and so in dialectical succession of registry-worldviews as the successive/snowballing institutional-cumulation/institutional-recomposure—⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—⟨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—postconverging/dialectical-thinking—apriorising-psychologism or perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> when we are of threshold–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism as with the hollow and formulaic narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>) of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in postlogism (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness). Unlike the ‘notion of agreement-disagreement’ dealing with soundness/unsoundness of
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation wherein a common apriorising–registry of interlocution is already
established, there is no logical-basis for one apriorising–registry disposition as a
prospective/superseding/transcending reference-of-thought like a positivistic registry-
worldview to convince another apriorising–registry disposition as a
prior/superseded/transcended reference-of-thought like a non-positivism/medievalism
registry-worldview that it is the former’s reference-of-thought that is sound, other than for the
fact that its better ontological-primemovers-totalitative-framework will in the middle to long-
run be untenable with respect to the latter thus ‘collapsing’ it; and so reflecting ‘Derridean
underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power
conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere
‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—
apriorising-psychologism’ over ‘desublimation unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-as-to-preconverging-or-dementing—apriorising-psychologism’ so-underlining
existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation-as-to-perspective-ontological-
normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’.
Intradimensionally within a registry-worldview like positivism, this could be construed as there
is no basis for a mindset/ reference-of-thought advocating for scientific medicine as practised
in hospitals to ‘logically convince’ another mindset/ reference-of-thought advocating rather for
traditional medicine (involving a mix of herbalism, incantations, spirits, etc.) that the former is
more ontologically-veridical on purely logical terms (as the traditional medicine interlocutor
operates logic according to the apriorising–registry or reference-of-thought–categorical-
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 ‘Diffèreance-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—or-existential-contextualising-contiguity with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically-veridical reference-of-thought–categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation since its apriorising–registry-
elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are ontologically-veridical), which are ‘ontologically-reconstituted/deconstructed’ and hence of sound/veridical reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity-of-reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’. - As the ‘consciously-slanting-(whether-psychopathic-or-other-postlogic)-temporal-disposition’ disposition which as of the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism or formulaic-projection/postlogism with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically non-veridical reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since the implied slanting apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are not ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and hence of unsound/non-veridical reference-of-thought (perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-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-ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ dispositions thus which are parenthetically/incidentally-(by-their-specific-conjugations-to-the-slanting/postlogism) as of threshold-of–nonconviction/madeupness/bottomlining-as-to-
thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’. - As ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — 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 placeholder-setup/mental-devising-representation/mentation’ so as to point out the registry-defect of intradimensional setting-aside/passing-over/ignoring (which implies from ontological-normalcy/postconvergence insight, the registry-worldview is rather hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defective
reference-of-thought\textsuperscript{\textdegree} \textemdash categorical-imperatives/axioms/registry-teleology\textsuperscript{\textdegree},-for-intemporal-preservation-entropy-or-contiguity\textemdash or\textemdash ontological-preservation and failing/not-upholding\textsuperscript{\textashook}\textsuperscript{\textdegree} \textemdash as-of-apriorising/axiomatising/referencing\textsuperscript{\textashook}\textsuperscript{\textdegree} intemporal-preservation-entropy-or-contiguity\textemdash or\textemdash ontological-preservation) and so pointing out its notional-discontiguity/epistemic-discontiguity\textsuperscript{\textashook} \textemdash shallow-supererogation \textemdash of-mentally-aestheticised\textsuperscript{\textashook} preconverging/dementing\textsuperscript{\textashook} qualia-schema\textsuperscript{\textashook}, and in so doing keeping the ‘superseding\textemdash oneness-of-ontology/ontological-veridicality/ontological-contiguity\textsuperscript{\textashook}’ by recurrently implying that the profoundness-of-ontology-as-a-oneness lies with the prospective/superseding/transcending \textsuperscript{\textashook} reference-of-thought that re-estabishes ontological-contiguity\textsuperscript{\textashook}/ontological-veridicality by ‘ontological-reconstituting\textemdash as-to-conflatedness\textsuperscript{\textashook}/deconstruction in upholding the ‘postconverging-or-dialectical-thinking\textsuperscript{\textashook}–apriorising-psychologism\textsuperscript{\textashook}; the implication is that the successive registry-worldviews as the institutional-cumulation/institutional-recomposure\textsuperscript{\textashook}/as-to-historiality/ontological-eventfulness\textsuperscript{\textashook}/ontological-aesthetic-tracing\textsuperscript{\textashook}/perspective\textemdash ontological-normalcy/postconvergence-reflected\textemdash epistemicity-relativism\textsuperscript{\textashook}’ are a strive for successive better profoundness-of-ontology-as-a-oneness by perpetually undermining hollow-constituting\textsuperscript{\textashook}/as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{\textashook} and upholding ontological-reconstituting\textemdash as-to-conflatedness\textsuperscript{\textashook} as ontological-normalcy. - As ‘same-terms-of-expressions (seemingly\textemdash same-implied-meaningfulness)’ (seemingly of veridical-ontological reference-of-thought\textemdash categorical-imperatives/axioms/registry-teleology\textsuperscript{\textashook},-for-intemporal-preservation-entropy-or-contiguity\textemdash or\textemdash ontological-preservation in the various instances) highlights broadly the socially shared/common \textsuperscript{\textashook} reference-of-thought and meaningfulness primarily based on language in reflection of ontological-veridicality/intrinsic-reality, but how with respect to social-stake-contention-or-confliction our notional\textemdash firstnaturedness\textemdash temporal-to-intemporal-dispositions\textsuperscript{\textashook} so-construed-as-from-

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delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity
-reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight, in postlogic-backtracking–<iterative-looping–set-of-dereifying-hollow-narratives-and-acts> by its slantedness-of-meaningfulness as ‘relevant-occasions-of-opportune’ (of social-stake-contention-or-confliction) arise on the basis that the ‘copied-hollow-form-of-meaningfulness’ is mechanically deterministic of others behaviours such that they can so be swayed, and by following a teleological disposition of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness as they require that others do not act likewise as the psychopath/postlogic-character or their implications should be limited to a
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 meaningfulness) and so establishing their notional-discontiguity/epistemic-discontiguity
<shallow-supererogation –of-mentally-aestheticised–preconverging/dementing

qualia-schema> or ontological-non-veridicality. This technique is a proof of the Sartrean notion of
‘existence-preceding-essence’ or the Derridean notion of ‘there is nothing outside the text’
(with the text, from an overall insight of presence and absence metaphysics, rather construable
as ontological meaningfulness, with the implication that there is no meaningfulness that is not
in ontological-veridicality/ontological-contiguity, or by the Sartrean argument, there is no
essence-of-meaningfulness outside existential contextualisation of meaningfulness); as the
wrong notion of ‘non-existential-transitioning-or-iterability-trace-of-narratives-as-
dots/existential-contextualising-contiguity

reification/superseding–oneness-of-ontology’ or mere form state of essence-of-meaningfulness’ (in the case where essence-of-meaningfulness is
considered as definitely/absolutely given by the mere form of reference-of-thought–
categorical-imperatives/axioms/registry-teleology without considering whether these are in
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the very first
place) is the basis of psychopathic/postlogic-character and their interlocutors (beyond-the-
consciousness-awareness-teleology

in-existential-extrication-as-of-existential-unthought> )
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 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—of— 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— 
doesn’t keep/uphold the ‘superseding–oneness-of-ontology’ existentially and thus is of
notional-discontiguity/epistemic-discontiguity\textsuperscript{1} -<shallow-suprerogation\textsuperscript{2} -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> and consequently is preconverging-
or-dementing\textsuperscript{3} –apriorising-psychologism. This latter point can be seen in context in the
example priorly highlighted at the beginning: For instance, if an adult psychopath were to meet
a stranger and spoke to him about another stranger whom it knows nothing about, saying
logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is
entirely right in abstract terms but does the apriorising–registry apply?, i.e. The faulty-
mentation-procedure-deception-or-urge\textsuperscript{4} is not with regards to the logic (which is technically
true) but with the ‘implied’ denaturing\textsuperscript{5} of the elements of the apriorising–registry as of
reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{6} (by simply
implying their ‘static or abstract non-veridical/vacuous state of essence-of-meaningfulness’
over suprastructuring construal-(as-of–perversion-and-derived–perversion-
reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{7} –as-to-uninstitutionalised-threshold\textsuperscript{8} -self-referencing-syncretising–and–
subtransversality–of-motif-and-apriorising/axiomatising/referencing’–and–
ontological-reconstituting–as-to-conflatedness\textsuperscript{9} -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/existental-contextualising-contiguity ‘reification /superseding–oneness-
of-ontology\textsuperscript{9} by \textsuperscript{54} maximalising-recomposuring-for-relative-ontological-completeness —
enunframed-conceptualisation insight of essence-of-meaningfulness) which are: implied-
logical-dueness-or-implied-scape (the implied-logical-dueness-or-implied-scape doesn’t exist
since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a
false representation of itself and the situation), implied-presumptuousness-or-implied-
arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought! So with the psychopath, you don’t watch the logic, you watch out for the apriorising-registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought do protract and an ignorant prelogism-as-of-conviction,-as-to-profound-supererogation mind acting prelogically (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts’. This is known as postlogism or preconverging-or-dementing-integration or compulsive-slanting—preconverging-or-dementing-apriorising or conjugated-postlogism (whether conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed by ‘distractive-alignment-to-reference-of-thought-...
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-existentail-transitory-articulation-of-the-protraction-of- perversion-of- reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,—of-meaningfulness’ technique which is able to disambiguate the underlying existential reality of the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with regards to the various interlocutors, whether unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought and preconverging-or-dementing—apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as the various (conjugated-postlogism”) temporal-dispositions as derived-slanted ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or
soundness-or-ontological-good-faith/authenticity-of-reference-of-thought and ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ intemporal-disposition interlocutor, the natural human reflex when a contestation arises is to be supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism as existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at (without putting into question in the very first place the veridical state of the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology with respect to contestation, and by foregoing this it wrongly attributes the implied essence-of-meaningfulness without the insight of existential-contextualisation by simply and wrongly implying that everybody must be of intemporal-disposition and voiding the notion of disambiguating-and-establishing the existential-contextualisation of the-various-characters-states-of-minds/the-various-characters-registries with respect to ontological/intemporal meaningfulness in establishing veridicality in the very first place (whether of temporal-dispositions (conjugated-postlogism), intemporal-dispositions or postlogism compulsive-slanting—preconverging-or-dementing -apriorising), hence wrongly turning the analysis into a logical-processing-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, rather than an analysis of perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in the very first place, as a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’. So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogic as of preconverging-or-dementing—apriorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>). - As previously explained, it is important to grasp
that temporal-to-intemporal individuations dispositions are within the receptacles that are individuals, and hence there is no contradiction in saying that all individuals potentially have both the intemporal-disposition and temporal-dispositions, with the major existential/contextual difference among individuals with regards to the existential/contextual inclination to preserve-intemporality or fail-intemporality/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 secondnatures 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\textsuperscript{9} to longness-of-register-of—meaningfulness-and-teleology\textsuperscript{9}, 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{11}-asymmetric-subsumption-of-temporality\textsuperscript{11}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supernatural—de-mentativity) towards and encourage the intemporal-disposition to preserve-intemporality\textsuperscript{11} over failing-intemporality/temporal-dispositions of
postlogism -slantedness (postlogism\textsuperscript{77} as \textsuperscript{78}perversion-of- reference-of-thought-\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}
supererogation\textsuperscript{96}>, \textsuperscript{96}instigation-at-a-given-registry-worldview/dimension, that is instigative to
the turning of the prospective \textquoteleft temporal defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96} of the
registry-worldview\textquotesingle s/dimension\textquotesingle s–reference-of-thought-for-social-functioning-and-
accordance into registry-worldview\textquotesingle s/dimension\textquotesingle s-uninstitutionalised-threshold\textsuperscript{102}–defect-\textsuperscript{<as-}
Being-or-ontological-or-existential–defect\textsuperscript{98})), and its subsequent conjugation with
\textquoteleft 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 \textquoteleft logically sound acts’ or temporal-dispositions as \textquoteleft 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\textquotesingle s/dimension\textquotesingle 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 \textquoteleft 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\textquotesingle s/dimension\textquotesingle 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
instigation ‘gives-up on ontological-veridicality/ontological-contiguity not only in terms–as-of-axiomatic-construct of failing/not-upholding-\textsuperscript{<as-of-apriorising/axiomatising/referencing>}
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-
normalcy/postconvergence which always factor in human limited-mentation-capacity-
deepening by a re-equilibrating metaphysics-of-absence (implicated-epistemic-veracity-of-nonpresencing <perspective-ontological-normalcy/postconvergence>/postdication but is not even predisposed/inclined to an ontologically veridical reference-of-thought to meaningfulness but rather relating to meaning as a hollow-form which determines how others act, so-long-as/to-the-limit-that the postlogic character can remain as of the socially-functional-and-accordant in so doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions (whether unconsciously or consciously, when aligning in-conviction-as-to-profound-supererogation to the postlogic compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation ) conjugating with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation and leading to their registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect>, because the temporal-dispositions-so-conjugated-to-postlogism are now ‘acting-recurrently-in-temporal-preservation, no-longer-as-contingent (defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation ), while wrongly implying (beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>) they are ontologically-veridical or in intemporal-preservation’ in their state of conjugated-postlogism. By ‘dynamic-cumulative-aftereffect of subontologisation’ this defines the given registry-worldview’s ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing –apriorising-psychologism’ (uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), and thus it is dialectically-out-of-phase/dialectically-primitive. It is the exercise of: temporal-dispositions ‘acting-recurrently-in-temporal-preservation, and-not-as-contingent
endemising/enculturating at the respective registry-worldviews ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—
preconverging/dementing –apriorising-psychologism’ (uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) the (postlogic) perversion-of reference-of-thought-as-effectively-apriorising-in-
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 \textit{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 \textit{amplituding/formative–epistemicity}totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag nature as well. Resistance is
even stronger where transcendental institutionalisation is implied within a same cultural entity.
Thus it might just be the case that the more or less itinerating clanic or tribal groups of early
humans were the perfect model for a sort of complementary diffusion of transcendentalism that
quickly enabled a hominid to achieve the core assets for its perpetuation of civilisation as
complex meaningfulness enabled by language and culture. Insightfully as well the possibility of
positivism/rational-realism arising in Western Europe was greater by this same mechanism of
complementary diffusion of transcendentalism given the mutually feeding diffusionary
dynamics across the constitutive feudal entities of Medieval Europe sharing a common referent
Judaeo-Christian worldview of a ‘relatively weak dogmatism’; and this can be contrasted
during or just before the same period with the hegemonic or near-hegemonic governance of
China and of the Islamic world ultimately stifling their nascent positivistic inclinations
involving the stifling of a potential Chinese age of voyage and trading as it turned inward or the
stifling of Islamic learning and science respectively. Equally, anthropological examination of various cultural groups shows that human progress is not a given and that if the appropriate conditions are not satisfied there is nothing that says a given society will fulfil its potential for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and this author thinks that applies to us as of the positivism–procrypticism registry-worldview as we are not beyond ontological-veridicality/intrinsic-reality by mere vague egotistic/self-referential complex but rather as of a lucid contemplation and subjection to insight about prospective ontological-veridicality/intrinsic-reality axiomatic-construal, in much the same way positivism institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity came about. The bigger point here is that while within ‘institutionalised constructs’, there is more or less summative perception of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction on the basis of common/same/shared registry-worldview 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—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~deprocripticm outlook should supersede a procripticism 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~firstnaturedness—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~firstnaturedness—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 de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). The fact is that while the social-construct is by and large a conceptualisation that determines individuals possibilities, the reality is equally that the social-construct does has ‘powerful channels’ that enable individuals to drastically redefined what is the social. The individual, it is often ignored, is an abstract-atomic-social-construct, as in the individual is priorly implied in the social, beyond just in terms—as-of-axiomatic-construct of social aggregation in implying a meaningfulness and value-reference construct relationship to
the abstract summative social. Such insight on the nature of human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity will certainly highlight why the
Encyclopédistes coordinated by Diderot played a relevant role in inducing a domino effect
contributing in transforming medieval European societies mindsets into a positive worldview
by cynically putting together all the positive knowledge they could muster and disseminating it
throughout Europe, and so over the forces of obscurity of the days who understood the
implications of such a venture. The fact here as well as with all issues of "perversion-of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation" (by the prior relative-ontological-incompleteness -induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-"perversion-
of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation">,–or-temporal-
preservation-as-pseudointemporality-preservation, say of a medieval mindset/ reference-of-
thought with respect to a prospective positivistic mindset, as implied by ontological-normalcy),
is that there was obviously no mutually common/same reference-of-thought between the
Encyclopédistes as positivists and many in the medieval establishment as non-positivists for
any mutually intelligible logical exercise. But rather it was a case of transversality-<of-
affirmative-and-unaffirmative–disambiguated-‘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 effectiveness such that it ends up being
secondnatured further by percolation-channelling->in-deferential-formalisation-transference>.

2913
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＞＜amplituding/formative＞wooden-language-＜imbued—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 given dialectically-out-of-phase/dialectically-primitive registry-worldview in its ‘dynamic-
psychologism prospective/transcending/superseding registry-worldviews/dimensions of base-
institutionalisation, universalisation, positivism and prospectively deprocrypticism. It is
critical to note that generally the distortion of ontologically-veridical-meaningfulness from
postlogism and conjugated-postlogism/preconverging-or-dementing-integration leading to
temporal-preservation-as-pseudointemporality-preservation occurs at the three levels of
contextualisation as individuation, intradimensional and transcendental/transdimensional/interdimensional/
maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation; contextually it explains incidental
occasions of perversion-of-reference-of-thought-as-effectively-apriorising-in-
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, intradimensionally and need for
prospective institutionalisation to resolve the given relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing–apriorising-psychologism’, as-it-is-thus–‘in-
wait’–for–perversion-of–reference-of-thought–as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–or-temporal-
preservation-as-pseudointemporality-preservation, with respect to ontological-normalcy, and
transcendentally/transdimensionally/interdimensionally this further explains ontological-normalcy/postconvergence as being about representing successive institutional-
cumulation/institutional-recomposure-as-to-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-unprimitivivable and dialectically-un-out-of-phaseable’ while intuitively it appreciates that prior registry-worldviews had been thus-construed in succession to deliver its own; thus speaking of an ‘ontological-bad-faith/inauthenticity’ for the prospective possibilities of the future. - As it is important to grasp that the postlogic/psychopathic characters instigation of conjugated-postlogism/preconverging-or-dementing-integration in the other temporal-dispositions doesn’t mean postlogism/characters are the causation of the ‘dynamic-cumulative-aftereffect of subontologisation’ that induces the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of a dialectically-out-of-phase/dialectically-primitive registry-worldview as preconverging-or-dementing–apriorising-psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to human limited-mentation-capacity-deepening at that registry-worldview/dimension-level or registry-worldview/dimension as the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism (or uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), which is ‘in wait’ to be revealed by the registry-worldview’s/dimension’s corresponding postlogism.
perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism\textsuperscript{7} 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 procrysticism at its human limited-mentation-capacity-deepening\textsuperscript{2} 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-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>/temporal-accommodation as well as our peculiar conjugated-postlogism\textsuperscript{7}/preconverging-or-dementing−integration as psychopathy-and-social-psychopathy (that is, the conjugating of the temporal-dispositions of...
accused should equally ‘make-up’ accusations in their own defence to neutralise and possibly
defend their own interests. But such a stance is a temporal extricatory de-
mentating/structuring/paradigming that faces human temporality\(^*\)/shortness with human
 temporality\(^*\). Intemporal/ontological/social/species\(^\text{universe}\)/universal/transcendental/\(^\text{maximalising-
recomposing}-for-relative-ontological-completeness\(^*\)—unenframed-conceptualisation de-
mentating/structuring/paradigming will garner the insight that humanity-at-large at all such
non-positivism/medievalism setups is rather in need (as the resolution) of a renewed
institutionalisation prospectively as the positivistic registry-worldview based on rational-
empiricism as the de-mentating/structuring/paradigming for superseding the vices-and-
impediments\(^*\) that the enculturation/endemisation of the notions-and-accusations-of-sorcery
speak of inherently, together with the social-structural implications and derivations arising, with
regards to the non-positivism/medievalism registry-worldview. The vocation of the intemporal-
disposition (intemporal\(^*\)/ontological-construct/longness-of-register-of—meaningfulness-
and-teleology\(^*\) is not-to-come-to-and-construe meaningfulness-and-teleology\(^*\) at a same
pedestal as a temporal-dispositions extricatory de-mentating/structuring/paradigming, and this
invariably means that its on-occasion/incidental insight about temporal-dispositions defects
(temporality\(^*\)) is ‘necessarily escalated ontologically at a humanity-at-large scale of
\[^<\text{amplituding/formative–epistemicity}>\text{causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity}\]’. This construal is what enables ontological-
normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation) or ontological-
normalcy/postconvergence, and its \[^<\text{amplituding/formative–epistemicity}>\text{causality–as-to-
projective-totalitative–implications,–for-explicating-ontological-contiguity}\(\text{on human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturesdness—temporal-\[2921\]
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’ (‘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-duennessal-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—firstnaturedness—temporal—to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>‘—existentialism-form-factor) emphasising the more fundamental issue of the dialecticism implicited in human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity, and with this dialectism 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-supererogation/transcendental-dialecticism going by a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology’. This differs from issues in relation with existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that ‘comes only after the notion of a sound reference-of-thought is established in the first place’ and are intradimensional, and doesn’t put-into-question/imply the soundness/unsoundness of registry/axioms/ontological-reference/contending-reference/meaningful-reference/anchoring-of-meaning/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-or-soundness-of-mind/registry-worldview, and furthermore are grounded on a same/common reference-of-thought/implied-registry-worldview. Thus if strictly speaking a postlogism phenomenon (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) like a psychopathic disposition is not the causation of a reference-of-thought-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, then what is its relevance and pertinence? The fact is with or without postlogism including psychopathic individuations, human limited-mentation-capacity-deepening warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the registry-worldview/dimension uninstitutionalised-threshold that correspondingly mark the successive uninstitutionalised-threshold states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, just by the mere fact of relative-ontological-incompleteness-
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). This in turn
induces ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-
preconverging/dementing–apriorising-psychologism’ (as the uninstitutionalised-threshold) as ‘a-perpetuated-state-in-iterability/iteration’ until the point where social universal-
transparency\textsuperscript{12}\textsuperscript{-}(transparency-of-totalising-entailing,-as-to-entailing-\langle\textit{amplituding/\textit{formative–epistemicity}}\rangle-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\textit{supererogatory–dementativity}, breaking the temporal-dispositions acts-execution/logical-processing defects that had become registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{10}\textsuperscript{-}defect\textsuperscript{10}\textsuperscript{-}by temporal-preservation-as-pseudointemporality\textsuperscript{6}\textsuperscript{-}preservation as of the circularity/recurrence/repetition/repeatability\textsuperscript{6} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{9}\textsuperscript{-}reification\textsuperscript{9}/superseding–oneness-of-ontology\textsuperscript{9} due to relative-ontological-incompleteness -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9}—preconverging/dementing –apriorising-psychologism’, as-it-is–‘in-wait’–for- perversion-of–reference-of-thought-\langle\textit{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation }\rangle,–or-temporal-preservation-as-pseudointemporality\textsuperscript{6}\textsuperscript{-}preservation,. Of course, in registry-worldview terms it’s more than just the individuations of individuals, but rather a dynamic-cumulative-aftereffect construed at the comprehensive institutionalisation/uninstitutionalised-threshold\textsuperscript{10}\textsuperscript{-}level. Basically, by blurring (by way of hollow-constituting-\langle\textit{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\rangle in-iterating alterations or slanting) the notion that a \textit{reference-of-thought} is preconverging-or-dementing –apriorising-psychologism given it relative-ontological-incompleteness\textsuperscript{18}-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-\langle\textit{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation }\rangle,–or-temporal-
supererogation — postconverging/dialectical-thinking — apriorising-psychologism reflex to meaningfulness-and-teleology as of its intrinsiness/essence/ontological-veridicality' and so directly engages in its kind of pseudointemporality, for pathological reasons, as it takes a faulty-mentation-procedure-shortcut to meaningfulness towards its naively sought-outcome/end-purpose as ‘meaning by its mere form as being deterministic of how others will act’, such that this is actually part and parcel of its developmental psychology. While other temporal-dispositions individuations come to pseudointemporality by ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, whether-consciously-expediently-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology — <in existential-extrication-as-of existential-unthought> -manifestation.

or unconsciously and so beyond the consciousness awareness teleology - < in existential extrication as of existential unthought > - manifestation intradimensionally. This can be highlighted by the fact that from a positivistic perspective, a truly medieval mindset / reference of thought at its core is fundamentally and de-mentatively/structurally/paradigmatically of a relative structural-being/ontological-or-existential-defect no matter how ‘good-natured’ we may conceive of it by the mere fact of the ‘spectacularly defective knowledge and virtue implications’ of it not having a positivistic outlook given its medieval relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism’, as it is thus ‘in-wait’–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-
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-recomposition\{(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 non-
positivism/medievalism context as highlighted above at its relative-ontological-
incompleteness \(^{-}\)induced,\(^{-}\)threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation —preconverging/dementing \(^{-}\)apriorising-psychologism\(^{-}\)threshold
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality,–preservation, there is an eliciting of hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of its reference-of-thought–categorical-imperatives/axioms/registry-teleology by temporal-dispositions (as temporal-preservation-as-pseudointemporality–preservation instigated by postlogism and enculturated-postlogism) manifested in various social constructions of meaningfulness such that these are in effect derived–‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—
preconverging/dementing –apriorising-psychologism’ and whose ontologically-veridical-meaningfulness is defective (as intradimensional existential-decontextualised-transposition), requiring prospective transcending/superseding institutionalisation by ontological-reconstituting–as-to-conflatedness/deconstruction/(engaged)-destruktion, with temporal-dispositions further in hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the latter transcending/superseding institutionalisation at its point of relative-ontological-incompleteness—‘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, inducing new derived–‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—
preconverging/dementing –apriorising-psychologism’ social constructions of meaningfulness, and the cycle carries on this way till the attainment of ontological-normalcy/postconvergence (deprocrypticism) as ontological-completeness brings an end to derived–‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing —apriorising-psychologism’ social constructions of meaningfulness that are veridically-unreal. These derived—threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing —apriorising-psychologism’ social constructions of meaningfulness are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold requiring corresponding prospective institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>—manifestation intradimensionally); and it is important to grasp that uninstitutionalised-threshold (however nefarious the consequences from an ontological-normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/supererogatory—dementativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure—<as-to—historiality/ontological-eventfulness>/ontological-aesthetic-tracing—<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 —> phenomena as postlogic effect including psychopathic may actually have been a boost for more rapid human registry-worldview’s/dimension’s institutionalisation/intemporalisation as our intemporal-disposition going by its own intemporal
preservational individuation disposition (in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is rather prone to apprehend and deal with ‘perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ > issue at the humanity-at-large scale for the need of human registry-worldview’s/dimension’s institutionalisation as secondnaturing given that with human limited-mentation-capacity-deepening it is naïve to operate on the basis of a ‘human transformation on the wrong dependence of our intemporal-disposition as firstnatureness’, thus the reason why we institutionalise as secondnaturing taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-encoding/sublimating/supererogatory—de-mentativity) (from shortness-of-register-of—meaningfulness-and-teleology to longness-of-register-of—meaningfulness-and-teleology) of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the trascendental construct of human virtue, and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/recomposure/reorder its institutionalisation/intemporalisation capacity. This can be explained as follows. Considering the instance where for instance the target of accusations of sorcery was to equally adopt a temporal stance by making a vague accusation of sorcery as well. Seemingly, such a temporal approach will more or less be more effective in preempting the ‘incidental resolution of temporal-preservation-as-pseudointemporality’-preservation’ (with respect to themselves in their specific locale) associated with the ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) rather as an extricatory/temporal de-
as institutionalisation/intemporalisation. It is only such an intemporal approach that suprastructurally (beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought>-of-temporal-dispositions) allows for the requisite base-institutionalising of recurrent-utter-uninstitutionalisation, universalisation of ununiversalisation, positivising/rational-empiricism of non-positivism/medievalism, and prospectively depocrypticising/preempting—disjointedness-as-of-reference-of-thought of procrypticism—or—disjointedness-as-of-reference-of-thought. The fact has always been that throughout the various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking-'projective-insights'/epistemic-projection-in-conflatedness-'of-notional–deprocrypticism-prospective-sublimation) (as longness-of-register-of–meaningfulness-and-teleology”) with respect to human social-stake-contention-or-confliction-and-confliction and the reason for its conceptualisations to be construed as institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such abstract projection basically would hardly make sense’. The fact is that this intemporal inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of social phenomenal possibilities. Likewise, the hermeneutic/reprojective/supererogating/zeroing 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-supderogation”> 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

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(common sense), and tend to be unsure, poorly methodical, poorly universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported reference-of-thought as well as the apriorising—reference-of-thought-elements/apriorising—registry-elements which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology ), and so beforehand/as-of-a-priori even without the instigating effect of any perversion-of reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > like postlogism /psychopathy; such that such temporal/incremental/disjointedness-as-of-reference-of-thought’ reasoning is best left for inconsequential and trite matters of day to day living, as validated by the processes and procedures of our formal institutions however 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 intertemporal/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/supercerogatory—de-mentativity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process successive institutional-cumulation/institutional-recomposure—(as-
incompleteness\textsuperscript{9}—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 \textsuperscript{9}incrementalism-in-relative-ontological-incompleteness\textsuperscript{9}—enframed-conceptualisation is non-transcendental, and so with reference to the underlying intemporality \textsuperscript{9}/longness (intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) that ontological development from 'shallow limited-mentation-capacity-{as of relative constitutedness\textsuperscript{5}}') to deeper limited-mentation-capacity-{as of relative conflation}')/relative-ontological-completeness\textsuperscript{7}/diminishing–human-epistemic-abnormalcy/diminishing–preconvergence elicits, and in lieu it is rather of a temporality \textsuperscript{9}/shortness reflex mental-disposition such that correspondingly developed \textsuperscript{9}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-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, \textsuperscript{5}incrementalism-in-relative-ontological-incompleteness\textsuperscript{9}—enframed-conceptualisation across all registry-worldviews involves teleological-decadence<-in-dimensionality-of-desublimating-lack-of — <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> at the uninstitutionalised-threshold\textsuperscript{10}, speaking fundamentally 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 and underlining the ‘de-mentation-(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of \textsuperscript{9}reference-of-thought threshold’ with respect to \textsuperscript{9}reference-of-thought
of-register-of—meaningfulness-and-teleology in inducing uninstitutionalised-threshold which can only further be de-mentatively/structurally/paradigmatically resolved by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation recomposre as transcendental-enabling/sublimating/supererogatory—de-mentativity. Basically, incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation relation to meaningfulness as ‘a comprehensive additionality exercise’ thus fails to account for human temporality /temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold towards the perversion/derived-perversion of the institutionalisation reference-of-thought or reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (whether unconsciously, expediently or consciously), involving flawed-existential-elevation-of—reference-of-thought. This insight equally explains the nature of human progress as the natural mental-reflex is to think that human progress occurs incrementally as an exercise of additionality to the prior reference-of-thought and institutionalisation, which is wrong as human progress is all about our 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-recomposing-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 accumulated human experiential possibilities of being on earth. Thus human progress as maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation is a change of human <amplituding/formative–epistemicity>totalising—renewing-realisation/re-perception/re-thought-as-utter-placeholder-
outside-existential-contextualising-contiguity\textsuperscript{10} due to the fact that when not so existentially-contextualised our limited-mentation-capacity-deepening\textsuperscript{7} in an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{7} exercise is bound to induce ‘wrongly-projected decontextualising-unimbricatedness/unorderedness/unrecomposing-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism—reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding), in wrong grasp 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’. This further explains why meaningfulness is effectively an existentialism construct; existentialism in the sense that our limited-mentation-capacity-deepening\textsuperscript{52} needs to grasp imbricatedness/threadedness/recomposing as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, as a priori over any subsequent elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{10} 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 \textsuperscript{54}maximalising-
recomposing-for-relative-ontological-completeness\textsuperscript{2}—unenframed-conceptualisation effectively enables by placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{3} rescheduling (as it perpetually recompose to the intemporal as the relative absolute in value and ontology) over \textsuperscript{5}incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation which wrongly falls back to the relatively limited-mentation-capacity-deepening\textsuperscript{3} 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 ‘maximising-recomposing-for-relative-ontological-completeness’ —unenframed-conceptualisation, the law typically operates on the basis of anticipating maximally the possibilities of criminal acts with the anticipation of the maximal possibilities of victimisation from such acts (when it regulates weapons ownership, for example) in effectively construing optimal prevention of criminality in society as a de-mentative/structural/paradigmatic construct that more vitally shapes human action and its ‘effective enforcement’ is actually a minor portion of the de-mentative/structural/paradigmatic construct of law over lawlessness; as it carries an inherent intemporality\textsuperscript{7}/longness that is further summonable in improving the law with human ‘shallow limited-mentation-capacity-{as of relative constitutedness\textsuperscript{9}} to deeper limited-mentation-capacity-{as of relative conflation\textsuperscript{12}} reconstrual/reconceptualisation’. Like all formal constructs it wouldn’t rely on incremental-dispositions or temporal-accommodation of \textless{amplituding/formative}\textgreater wooden-language-\textless{imbued—averaging-of-thought}-\textless{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}\textless-as-of—‘nondescript/ignorable—void ‘-with-regards-to-prospective-apriorising-implications\textgreater 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
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications)—but operates and is based in effect on intemporal projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality on the validity of the intercession of ontological-primemovers-totalitative-framework implied predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment) and by extension the intercession of formal/conventioning rules as institutionalisation arising in validation of the former, and their corresponding percolation-channelling—in-deferential-formalisation-transference 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/supererogatingly/zeroingly-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—onehood-of-ontology as the intercessory basis for mutual-solipsism/intersolipsism. This author equally conceptualise of a difference between solipsism and subjectivity in that solipsism is rather purely ontological as it implies notionally the individual’s perspective in existential becoming as of existence/intrinsic-reality/ontology-as-of—

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its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency-sublimating-
nascence-dislosed-from-prospective-epistemic-digression-as-of-amplituding-formative-
epistemicity-totalising-renewing-realisation/re-perception/re-thought,-in-
supererogatory-epistemic-confatedness (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-primumovers-totalitative-framework inducing projective-insights and predicative-insights) will become a self-made revolutionary and question the teacher indicating the correct answer to 2+2 as being 4; depending equally on its notional sense of intemporal-projection/longness-of-register-of-meaningfulness-and-teleology relative to temporality/shortness-of-register-of-meaningfulness-and-teleology as to the child’s underlying ‘conception of the ontological-good-faith/authenticity-de-mentating/structuring/paradigming-seeding/incipient–profound-supererogation-as-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema’, further explaining in the bigger picture why ‘maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation pursuits, apparently unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant ‘social affirming’ that the correct answer is 5, unlike it might be erroneously be thought, the child’s insistence now that the answer is 4 is ‘not truly’ out of the ordinary as with respect to its construal of all other meaning including other additions, the child’s knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding–oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the ‘social affirming’ of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of
superseding–oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation (enabled obviously by language as well as any human meaning relaying medium like signs, whether active or passive or implied or direct)’.

By extension, our consciousness-awareness-teleology as of a solipsistic epistemic/notional–construct is equally the result of our animate-existential-referencing/subjectification as of our existential underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as
human) which as of derivation ‘intuitively-assigns-and-accrues projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’, and existentially so as of our ‘social framework of intersolipsistic deambulation’. So there is no medium for intersolipsism but for the fact of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency-sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of–<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought/in–supererogatory–epistemic-conflicatedness 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 <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as the capacity for the infant to act and behave like a human effectively requires its personality development in a
mutual solipsism or intersolipsism of underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework\[65\]<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\[66\] 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 \[55\]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\[88\]<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\[96\]—preconverging/dementing\[19\]–apriorising-psychologism at their non-positivism uninstitutionalised-threshold\[102\]). This conception speaks of that registry-worldview/dimension subjectivity and intersubjectivity as of ‘a <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\[59\]–as-of-’nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>) human condition of construal of intrinsic-reality/ontological-veridicality as knowledge’ which is the ‘indubitable reality’ as far as they
are concerned. Such a subjectivity and intersubjectivity conceptualisation/construal can be implied as well as of ‘<amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>-
human condition of construal of intrinsic-reality/ontological-veridicality supposedly as knowledge’ across all the successive registry-worldviews/dimensions (including the subjectivity and intersubjectivity in our positivism–procrypticism) with respect to their respectively relative-ontological-incompleteness-of-reference-of-thought implied uninstitutionalised-threshold. However, without a solipsistic notion of construal of intrinsic-reality/ontological-veridicality as of inherent intrinsic-reality/ontological-veridicality, and so beyond subjectivity and intersubjectivity, arising as of purely ‘solipsistic-and-intersolipsistic insights in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework—<amplituding/formative–epistemicity>causality-as-to-projective-totalitative-implications,—for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) as a potential capacity in all individuals, then the construal of intrinsic-reality/ontological-veridicality will tend to actually be defined whether beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> as implied by subjectivity and intersubjectivity as a ‘construct of human condition of construal of intrinsic-reality/ontological-veridicality as supposedly knowledge’, with the consequence that humankind construal of intrinsic-reality/ontological-veridicality is naively-and-wrongly interpreted as superseding ‘inherent intrinsic-reality/ontological-veridicality’ at registry-worldviews/dimensions
uninstitutionalised-threshold\(^2\) (which is obviously fallacious, as it is ‘the possibility of humankind being subjected to the meaningfulness-and-teleological implications of further solipsistic-and-intersolipsistic elucidations in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\(^6\) as of ontological-primemovers-totalitative-framework\(^7\) <amplituding/formative–epistemicity>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) as of intrinsic-reality/ontological-veridicality that allows for the requisite pivoting/decentering as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enabling human emancipation and progress, and not the other way round). The further implication is that by a retrospective and prospective analysis the possibility of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, usually initiated as a supererogatory–de-mentativity, will largely be jeopardised since the ‘putting-into-question’ as a solipsistic exercise with the

\(^2\) The uninstitutionalised-threshold is a concept that suggests a threshold where the meaningfulness and teleological implications of further solipsistic and intersolipsistic elucidations are subjected to consideration.

\(^6\) The notion of coherence/contiguity of superseding–oneness of ontology, being inherent in existence, is implied as an enabling factor.

\(^7\) The ontological-primemovers-totalitative-framework suggests a causal relationship leading to projective-totalitative implications for explicating ontological contiguity.
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 implicit), the implications for its comprehensive and conscious understanding in the social world (for conceptualising knowledge while superseding human temporality/shortness as ignorances, so-construed as ‘knowledge-notionalisation’) is decisive as it requires both an understanding of ‘the human condition in its construal/relation to intrinsic-reality/ontological-veridicality’ and ‘understanding of inherent intrinsic-reality/ontological-veridicality’; and so, as a prerequisite for the organic-knowledge necessary for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism registry-worldview institutionalisation. For instance, the concepts of constitutedness, first-level presencing—absolutising-identitive-constitutedness, second-level presencing—absolutising-identitive-constitutedness, third-level presencing—absolutising-identitive-constitutedness and conflatedness of temporal-to-intemporal individuations as of reference-of-thought—prelogism-as-of-conviction—as-to-profound-supererogation to threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—
supererogation

—preconverging/dementing
—apriorising-psychologism

so-articulated previously as of ‘notional-conflatedness/to-conflatedness’ perspectivation of ontologically-veridical dynamic-cumulative-aftereffect/aftereffect’ in enabling a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation insight, can only be properly construed as of such a disambiguation in conceptualising not only ‘inherent intrinsic-reality/ontological-veridicality’ but equally ‘the human temporal-to-intemporal conditions/states of perception/relation with intrinsic-reality/ontological-veridicality’ (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-theoretical/conceptual/operant implications). 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\textsuperscript{9} construal’, in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this hermeneutic/reprojective/supererogating/zeroing design. Furthermore, solipsism will equally explain why human meaningfulness-and-teleology\textsuperscript{9} 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\textsuperscript{92} (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\textsuperscript{7} /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\textsuperscript{97}—unenframed-conceptualisation as of transversality–of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing\textsuperscript{101} 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-prime movers-totalitative-framework\textsuperscript{1}–intercession, with
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-conflicatedness 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\textsuperscript{22} as ‘shallow limited-mentation-capacity-{as of relative constitutedness}’ to deeper limited-mentation-capacity-{as of relative conflation} re-construal/re-conceptualisation’. 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\textsuperscript{79}. The idea is that ‘intrinsic-reality/ontology is not changed’ but rather it is ‘human <amplituding-formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–‘meaningfulness-and-teleology‘) that is changed’. Technically, the implication is that existence/being cannot be thought outside of human thought/limited-mentation-capacity); as a conclusion driven by the insight that human thought/limited-mentation-capacity in construing existence/being implies human ‘meaningfulness-and-teleology\textsuperscript{99} is necessarily of ontological-primemovers-totalitative-framework\textsuperscript{72} 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’\textsuperscript{99} as the alternate logical outcome, but then with this latter construal/conceptualisation being rather ‘an unequal measure alternative’ since it has the drawback of ‘putting an end to contemplation itself’, of ‘misunderstanding that contemplation is a human growth activity and not an absolutely achieved activity’, besides abandoning the notion of human existentialism/thrownness/facticity behind human strife itself thus contradictorily undermining again the assumption of such an alternate logical outcome as itself a ‘contemplated strife’ construed as arising only by the implication of such existentialism/thrownness/facticity, and further failing to factor in that deepening human
thought/limited-mentation-capacity increasingly narrows the framework of human existential contingency/ontological-primemovers-totalitative-framework\(^7\) ‘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\(^6\)—of-the-human-institutionalisation-process\(^5\) as of difference-conflatedness -as-to-totalitative-reification -in-singularisation -as-veridical-epistemic-determinism\(^2\) \(<\textit{amplituding/formative–epistemicity}>\text{causality~as-to-projective-totalitative–implications,}-\text{for-explicating-ontological-contiguity ’.} Thus the bigger issue is not existence/being in itself as it is given, whatever it is that is given. Rather the bigger issue of concern is our human thought/limited-mentation-capacity in apprehending existence/being as of our ontological-primemovers-totalitative-framework /contingent reconstruals/reconceptualisations of existence/being as of human deepening thought/limited-mentation-capacity so enabled by our capacity for de-mentation-\(<\textit{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\) behind the successive institutional-cumulation/institutional-recomposure– \(<\textit{as-to–historiality/ontological--eventfulness}\)/ontological-aesthetic-tracing– \(<\textit{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’}>\) narrowing the framework of human existential contingency, with the further possibility of prospective \(<\textit{amplituding/formative–epistemicity}>\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-pseudointemporality\(^7\)-preservation) of the sort: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he
didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc. The intemporal reasoning maximalist approach (non-incremental, non-‘disjointedness-as-of- reference-of-thought’ and striving for the ontologically-utter) that permeates many a formalised construct does not entertain meaningfulness within the sphere of temporal-and-social-trading and is rather transcendental inherently, as it simply supersedes and skewes (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercerogatory-de-mentativity) meaningfulness-and-teleology towards the universal/intemporal as of implication. In other words, maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific crimes contexts is effectively what validates the universalism for all other contexts of such specific crimes. maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<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-of-absence—(implicated-epistemic-veracity-of- nonpresencing—<perspective—ontological-normalcy/postconvergence>) conceptualisation in further human limited-mentation-capacity-deepening and opening up new institutionalisation possibilities behind the successive
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigming over ordinariness <amplituding/formative> wooden-
language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology>-as-of-'nondescript/ignorable–void '-with-regards-to-
prospective-apriorising-implications>) mental-disposition within the secondnatured in-
situtionalisation of such percolation-channelled meaningfulness-and-teleology marked by
temporal extricatory de-mentating/structuring/paradigming. This latter point is pertinent as
invalidating any implied equivalence of reference-of-thought of meaningfulness-and-
teleology between a maximalising-recomposuring-for-relative-ontological-completeness—
unenframed-conceptualisation mental-disposition and an ordinariness <amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) mental-
disposition going by their different existential de-mentating/structuring/paradigming; as the ordinariness <amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) mental-
disposition will emphasise a 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>) in a temporal extricatory de-
mentating/structuring/paradigming as of ‘human lifespan extricatory punctuality/immediacy of
depth-of-thought’ as if such <amplituding/formative> wooden-language-(imbued—averaging-
of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-
arose all by itself whereas a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition emphasises the human existential tale as of the succession of opened-structures of meaningfulness-and-teleology that account for the possibility of our present and prospectively opened-construct-of—meaningfulness-and-teleology for enabling future possibilities. Even when it comes to the social integration of maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming, it is often the case that such meaningfulness-and-teleology is bound to the denaturing in many ways as of human ordinariness wooden-language-(imbued—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 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 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 specific focus’, and thus paradoxically implying as of the blurriness of the social domain that such so-called exceptional, genius, prophesying, etc. are ‘abnormal’ with the paradox that their implied ontological-veridicality is ‘abnormal’, thus by that same token falsely upholding the
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-{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness)}) all humans in our ‘procrypticism—or–disjointedness-as-of- reference-of-thought are procryptic and it is no use turning around to our fellow mortals to do social-aggregation-enabling; with the more critical issue being what is the ontological-contiguity—a-of-the-human-institutionalisation-process implication as from the prospective epistemic-projection perspective! Such temporal-dispositions are characteristically draggy across all registry-worldviews/dimensions explaining why all transcendence-and-sublimity/sublimation/supererogatory~de-mentativity meet with temporal resistance going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal—
the ontological-primemovers-totalitative-framework and positive-opportunism of the prospective/transcending/superseding reference-of-thought in the middle to long run construed as of de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) that will induce its untenability/internal-contradiction/internal-incoherence/institutional-constraining and the collapsing/overriding of the prior/transcended/superseded (as ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and so going by their ‘relative ontological-effectivity’. This explains why a recurrent-utter-uninstitutionalised, an ununiversalised, a non-positivism/medievalism, or prospectively a procrypticism mindset, by <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasia-ent-drag, cannot correspondingly ‘dialectically-think’ in terms—of—axiomatic-construct of the ‘reference-of-thought mindset’ reference-of-thought of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, going by human limited-mentation-capacity-deepening as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so—construed—as—from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor with respect to social-stake-contention-or-confliction in all registry-worldviews, thus rather requiring the corresponding institutionalisation at the corresponding threshold-of—nonconviction/madeupness/bottomlining-as—to—shallow-suprerogation—preconverging/dementing—apriorising-psychologism (or uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy—or-contiguity—or—ontological-preservation). However, contrary to the ‘incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation <amplituding/formative> wooden-language-
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—’nondescript/ignorable—void’—with-regards-to-
prospective-apriorising-implications>)’ disposition, it is only solipsism-of-thought by its
emphasis on intrinsicism (I come to reality alone solipsism) that has the requisite and socially-
uncompromised backdrop for construing ontologically-verical-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-
vericality/ontological-contiguity. As such, solipsism enables the requisite ‘moulting’ of
human limited-mentation-capacity-deepening of notional—firstnaturedness—temporal-to-
temporal-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-vericality as validated by
ontological-prime movers—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-existent thus explaining the blurring that often arises between metaphysics and ontology as there is hardly any metaphysical construct that doesn’t strive to be existentially relevant as of the present, thus carrying ontological implications of conceptualisation whether it is demonstrably ontologically-veridical or not; and this latter point answers the fundamental philosophical quest to escape metaphysics for ontology as of the very ontological-contiguity —of-the-human-institutionalisation-process / which is rather about ‘successions of metaphysics-of-absence—(implicated-epistemic-veracity-of—nonpresencing—<perspective–ontological-normalcy/postconvergence> ) insights as the successive transcendental-enabling/sublimating/supererogatory—de-mentativity rules in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process yielding in-lockstep the successively more ontologically profound metaphysics-of-presence—(implicated—'nondescript/ignorable–void—as-to—presencing— absolutising-identitive-constitutedness ) construed as the successive institutionalisations as implied by ontological-normalcy/postconvergence’ towards the notional—deprocrypticism registry-worldview/dimension which is what then achieves ontology as ‘attained ontological-normalcy/postconvergence’. Likewise, since in effect there is hardly any ‘present pure-ontology’ as one that is beyond existential implications contentions about the purity/absoluteness/unassailability of its veracity, this rather validates a novel and positive construal of metaphysics as that which is subject to present existential implications contentions such that all supposed present ontologies are metaphysical constructs as of their non-elucidations. Hence even science itself despite its positive perspective is a metaphysical construct.) Hence, from a maximalising-recomposuring-for-relative-ontological-


For instance, where a non-positivism/medievalism mindset/reference-of-thought keeps on arguing a case of sorcery recurrently in non-positivism/medievalism terms which inherently defines its placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as non-positivism/medievalism, and the same insight does applies from a prospective ontological-normalcy/postconvergence reference (as deprocrypticism) wherein we’ll need to psychoanalytically-unshackle/mimeticly-reorder/institutionally-recomposure from a positivism–procrypticism mindset/mental-devising-representation/mentation. Further, the notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> implies that where there is postlogism—and-conjugated-postlogism as uninstitutionalised-threshold, the more ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology reflex is actually of preconverging-or-dementing—apriorising-psychologism reflex (and not new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism re-engaging reflex’)/temporal-disposition-reflex-reflex/out-of-phase-reflex). Both postlogism and conjugated-postlogism instances of the failing/not-upholding<as-of-apriorising/axiomatising/referencing> circularity/recurrence/repetition/repeatability at uninstitutionalised-threshold (including associated postlogism—and-conjugated-postlogism) reveal the ‘alteration of the same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ as temporal-dispositions alterity/alteration. Insightfully, it is this grasp of the uninstitutionalised-threshold (including associated postlogism—and-conjugated-postlogism -
of-temporal-dispositions) in the existential-flux of ontologically-veridical in
circularity/recurrence/repetition/repeatability of same-terms-of-expressions (seemingly-same-
implied-meaningfulness) alternating with ontologically-non-veridical alterity/alterations of
same-terms-of-expressions (seemingly-same-implied-meaningfulness), as Différance, that is
critical in defining notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-
construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguated
teleological-differentiations. It is the dynamic-extension of this Différance-suprastructurally-
disambiguated-mental-dispositions-meaningfulness-as-the-various-notional~firstnaturedness—
temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> in ‘dynamic-cumulative-aftereffect of subontologisation’ (as
slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag,
sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-
enculturation/temporal-endemisation-effect) at the-individuations level to registry-worldview
level and the-transcendental/transdimensional/interdimensional/ maximalising-recomposuring-
for-relative-ontological-completeness —unenframed-conceptualisation level that explains the
‘altering iterability dynamism’ at these three levels; whether at the-individuations level
involving the hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> alteration’ by temporal-dispositions as slanted-and-formulaic
postlogic-backtracking—<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’> of
meaningfulness of the postlogic disposition or ‘conjoining looping narratives of flawed-
existential-elevation-of-reference-of-thought’ of the slanted-and-formulaic perverted
meaningfulness as the conjugated-postlogic disposition, meted with the ‘ontological-
reconstituting–as-to-conflatedness—/deconstruction compensating-alteration or realtation of
meaningfulness’ of the intemporal-disposition), as the basis of the
institutionalisation/intemporalisation processs at registry-worldview/dimension or
intrdimensional level, and ultimately explaining the transcendent/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation level successiveness of institutionalisations (as recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-mediievalism, positivism/procrpticism, and perpetuation-of-deprocrpticism); and so, by ‘a human limited-mentation-capacity-deepening recurrence of intemporal projection over the alterity/alteration, in circularity/recurrence/repetition/repeatability by temporality,’ and such iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability (as longness-of-register-of—meaningfulness-and-teleology) with the latter ‘distracted/circumvented’ by temporal-preservation-as-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-conflatedness/deconstruction’ by intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in iterability/iteration (for the preservation of ontologically-veridical-meaningfulness-and-appropriateness-of-reference-of-thought-as-of-conflatedness). In the bigger picture and as with all natural iterations, this ‘alterations-iterability dynamism’ at the-individuation-level takes the form of an existential-flux (‘dynamic-cumulative-aftereffect of subontologisation’) of recursive/recurrent alterity/alterations which tend to be perpetuating (like the pathological psychopath’s disposition out of a faulty-mentation-procedure-deception/‘urge’/entitlement-folie of postlogism -slantedness effect) or progressive alterity/alterations which could be regular (like an exacerbation or opportunism interlocutors in conjugated-postlogism) or regressive alterity/alterations which could be
momentary (like an ignorance or affordability interlocutors in conjugated-postlogism'). The notion of iterability as ‘the induced effect of alterity/alterations (by the temporal-dispositions hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and the intemporal-disposition compensation-alterity/alteration by ‘ontological-reconstituting-as-to-conflatedness’/deconstruction) in the repeatability/recurrence of same-terms-of-expressions or same-implied-meaningfulness’, implies that temporal-dispositions being just as preservational as the intemporal-disposition thus inducing the circular recurrence of iterability (as prospective successive institutionalisations and uninstitutionalised-threshold), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of an dimensionality-of-sublimating—<amplituding-formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> exercise but rather institutionalisation/intemporalisation or secondnaturing, which is about ‘skewing (‘intemporality-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/constraining towards’ the intemporal-disposition for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to enable the given prospective institutionalisation. Thus the fact is that this iterability (of meaningfulness and ontological-reference) is not a property of ‘intrinsic-reality as existence-emanance’ but actually the result/effect of human limited-mentation-capacity-deepening coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication of this iterability (due to temporality-preservational-alterity/alterations in distraction/circumvention of intemporality-preservation-iteration for construct of intemporal/ontologically-veridical meaningfulness) is that all issues of perversion-of-
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 retropsectively, presently and prospectively, going by a human shallow limited-mentation-
capacity-(as of relative constitutedness ) to deeper limited-mentation-capacity-(as of relative
conflation ) institutionalisation/intemporalisation process. Such an insight points out that a
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomena. The ontological-normalcy/postconvergence referentialism perspective inherently carries the requisite suprastructuring transcendental-insight-projection for fulfilling the promise of ‘metaphysics-of-absence-{implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}’ as postdication. Paradoxically, postdication (as metaphysics-of-absence-{implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}) highlights that ontological-normalcy/postconvergence is rather conceptualised more effectively with the present-considered-as-being-in-epistemic-abnormalcy/preconvergence-perspective-(preconverging-or-dementing—apriorising-psychologism—reference-of-thought)-and-hence-suprastructurable by ‘metaphysics-of-absence-{implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}’-perspective-(‘postconverging-or-dialectical-thinking —apriorising-psychologism’—reference-of-thought) which is then actually prospective (to-resolve-the epistemic-abnormalcy/preconvergence); and not ‘metaphysics-of-presence- (implicit-‘nondescript/ignorable–void’—as-to- presencing—absolutising-identitive-constitutedness’) conceptualisation which ‘wrong pretence of being in ontological-normalcy’ is actually stifling the prospective orientation by its illusion-of-the-present/present-consciousness/mirage as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. This posture is validated by the decreasing epistemic-abnormalcy/preconvergiastic nature of the successive institutional-cumulation/institutional-recomposition ⟨as-to⟩ historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-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-
equally is that as a "perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation", there isn’t any
‘definitiveness-intemporal/ontological-construal-of-meaningfulness-as-there-is-no-common-
reference-of-thought-relative-to-the-notional-firstnaturedness—temporal-to-intemporal-
dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ but
rather ‘iterability-(of-ontological-veridicality)-by-(ontologically-reconstituting/deconstructing)-
alteration/alterity-for-intemporal/ontological-construal-as-the-basis-for-suprastructurally-
disambiguating—reference-of-thought-of-the-various-notional-firstnaturedness—temporal-to-
notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence’ will just be a basis for the further
preservation-as-pseudointemporality\textsuperscript{30}-preservation, upon instigation of postlogism\textsuperscript{30}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{30} by conjugating to temporal-dispositions inducing ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{30}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{30} or intradimensional’ as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity -reification\textsuperscript{30}/superseding–oneness-of-ontology\textsuperscript{30}. This is the abstract foundation that defines registry-worldviews/dimensions uninstitutionalised-threshold \textsuperscript{30}, 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{30}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{30}—preconverging/dementing –apriorising-psychologism’, up to notional–deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold \textsuperscript{30} by the mere fact that notional–deprocrypticism psychologism is one that factors in in its (recomposured)-consciousness-awareness-teleology\textsuperscript{30} 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–deprocrypticism with respect to notional–procrypticism, 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
\(^{7}\) perversion-of- ‘reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{9}\) > structural-resolution
is very much in line with human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘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-
perspective–ontological-normalcy/postconvergence>‘–existentialism-form-factor mental-
dispositions ‘induced by social universal-transparency\(^{10}\}-(transparency-of-totalising-
entailing–as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-

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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-pseudointerval-preservation behind the uninstitutionalised-threshold and institutionalisation/interval-preservation secondnatured; 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 /transvalutative-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 (‘intervalarity—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-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-normality/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/subpotentiation (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
‘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/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~firstnatures—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/superseded/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’. 2999
such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology/\textsuperscript{99} 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 \textless in-existential-extrication-as-of-existential-unthought\textgreater ) 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
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>

positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or capable of putting into question positivism–procrypticism postlogism—and-conjugated-postlogism in the first place supersedingly/transcendentally by implying the need for notional–deprocrypticism rather than temporalities-drives reciprocal equivalence of procrypticism–or–disjointedness-as-of- reference-of-thought. Further the notion of deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a maximalising-recomposuring-for-relative-ontological-completeness—in-enframed-conceptualisation, can be demonstrated as follows: supposed A has the (existentially veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A’s housing project) but rather other interlocutors mainly to undermine A’s business credibility, and so whether B is pathological/psychopathic or postlogically-enculturated, and supposed some other interlocutors, not only by ignorance but affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation further engaged in such vilifying (as social universal-transparency-{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 logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ at hand rather than in veridicality one of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-

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increment with human placeholder-setup/mental-devising-representation/mentation, and further so in ‘intellectual-and-moral in-equivalence’, not only as an incidental/on-occasion ontological/being-construal-defect’ phenomenon but a potent intradimension construal/conceptualisation of the basis of vices-and-impediments in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation. That is, just as from a positivistic perspective (as metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩}), an incidental/on-occasion phenomenon of notions-and-accusations-of-sorcery in a medieval setup (as metaphysics) intemporally/ontologically elicits a conceptualisation of how such ‘perversion-of-reference-of-thought-<as-effectively-apriorising-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > as mental-
perversion/unsoundness-or-ontological-bad-faith/inauthenticity/of- reference-of-thought dispositions’ of ontological/being-construal-defects define human vices-and-impediments in medieval setups, that’s the same elicitation 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 which is intemporally/ontologically prompted with an on-occasion/incidental manifestation of postlogism and conjugated-postlogism /preconverging-or-dementing -integration ontological/being-construal-defects in our positivistic/procrypticism registry-worldview from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
maximalising-recomposuring-for-relative-ontological-completeness—in-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 dementatively/structurally/paradigmatically and accounts for vices-and-impediments. This is more than just a question of acts-execution/logical-processing defects but registry-worldview’s/dimension’s-uninstitutionalised-threshold—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-perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, or-temporal-
preservation-as-pseudointemporality\textsuperscript{\textasteriskcentered}\textsuperscript{-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\textsuperscript{\textasteriskcentered}\textsuperscript{-apriorising-psychologism and unintelligible/existentially-suprastructural and being as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{\textdagger} with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{\textdagger} of a procrypticism mindset/\textsuperscript{\textdagger} reference-of-thought will rather be utterly preconverging-or-dementing\textsuperscript{\textdagger}–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-
as-non-positivism/medievalism or ‘anchoring-of-meaning as deprocrypticism’ over

perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, of-positivism-as-procrypticism. A ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ will actually be about a novel construal of the social as ‘metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩}/postdication of the individual as ‘metaphysics-of-presence-{implicated-‘nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness’}; with the implication that the concepts and conceptualisations of the individual of the current ‘psychology of qualification and qualification schemes’ are actually and effectively construed by the ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ as of 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-{implicated-epistemic-veracity-of-nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩}/postdication (as the existential social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ rather mobilises maximalising-recomposing—for-relative-ontological-completeness—unenframed-conceptualisation as is necessarily the case with all metaphysics-of-absence-{implicated-epistemic-veracity-ofnonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩}/postdication conceptualisations (which must avert the mix-up
induced by the illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence (implicated-'nondescript/ignorable-void-as-to-presencing—absolutising-identitive-constitutedness) in ontologising/ontological-conceptualising. This thus validates and operates on the fundamental assumption that the individual-as-of-its-temporal-to-intemporal-individuation-potency is an abstract-atomic-social-construct capable-of-and-as-the-basis-for-both-social-effectuation-and-institutionalisation/intemporalisation. What is then qualified as social phenomenon is determined and effectively deconstructible/ontologically-reconstitutable from the inherent dynamism of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional-firstnaturedness-temporal-to-intemporal-dispositions—so-construed-as-from-perspective-ontological-normalcy/postconvergence—existentialism-form-factor; and in construing/conceptualising the 'transcendence and skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-transference' of meaningfulness-(and-value) towards the intemporal-disposition (ontologisation/ontological-veracity/aestheticisation-towards-ontology—tautologically construed as ontology-in-the-advancement-of-intemporality or institutionalisation or intemporalisation) of that abstract-atomic-social-construct or individual-as-of-its-temporal-to-intemporal-individuation-potency. At all registry-worldview/dimension-levels, for there to be transcendence-and-sublimity/sublimation/supererogatory—de-mentativity prospectively as the 'de-mentative/structural/paradigmatic resolution of the vices-and-impediments of the prior/transcended/superseded registry-worldview/dimension', human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
the state of being superstitious in non-positivism/medievalism is itself ‘in wait’ for notions-and-accusations-of-sorcery to elicit its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing — apriorising-psychologism in such a social-setup by corresponding non-positivism/medievalism compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or postlogism), whereas the positivistic registry-worldview reference-of-thought has the prospective relative-ontological-completeness of reference-of-thought for the eliciting of such notions-and-accusations-of-sorcery threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing — apriorising-psychologism not to arise. However, as highlighted again previously, the subsequent temporal-preservation-as-pseudointemporality-preservation of a registry-worldview’s/dimension’s subontologisation/subpotentiation is largely due to the perpetuating recurrence, as an intradimensional dynamic-cumulative-aftereffect, of such pathological/psychopathic-and-enculturated compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or postlogism and conjugated-postlogism /preconverging-or-dementing -integration that undermine and blur recurrently intemporal-disposition supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking — apriorising-psychologism to induce social universal-transparency {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of the registry-worldview’s/dimension’s ontological/being-construal-defect as unsound reference-of-thought of meaningfulness and the positive-opportunism thereof for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and leading to the registry-worldview’s/dimension’s uninstitutionalised-threshold endemised/enculturated temporal-preservation-as-pseudointemporality-preservation. This
aspect of postlogism\textsuperscript{77} and conjugated-postlogism /preconverging-or-dementing /integration temporal-preservation-as-pseudointemporality\textsuperscript{17} /preservation endemisation/enculturation is thus the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound \textsuperscript{77} reference-of-thought of meaningfulness, as defined by recurrence and ‘non-transient transcendability’ at the uninstitutionalised-threshold\textsuperscript{102}; (in contrast with either a state of \textsuperscript{5}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that doesn’t speak of ‘recurrence of perversion/unsoundness of \textsuperscript{8}reference-of-thought’ or an ‘abstract’ state of inherent uninstitutionalised-threshold \textsuperscript{2} but which is ‘transiently transcendable’ as it is not in temporal-preservation-as-pseudointemporality\textsuperscript{4}-preservation instigated by postlogism ‘as-of-\textsuperscript{3}compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{15}). Thus it is the condition of ‘recurrence’ and ‘non-transience’ transcendability arising from postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing /integration that is ontologically relevant for ontological-reconstituting–as-to-conflatedness\textsuperscript{17}/deconstruction for prospective transcendability (as it conceptually defines the successive uninstitutionalised-threshold \textsuperscript{2} 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\textsuperscript{77} and temporal-dispositions-conjugated-postlogism so-construed as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing\textsuperscript{19}–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-perspective–ontological-normalcy/postconvergence> at its uninstitutionalised-threshold\textsuperscript{42} defined by recurrence and ‘non-transient transcendability’). Thus
subontologisation/subpotentialisation is induced as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing — apriorising-psychologism so-associated with postlogism — and-conjugated-postlogism leading to temporal-preservation, and so at a registry-worldview’s/dimension’s uninstitutionalised-threshold defined by recurrence and ‘non-transient transcendability’.

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 construed/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 construed/conceptualisation), correspondingly the ontological-veridicality of human dispositions is construed as requiring a notional–firstnatures–temporal-to-intemporal-dispositions—reference-of-thought of meaningfulness. This broadly sums up the importance of elucidating the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold as being in epistemic-abnormalcy/preconvergence, as it enables the conceptual articulation of meaningfulness that the ‘perspective of a functionally institutionalised registry-worldview/dimension existentialising—enframing/imprintedness—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–firstnatures–temporal-to-intemporal-dispositions—reference-of-thought and meaningfulness.
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage limits at its uninstitutionalised-threshold<sup>102</sup>. The suprastructuring effect of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>—preconverging/dementing<sup>19</sup>—apriorising-psychologism is what actually allows to prospectively reflect/perspectivate perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>83</sup>> and as dialectically-out-of-phase/dialectically-primitive at the uninstitutionalised-threshold<sup>02</sup> marking out recurrent-utter-uninstitutionalisation from base-institutionalisation, ununiversalisation from universalisation, non-positivism/medievalism from positivism and procrypticism from deprocrypticism; thus enabling the requisite ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by which prospective institutionalisation/intemperalisation for intemperal-preservation-entropy-or-contiguity—or-ontological-preservation as ‘ontological-reconstituting–as-to-conflatedness<sup>12</sup>/deconstruction is undertaken to supersede (as deeper superseding–oneness-of-ontology construal/conceptualisation) the drawback or vices-and-impediments<sup>105</sup> of the prior registry-worldview/dimension as now preconverging-or-dementing<sup>19</sup>—apriorising-psychologism and dialectically-out-of-phase. Thus the reality of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing<sup>19</sup>—apriorising-psychologism implies that virtue shouldn’t naively be perceived in terms–as-of-axiomatic-construct of ‘a universal human intemporal-disposition nature or intemporal-disposition nature’ since human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<sup>95</sup>—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-firstnaredness—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-firstnaredness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> since the requisite intemporalisation-as-institutionalisation as deprocrypticism—or—preempting—disjointedness—as-of-reference-of-thought secondnaturing is wanting), but virtue should rather be construed as the superseding/transcendental institutionalisation/intemporalisation design/conceptualisation that by inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism in the short run and secondnaturing in the long run enables the prospective registry-worldview/dimension institutionalisation; it is this focus on institutionalisation/intemporalisation that is effectively institutionalisation-as-virtue given that in the succession of human institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological—
normalcy/postconvergence-reflected-‘epistemicity-relativism’), no institutionalisation effectively transforms human notional–firstnaturedness—temporal-to-intemporal-dispositions-
<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–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-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/supercerogatory–de-mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘moult itself’ (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) towards a more profound construal/conceptualisation as of that superseding–oneness-of-ontology, however strongly we might naively believe in our ideas in any given epoch as of its metaphysics-of-presence-(implicitd-‘nondescript/ignorable–void’/-as-to-'presencing—absolutising-identitive-
enculturation/endemisation that is defining of given registry-worldview’s/dimension’s uninstitutionalised-threshold\(^9\). In other words, without a \(^{2}\)maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity will be possible, as base-institutionalisation is the ultimate \(^{2}\)maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation construct over a summative mental-disposition of \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^3\)\) in recurrent-utter-uninstitutionalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, likewise \(^{10}\)universalisation is the ultimate \(^{2}\)maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation construct over a summative mental-disposition of \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^3\)\) in ununiversalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, so too with positivism over nonpositivism, 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\(^9\). An ‘existential-decontextualised-transposition (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing\(^1\)–apriorising-psychologism defect) of ontology/ontologically-veridical-meaningfulness/intemporality\(^6\) 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 preempts—disjointedness-as-of-reference-of-thought—as-to-ʻ<amplituding/formative–epistemicity>growth-or-conflatednessʼ/ 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-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-sUBLIMATION/SUBLIMATION/transdimentativity/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-(implicit-ed-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/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) so-construed as metaphysics-of-presence-(implicit–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/subpotentiation 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-construed-as-from-perspective–ontological-normalcy/postconvergence> with respect to ontologically-veridical reference-of-thought, and by extension it is the concept of
contrast to 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-dispositions highlight at uninstitutionalised construct as metaphysics-of-absence-{implicated-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 instigates the temporal-preservation-as-pseudointemporality-preservation inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-threshold 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-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-preservation, with respect to ontological-normalcy’ by ‘undermining social universal-transparency{(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-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\(^1\)-preservation by supplanting-conviction-as-to-profound-supererogation\(^3\)—postconverging/dialectical-thinking—apriorising-psychologism inclination whether naively conjugating to postlogism\(^7\) as misconstrual or good supplanting-conviction-as-to-profound-supererogation\(^5\)—postconverging/dialectical-thinking—apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism\(^8\) 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\(^7\) mental-disposition recursiveness and exacerbatory/opportunistic mental-dispositions progressiveness with respect to temporal-preservation, and thus orienting towards intemporal-preservation/intemporalisation and the possibility for prospective institutionalisation, itself subjectable to temporal-preservation-as-pseudointemporality\(^1\)-preservation at its uninstitutionalised-threshold \(^3\). Thus this is the underlying dimensionality-of-sublimating\(^1\)—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^2\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> in the psychoanalytic dynamism of 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 across all the institutional-cumulation/institutional-recomposure<(as-to–historiality/ontological-eventfulness\(^3\)/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’)> as of human shallow-to-deepening–limited-mentation-capacity,−as-limited-mentation-capacity-deepening\(^2\) explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold\(^2\) (in hollow-constituting<-as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> with regards to the \(^9\) `reference-of-
thought–categorical-imperatives/axioms/registry-teleology\(^9\)` of the prior institutionalisation)
which need to be brought to the collective consciousness appraisal for the necessary psychological uninhibitedness/décomplexing enabling prospective deprocrypticism. * Ultimately, an ‘ontological-reconstituting–as-to-conflatedness\(^7\)/deconstruction articulation’ (beyond just conceptualisations as in this paper) for more thorough insights reflective of a ‘suprastructural construal of any given state of uninstitutionalised-threshold\(^10\)` from prospective institutionalisation point-of-reference, such as can be retrospectively implied of non-positivism/medievalism from positivism or prospectively implied of procrypticism from deprocrypticism’, will more profoundly involve a ‘storied-construct/ontologically-valid-
reification"/superseding–oneness-of-ontology" 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”. - 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 with respect to ‘reference-of-thought and meaningfulness; ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’” implies preempting—disjointedness—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-norules—apriorising/axiomatising/referencing—psychologism as deprocrypticism. Insightfully, ontological-normalcy/postconvergence establishes beyond human limited-mentation-capacity-deepening that there is a potent and overall oneness/contiguity of ontologically-veridical meaningfulness which transverses and supersedes all other conceptualisations of ‘reference-of-thought and meaningfulness (which are therefore approximates) by mere ‘ontological-consistency’ whether with regards to virtue conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) or second-level ontological constructs as is the case with subject matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all second-level ontologies (as the veritable job of philosophy). Inherently, ‘ontological-consistency’ as superseding–oneness-of-ontology is by itself the complete rationale for
explaining human possibilities with regards to knowledge and virtue as so reflected/perspectivated by the very potency of ontological-normalcy/postconvergence, as the latter is ‘the potency for all the text-of-ontologically-veridical-meaningfulness that can exist’. Ontological-consistency in the inherent intemporalisation/institutionalisation orientation of ontological-normalcy/postconvergence validates virtue conceptualisation not as a discreet notion of choice, but rather a necessary disposition as ‘intemporal projection’ (or longness-of-register-of-meaningfulness-and-teleology) for human-mastery-of-reality or knowledge, as inherently implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). The reason is simple. It is impossible, for instance, for an utter-ununiversalisation setup ‘to access’ the emancipatory ontological possibilities available to a prospective base-institutionalisation setup without the ‘requisite solipsistic insight’ of intemporal-disposition individuation within the recurrent-utter-uninstitutionalisation registry-worldview that ‘projects’ that rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism—(as ‘first-level-presencing—absolutising-identitive-constitutedness’ of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as a de-mentating/structuring/paradigming for superseding the vices-and-impediments inherent to recurrent-utter-uninstitutionalisation is a necessity-for-its-own-and-by-extension-the-registry-worldview’s/dimension’s ‘mouling’ in the middle to long run construed as of de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) into a base-institutionalisation registry-worldview. Such solipsistic insight is the effective ‘transcendental virtue conceptualisation’ that drives ontological-normalcy/postconvergence across all the successive institutionalisations and by that token coincides with ontology as a necessary ontological development driver in an animal of shallow limited-mentation-capacity—(as of relative constitutedness) to deeper limited-mentation-
capacity-(as of relative conflation\(1\)). This analysis is very much in line with the notion of virtue as a <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\(19\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(17\)-of-“reference-of-thought–devolving-as-of-instantiative-context construal, representing virtue ‘contiguously’ in terms–as-of-axiomatic-construct of human limited-mentation-capacity-deepening\(2\) of shortness-to-longness-of-register-of–“meaningfulness-and-teleology\(9\) in the intransience of ontological-normalcy/postconvergence (from shallow superseding–oneness-of-ontology to deeper superseding–oneness-of-ontology). This ontology-driving nature of virtue characteristic of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor points out that it is rather such intemporality /longness solipsistic ‘transcendental virtue projection’ that enables the superseding of the uninstitutionalised-threshold\(12\) of the various registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure-(as-to-history/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>). In other words, it is the necessary ‘transcendental virtue projection’ for a prospective registry-worldview superseding the vices-and-impediments\(15\) of the prior registry-worldview that enables the ontological possibilities for such prospective registry-worldview to even arise existentially; as the temporally-inclined recurrent-utter-institutionalised individuation is non-cognisant of any such thing as base-institutionalisation and the ontological possibilities availing to it, likewise with
the temporally-inclined ununiversalised individuation with respect to universalisation and its ontological possibilities, the temporally-inclined non-positivism/medievalism individuation with respect to the positivistic and its ontological possibilities, and prospectively the temporally-inclined procrypticism individuation with respect to notional–deprocrypticism and its ontological possibilities, and all such possibilities as allowed by ontological-normalcy/postconvergence. A question that arises will be how can a society deliver an Einstein or a Bohr respectively that will articulate the theory-of-relativity or quantum-mechanics without it having the necessary institutional-recomposure (orientation and capacities) and memetic-reordering (of the individual mindset/ reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in the very first place such a civilisation won’t be able to exist without the necessary virtue construct (as successions of metaphysics-of-absence–(implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>) insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presence–(implicated–’nondescript/ignorable–void ’–as-to–presencing—absolutising-identitive-constitutedness’) as implied by ontological-normalcy/postconvergence) that enables it to come into being; as necessarily they will be base-institutionalising, universalising, positivising and probably deprocrypticising, such that it will be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a medieval age, for instance, going by the mere human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from–
perspective–ontological-normalcy/postconvergence’–existentialism-form-factor. Insightfully
thus, while ontological-normalcy/postconvergence expands human ontological possibilities
(comprehensively), it also leads to a growth in human institutionalised virtue disposition in
equivalence which sustains such ontological development. However wary we should be with
the possibility of nuclear annihilation, we equally can recognise that the ‘better’ registry-
worldview/dimension-level, in terms–as-of-axiomatic-construct of its relative transcendental
virtue conceptualisation, to handle such weapons is the present one (positivistic) with regards to
the possibility of averting a global annihilation compared to say feuding tribal or medieval
setups (that is, if by some imaginary circumstances they could have access to and utilise such
weapons). This points out that virtue is rather an inherent and necessary construct of ontology,
existentially speaking; as the transcendental construct that enables the expanding of the
ontological possibilities of an animal of shallow limited-mentation-capacity–(as of relative
constitutedness) to deeper limited-mentation-capacity–(as of relative conflation) by enabling
‘solipsistic moulting’ (as ‘intemporal-disposition individuation as of ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and
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
dispositions are reflected/perspectivated as rather in temporal-preservation-as-pseudointemporality\(^1\)-preservation ‘\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising}\)’, with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-teleology\(^2\)) by the intemporal-disposition in construing the ontological-primemovers-totalitative-framework\(^2\) as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity -reification\(^3\)/superseding–oneness-of-ontology\(^3\). 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\(^4\)/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\(^5\) 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 ‘\(\text{Diff\'rence-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology}^6\)’ that can establish the ontological-veridicality-of-
meaningfulness precisely by disambiguating the effective ontological-references of the various notional–firstnatureredness—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–firstnatureredness—temporal-to-intemporal-dispositions<<so-construed-as-from-perspective–ontological-normalcy/postconvergence>> individuations mental-dispositions/meaningful-references/ontological-references/contending-references as ontological-entrainment. Such a being/ontological-basis, as described above, of a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is in line with and further elucidates the ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion-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^1^-reification^2/superseding–oneness-of-ontology^3
by maximalising-recomposuring-for-relative-ontological-completeness^4—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^1 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^2 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-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity^2/-reification^3/superseding–oneness-of-ontology^3 by maximalising-recomposuring-for-relative-
ontological-completeness — unenframed-conceptualisation basis of meaningfulness on the ground that successive-instances-of-existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity — reification/superseding—oneness-of-ontology by maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation requires their subjection to ‘ontological-reconstituting—as-to-conflatedness’/deconstruction to establish the existential context of reality thus establishing ontologically-veridical-meaningfulness. On the other hand, the postlogic/psychopathic disposition (and by extension temporal-dispositions conjugated-postlogism/preconverging-ordemento-integration dispositions) adhere to an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity — basis of meaningfulness on the ground that plausibly construing a false-premising to an existential-context-of-reference-narrative ‘provides licence’ to then (‘recursively’ in concurrence—in the case of the postlogic/psychopathic character, progressively—in the case of a conjugated-exacerbatory and conjugated-opportunism characters, and regressively—in the case of a conjugated-ignorance and conjugated-affordability characters) comprehensively articulate any possible existentially-unreal-and-abstract-narratives (on the basis of a conceptualisation of mere hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> static-or-abstract non-veridical/vacuous-state of essence-of-meaningfulness’ with respect to reference-of-thought—categorical-imperatives/axioms.registry-teleology and hence failing/not-upholding<-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) by exploiting the plausibility derived from the concurrently-false-premising existential-context-of-reference-narrative. So the latter disposition, and so particularly with the postlogic/psychopathic mindset, is to induce or generate or exploit any plausible existential-context-of-reference-narrative to then unleash slanted-and-formulaic
hollow existentially-unreal-and-abstract narratives by concurrently-false-premising on the plausible existential-context-of-reference-narrative. In other words, the postlogic/psychopathic individuation character gets that there is a human mental-reflex to grasp ontologically-veridical-meaningfulness on ‘static-or-abstract non-veridical/vacuous-state (abstract \^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-vernicality 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-ordinentent–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-

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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-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity”’s-reifying/elucidating-of-prospective-relative-ontological-completeness”–of–reference-of-thought”–developing-as-of-instantiative-context 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 constitutedness13 towards conflation12) from shallow-to-deepening–limited-mentation-capacity,-as-limited-mentation-capacity-deepening12 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-(implicit-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-(implicit–‘nondescript/ignorable–void ’-as-to-‘ presencing—absolutising-identitive-constitutedness’) problem), if say a totem was to be presented as proof that a targeted individual was a sorcerer (as existential-context-of-reference-narrative) for establishing plausibility for subsequent comprehensive articulation of existentially-unreal-and-abstract-narratives accusing the target of sorcery, a transcendental/utter/intemporal conceptualisation will imply rather a prospective ontological-reference of essence-of-meaningfulness as positivism, with the ontological-normalcy/postconvergence implication of construing not only the accuser as being of ‘medieval mental-perversion/ perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’> but the temporal-dispositions and overall social-enculturation of that inclination abstractly with respect to metaphorically-a-million-and-one-instances-and-locales/aetiologically/ontological-escalation as a fundamental ontological/being-construal-defect of such a medieval reference-of-thought; noting as well that there is no need ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such perversion-of- reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing—apriorising-psychologism and its defective ontological-reference of meaningfulness, as acting otherwise like ‘being logical’ with such implied meaningfulness by saying for instance it is not its totem or it doesn’t know about it or it is somebody else’, wrongly validates that the reference-of-thought of such medieval accusation is valid and is thus rather contributing then to upholding its temporal-enculturation/temporal-endemisation, as where there is perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > there is no logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation ) to start with in the very first place but rather a superseding/transcendental representation of such perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought/preconverging-or-dementing—apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness-teleology ) at the said (non-positivism/medievalism) uninstitutionalised-threshold requiring positivism registry-worldview reference-of-thought institutionalisation. Thus unlike in a case of defect—of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise ( logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation ) in a same or different circumstance, is invalidated when dealing with perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as registry-
worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{22}–defect<-\textsuperscript{as-Being-or-ontological-or-
existential–defect>\textsuperscript{101} (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’\textsuperscript{101} wherein the
superseding (and ontologically-veridical)\textsuperscript{8} 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-
recomposing to transcend into the superseding\textsuperscript{8} reference-of-thought in the very first
instance, before any ontologically-veridical pretence to mutual contention. Certainly this same
reaction is what is warranted in the example highlighted before (if an adult psychopath were to
meet a stranger and spoke to him about another stranger whom it knows nothing about,...) In
the bigger perspective with regards to the institutionalisation of notional–deprocrypticism for
instance, it is such an existentialism construal from a transcendental intemporal reference-of-
thought over temporal\textsuperscript{24} perversion-of-reference-of-thought<-\textsuperscript{as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>\textsuperscript{20} 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/
universal/transcendental/ maximalising-
recomposing-for-relative-ontological-completeness\textsuperscript{21}—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\textsuperscript{21} reference-of-thought as ‘postconverging-or-dialectical-thinking\textsuperscript{20}–
apriorising-psychologism’), and not incremental/\textsuperscript{‘disjointedness-as-of-‘reference-of-thought’

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(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—non-positivism/medievalism ontological-reference (registry-worldview). Even though, inevitably (and as in the ‘present as-present-consciousness’ of all registry-worldviews with regards to their own corresponding ‘perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/ reference-of-thought in a non-positivism/medievalism setup, that will in the short term temporal perspective be a drawback to such a transcendental projection of positivistic mental-disposition, and likewise there will inevitably be more or less be a dumb-and-dumb effect of summative social discontentment where a transcendental notional—deprocrypticism mental-disposition is implied in a procrypticism setup. This shows that going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normaley/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- ⟨indeferential-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 transcendance-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 procrysticism/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\textsuperscript{2} of \textsuperscript{8}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\textsuperscript{10}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/subpotentiation moves from slantedness-effect, miscuing towards sub-par/formulaic-association/temporal/alibi conventioning-rationalising in all the different registry-worldviews/dimensions, ‘for intradimensional functionality sake a transcendental articulation is beyond the intradimensional summative mental-disposition of value-referencing’, as the summative mental projection of individuals is more of an earthily life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is de-mentatively/structurally/paradigmatically responsible for present \textsuperscript{6}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-\textsuperscript{7}nonpresencing-<perspective–ontological-normalcy/postconvergence>\rangle’ projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising\textsuperscript{3}~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\textsuperscript{9} 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/unsuperseded 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 de-mentatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought/preconverging-or-dementing—apriorising-psychologism suprastructurable (at that uninstitutionalised-threshold). The bigger point here is 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 –apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–procrypticism terms of meaningfulness’ that is, at the (deprocrypticism) uninstitutionalised-threshold in order to effectively and adequately reflect the requisite metaphysics-of-absence–(implicitied-epistemic-veracity-of–nonpresencing–) 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-worldview/dimension from its early to later spectrum, given human more or less passive continuous psychoanalytic readjustment to ‘ontological experience’. For instance, there is
thought—categorical-imperatives/axioms/registry-teleology ‘supposedly’ in intemporal-preservation-entropy-or-contiguity—or-ontological-preservation and this ‘supposedly-ness’ is only validated if ‘existentially real’ as ontologically-veridical. However there is an ‘existentialist-shortfall’ of the human supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism mind with respect to assuring the ‘existential-reality’ in the face of ‘non-veridical/vacuous terms of reference-of-thought—categorical-imperatives/axioms/registry-teleology’. This ‘existentialist-shortfall’ has to do with the fact that it will be ‘a waste of too much mental energy’ to be verifying in detail the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought—devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of every interlocutor, and so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and can be undermined and usurped, but it is standard as it ‘saves mental energy and time’. This ‘existentialist-shortfall’ is relatively inconsequential where interlocutors are mutually of prelogism—as-of-conviction—as-to-profound-supererogation or existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought—devolving-as-of-instantiative-context and even better when mutually of good supplanting—conviction-as-to-profound-supererogation — postconverging/dialectical-thinking—apriorising-psychologism (than when one or the other is of ‘poor or bad supplanting—conviction-as-to-profound-supererogation — postconverging/dialectical-thinking—apriorising-psychologism’ even though the latter is relatively circumspect and ad-hoc in its misrepresentation of reality, and so its consequence
with respect to the ‘existentialist-shortfall’ is rather limited as defect–of–logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{16} of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance rather than registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{12}–defect–\textsuperscript{as-Being-or-ontological-or-existential–defect}\textsuperscript{85} associated with postlogism, whether pathological/psychopathic or enculturated, and conjugated-postlogism\textsuperscript{77}). However, with the psychopathic/postlogic and social psychopathic case where compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{16} or postlogism as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness is the underlying principle as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging, this ‘existentialist-shortfall’ is highly consequential as it is the basis of the induced registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{12}–defect–\textsuperscript{as-Being-or-ontological-or-existential–defect}\textsuperscript{85}; by wrongly and so comprehensively implying the ‘existential-reality’ of ‘non-veridical/vacuous <amplituding/formative> wooden-language\textsuperscript{96}–imbued—temporal–mere-form/virtualities/dereification\textsuperscript{86}/akrasiatic-drag/denatured/preconverging-or-dementing–narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99} articulated in hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} or otherwise by the rather non-veridical/vacuous implied meaningfulness and reference-of-thought or otherwise by the non-veridical/vacuous implied meaningfulness and reference-of-thought based on inductive limitation nature or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness\textsuperscript{17} as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology\textsuperscript{9} is not intemporal/not-of-

It is critical to understand this underlying thread of concurrently-false-premising by its compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or postlogism instigation as a ‘false-sense-of-good-to-‘poor or bad supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism’ postlogism and conjugated-postlogism /preconverging-or-dementing -integration in psychopathic and social psychopathic situations. Thus unlike in the instance of defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation) in a same or different circumstance, is invalidated when dealing with perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect-as-Being-or-ontological-or-existential-defect (with regards to both postlogism and conjugated-postlogism); with the implication that there can’t be mutual contention but rather transversality-of-affirmative-and-unaffirmative-disambiguated-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/subpotentiation 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 compelling–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’> ).
ontological-completeness—unenframed-conceptualisation dynamism, as it further extends to explain how and why ‘ontological-reconstituting–as-to-conflatedness’/deconstruction on the one hand and hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> on the other hand drive the dynamism of successive prospective institutionalisations and uninstitutionalised-threshold respectively; as postlogic/psychopathic-individuations hollow postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{11} and conjugated-postlogism /preconverging-or-dementing\textsuperscript{12}-integration individuations \textsuperscript{11} conjoining-looping-set-of-narratives to the hollow postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>, in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{9} (but then failing/not-upholding-as-of-apriorising/axiomatising/referencing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and undermining transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) of ‘ontologically-reconstituted’/deconstructed institutionalised registry-worldview/dimension’ inducing prospective ‘uninstitutionalised registry-worldview/dimension’ (as prospective diminishing–human-epistemic-abnormalcy/diminishing–preconvergence), eliciting the intemporal-disposition to ‘ontologically-reconstitute’/deconstruct the new ‘uninstitutionalised registry-worldview/dimension’… and so on, circularly up to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{19} as of prospective notional–deprocrypticism institutionalised registry-worldview as utterly-ontological (ontological-normalcy) as ‘it can’t be hollow-constituted’ by its mere ontological-completeness or ontological-utterness or as-ontological-normalcy. This further highlights the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘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 de-mentating/structuring/paradigming for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocripticism, 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 procripticism which should enable superseding for the prospective transcendent institutionalisation secondnaturizing as deprocripticism. This explains how a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ gives ontological-anchoring for a Derridean metaphysics-of-presence-{implicated-‘nondescript/ignoreable–void’-as-to–presencing—absolutising-identitive-constitutedness} (due to human limited-mentation-capacity-deepening) propped up by a metaphysics-of-absence-{implicated-epistem-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 supersed towards deeper ontological-veridicality/intrinsic-reality, as so enabled by the dialecticism of ‘de-mentation-
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ in construing the reference-of-thought and meaningfulness of ‘the prospective’ (of a more intemporal-potency as it further deepens the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing apriorising-psychologism over ‘the prior’ in the strive for ontological-normalcy/postconvergence (potency of intrinsic-reality/ontological-veridicality) along with disambiguating human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor as the pathway towards intrinsicness/essence, reality, truth and virtue. Such a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is rather about the ontological-veridicality of ‘reference-of-thought. It should not be confused with the more familiar issue involving existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and this doesn’t put into-question the soundness/appropriateness or unsoundness/inappropriateness of ‘reference-of-thought. Thus unlike in the instance of defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) in a same or different circumstance, is invalidated when dealing with
perversion-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as registry-
worldview’s/dimension’s-uninstitutionalised-threshold (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—firstnaturedness—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
‘nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications>
(implying incremental/temporal-accommodation meaningful dispositions of postlogism—slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism—social-discomfiture—negative-social-aggregation/temporal-enculturation—temporal-endemisation,
metaphysics-of-absence-(implicated-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’, metaphorics-of-presence-(implicated-
‘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 ’ implicaions 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-dementiaing—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-primemovers-totalitative-framework in the middle to long-run with respect to the dialectically—corresponding prior meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview. For instance, there is no logical-basis for a positivistic mindset/reference-of-thought to convince a non-positivism/medievalism mindset/reference-of-thought that it
reference-of-thought is better but for the fact that its better ontological-primemovers-totalititative-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—apriorising-psychologism habituation (at their respective ‘uninstitutionalised-threshold’ or socially-betraying-threshold-of-
ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing”) with regards to the postconverging-or-dialectical-thinking—apriorising-psychologism and preconverging-or-dementing—apriorising-psychologism dialecticism of meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview’ developed as base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism and prospectively notional–depocrpticism over procrypticism. It should equally be noted that just as no reference-of-thought will recognise itself as rather preconverging-or-dementing—apriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of itself as postconverging-or-dialectical-thinking—apriorising-psychologism) as we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of-reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing—apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of our present positivistic registry-worldview as rather preconverging-or-dementing—apriorising-psychologism (as procrypticism–or–disjointedness-as-of-reference-of-thought) from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology of prospective notional–depocrpticism 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-in-conviction-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-ontological-preservation and a prospective/transcending/superseding reference-of-thought like positivism (which develops new reference-of-thought–categorical-
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, institutionalisation, 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
secondnaturating 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”>
(conjugated: postlogism—slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social—

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discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘reference-of-thought– developing 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-normalcy/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-normalcy/postconvergence-reflected–epistemicity-relativism>) process is to recognise the veridicality of this 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 intemporal-disposition and temporal-dispositions of postlogism—slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘reference-of-thought– developing ontological-performance’-<including-virtue-as-ontology>) and construct prospective knowledge factoring it in, as ‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning, and be conceptually preemptive of human temporality/shortness since human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘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—
from-prospective—epistemically-digression—of—ampliditying—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 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 de-
mentating/structuring/paradigming or as an
intemporal/ontological/social/species/ universal/transcendental/ maximalising—
recomposuring—for—relative—ontological—completeness”—unenframed—conceptualisation de-
mentating/structuring/paradigming, and knowledge-notionalisation is grounded on addressing meaningfulness insightfully in these two respects. The veridical insight to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—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—or–ontological-preservation or uninstitutionalised-threshold or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism; as basically intemporality/longness is a pathway from base-institutionalisation to universalisation to positivism and prospectively notional–deprocrypticism as the fulfilment of ontological-normaley/postconvergence potency, and any pretence at a positivistic registry-worldview to be non-transcendable (in terms—as-of-axiomatic-construct of ‘‘Différence-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’’) is untenable as the same could be implied at base-institutionalisation and universalisation, which obviously we won’t recognise and acquiesce to, implying the temporal-difficulty of dealing with the transcendental implications in reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process often lead to ontological-bad-faith/inauthenticity as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—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 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-supererogation teleologies) which failure only leads to unrealistically grounded reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments of our registry-worldview/dimension as side notes rather than the idea that these point to our deficiencies and ‘that these are actually the necessary pathway for superseding/transcending’ for prospective de-mentating/structuring/paradigming, just as preceding registry-worldviews had to deal with their de-mentating/structuring/paradigming that led up to our positivistic registry-worldview) and aspiring for the intemporal while factoring in the temporal. In a further elaboration, there is no pathway for prospective base-institutionalisation without a recognition of recurrence-of-utter-uninstitutionalisation for its superseding, no pathway for prospective universalisation without a recognition of perversion-of-reference-of-thought as effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, of-base-institutionalisation-as-ununiversalisation for its superseding, no pathway for prospective positivism without a recognition of perversion-of-reference-of-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as procrypticism—or-disjointedness-as-of-reference-of-thought should lead to preempting—disjointedness—as-of-reference-of-thought,-as-to-<amplituding/formative–epistemicity>growth-or-conflatedness/transvalitative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism social/universal-transparency—(transparency-of-totalising-entailing,—as-to—entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) as deprocrypticism. The conceptualisation of ‘knowledge-notionalisation’ is rather based on the fundamental notion of a superseding—oneness-of-ontology with respect to knowledge-and-virtue conceptualisation such that so-construed it is rather a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition (as opposed to our present ‘categories-as-artificial’ conceptualisation of knowledge often predisposed to overlook the temporal, and critically so, with respect to understanding the social as of the human condition together with inherent ontological-veridicality in naively assuming the intemporal/longness-of-register-of—meaningfulness-and-teleology by reflex focussed mostly on inherent ontological-veridicality, and whose artificially-demarcated subject-matters and hierarchical relationship with the first-order-ontology/philosophy is by itself a de-mentative/structural/paradigmatic shortcoming with respect to our understanding possibilities, given that our artificial subject-matter categories-schemes do not precede nor define intrinsic-reality as ‘knowledge-in-its-oneness-and-entirety’), and is postconvergent in its ontological-tautologisation/existential-reference conceptualisation of reality in a unison of second-order-ontologies with the first-order-ontology/philosophy wherein second-order subject-matters aren’t discontinuously hollowed out from the first-order-ontology but rather their inter-relational and hierarchical
relationship with the first-order-ontology (philosophy) is subsumptive with the latter as superseding–oneness-of-ontology and the place for elucidating epistemic disagreement (with the practical desire for an appropriate proportion of subject-matter experts directly studying and understanding the first-order-ontology/philosophy elucidations and the possibilities implied for their subject-matters), and as the first-order-ontology/philosophy furthermore is the ‘abstractly inventing conceptualising construct that construes the requisite overhanging knowledge psychical-orientation/psyche’, as the fact is it was a philosophical orientation whether explicit with Descartes’s ‘I think therefore I am’ establishing the positivistic mindset/reference-of-thought/consciousness-awareness-teleology so excellently, with the later requalification of Hume, Kant and others of that same mindset/reference-of-thought/consciousness-awareness-teleology and actually ‘in complement to it’ than truly criticisms (which is often philosophically misconstrued, as Descartes’s ‘thinking proposition’ is so profound that it is the very ‘transparent pillar or social universal-transparency-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness⟩⟩ for the tenability of the supposed critiques of rationalism, which are actually in complement to it, by latter philosophers, and it is rather the failure to compare what the ‘thinking proposition’ implies with respect to the prior as the core-medieval mindset/reference-of-thought/consciousness-awareness-teleology of essences, alchemies and superstition as an altogether different <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of human mindset/reference-of-thought/consciousness-awareness-teleology, together with the naïve predisposition for categorisation of knowledge in artificial human categories undermining the ‘natural referentialism ontological-normalcy/postconvergence nature of knowledge’ that is at the basis of misapprehending the complementing as criticisms, as in fact these will actually be better construed as Extended Rationalism –rationalism, empiricism, subjectivism, realism,
idealist, 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-confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”, and in the same token there is a case to be made that suprastructuralism as a meaningful-frame ushered in by post-structuralism will be the requisite human teleology of mindset/ reference-of-thought/(recomposured)-consciousness-awareness—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought for the prospective knowledge-form/meaningfulness-and-teleology associated with notional—deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”; as ‘different institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism”>) have their knowledge-form/meaningfulness-and-teleology psyches (psychologisms) which is a difficult notion to grasp when operating only within a same registry-worldview/dimension psyche of apriorising/axiomatising/referencing without projecting of varying/successive fundamental apriorising/axiomatising/referencing framing, but this can be elucidated by an ontology-driven ‘postconverging-or-dialectical-thinking —psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ highlighting the defining stage by stage psychical
development as from recurrent-utter-uninstitutionalisation to base-institutionalisation–
ununiversalisation to universalisation–non-positivism-or-medievalism to positivism–
proprocrpticism, and prospectively notional–deprocrypticism psyche. Suprastructuralism
ultimately reflects the ontological-contiguity—of-the-human-institutionalisation-process
by bringing to the ‘collective-human-psyche-and-consciousness as a transparent-pillar or social
universal-transparency; (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness )
the insight of a lockstep relationship of the-postconverging-or-dialectical-thinking -narrative—
by—the-preconverging-or-dementing ‘-narrative’ in grasping ontology/ontologically-veridical-
meaningfulness/intrinsic-reality across all human retrospective, present and prospective
institutionalisations, as implied by 12 de-mentation—(supererogatory–ontological–de-mentation-
or-dialectical–de-mentation—stranding-or-attributive-dialectics) with a corresponding
comprehensive grasp of the implications of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnatures—temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective–ontological-normalty/postconvergence>’–existentialism-form-factor with respect
to institutionalisation possibilities and more precisely 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-
formulac positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism-and-its-
potential-for-prevailing-over-or-superseding-human-vices-and-impediments—as-arising-from-
disjointedness-as-of- reference-of-thought as well as knowledge-notionalisation undermining
the prospective denaturing\textsuperscript{15} of institutionalisation possibilities as subknowledging\textsuperscript{34}. 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\textsuperscript{7} perversion-of-reference-of-thought\textsuperscript{<as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{>}} with respect to ushering in the requisite preemtting—disjointedness-as-of-reference-of-thought,-as-to-\textsuperscript{<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—"> in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism 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\textsuperscript{20}—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’.

Basically, a ‘postconverging-or-dialectical-thinking—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-recomposing-for-relative-ontological-completeness\textsuperscript{7}—unenframed-conceptualisation meaningfulness
normalcy/postconvergence teleology 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-conflicatedness’, as the given subject-matter in a full-blossoming
unison of second-order ontology with first-order ontology. Insightfully, superseding—oneeness-
of-ontology points out that human ascription of knowledge into various categories as science,
humanities, arts, etc. is actually an unnatural differentiation that has to do with arbitrary human
categorisation out of practicalities of division of labour and organisation, while equally leading
to confusions. Actually knowledge as a whole imply the two basic elements: its
conceptualisation and the causal effectiveness thereof of the conceptualisation. Knowledge
conceptualisation and causal effectiveness can successively be construed in three respects;
specific, intermediary and general, with all aspects of conceptualisations being notionally
philosophical as providing meaningful insights while all aspects of causal effectiveness provide
confirmatory and predicative-insights to meaningful insights. (Interesting it is important to note
that empiricism speaks of the possibility of knowledge revelation by the inherent nature of the
subject-matter and not an abstract approach as often naively construed; with the implication that
empiricism can be construed as deriving from a confirmatory analysis of a mere insight,
observation or experiment depending on the inherent nature of the said subject-matter, so long
as this then allows for ontological-prime-movers-totalitative-framework.) Thus notionally
speaking all human knowledge is philosophical knowledge as being about meaningful insights.
For practicalities, the general basis for establishing conceptual pertinence as of the more general abstract notions of knowledge is attributed to the philosophical disciplines (involving philosophy and the philosophies of subject-matters including sciences, and its extension in the humanities and social sciences) even though in further practical terms such construal will be punctually undertaken as well when relevant to specific disciplines of immediate cause-and-effect construals/conceptualisations. This equally practically partakes in the denotative and connotative disambiguation of subject-matters. The practical basis for intermediate conceptual pertinence has to do with the inter-relation and delineating of subject-matters with a lesser direct implication of the philosophy, and even less so when it comes to the practical basis for specific conceptual pertinence as practised within subject-matters/specialisms themselves. Thus in human practical terms, knowledge can be construed as a wheel made up of three parts with the central part viewed as the hub of the wheel (philosophical) that provides control (as asking the most basic notional questions of meaningfulness and logic), the outer part of subject-matter (tyre) that connects with the ground (as causal effectiveness asking the more immediate questions of specific domains of nature and reality) and the middle part as the rim and spoke of the wheel holding the other two parts together (providing logical coherence, construed both within subject-matters/specialisms and philosophical disciplines). For practical purposes though, any of these conceptualisation –logical-coherence –causal-effectiveness dispositions can be overemphasised or underemphasised, but it is critical to grasp that any such underemphasising or overemphasising doesn’t speak of a change of ontological-veridicality/intrinsic-reality but a human practicality purpose (conventioning) which pertinence lies in not losing sight of and ultimately recovering the superseding ontological-veridicality/intrinsic-reality. This basic conception of knowledge fundamentally explains what to expect of the philosophical as first-order ontology or the sciences including all other applied studies of second-order ontology. Often times, issues are raised which underlying
presumption/presupposition/premise should actually be wholly or partially of fundamental philosophical conceptualisation of meaningfulness-and-teleology but naively purported to be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding–oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening. The fact is science is de-mentatively/structurally/paradigmatically bound to construe causal effectiveness as of the inherent nature of its domains of reality and philosophy is fundamentally conceptualising by its very nature and providing the broad conceptual background for all human knowledge with the implication that without such conceptualisation the historical insight for the need and upholding of the sciences and scientific method wouldn’t have come about while equally defining the limits of what science can achieve. Insightfully and beyond their practical differentiations, with all knowledge actually being conceptually philosophical, a lot of science is actually a sort of impromptu and punctual heuristic philosophy at sciences subject-matter level. So it is rather critical here to distinguish between a human denotative and segmenting exercise (as not determining inherent reality) which is conventioned knowledge and the inherent connotation of...
the reality of knowledge as the superseding knowledge ontology inherent structure. In that sense, one often misconstrued notion with respect to notional philosophy is that it is not as successful as the sciences, which is a naïve conceptualisation as the very idea of such notional philosophy is its conceptualising irrigation of second-order ontology with the more immediate and ontological-primemovers-totalitative-framework success being not only a success of the second-order ontology but a percolated success of notional philosophy as of its historical development of human conceptualisation in inducing the second-order-ontologies and irrigating them with meaningful-insights, whether we talk about the sciences, jurisprudence and law, ethics, engineering, aesthetics, etc. (This insight means that the classical conception we have of philosophy as mainly about great philosophical thinkers is incomplete as we equally need to understand the ‘organic-knowledge’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of other thinkers as they were developing second-order ontologies, and analyse such thoughts in philosophical terms and make these part and parcel of philosophy without necessarily going deeply in their concrete ‘operant mechanical-knowledge’ except where this clarifies their ‘organic-knowledge’. That’s why the work of such transcendental thinkers like Newton, Galileo, Einstein, Bohr, Pasteur, etc. are ‘more than just technicalities’ as these involve a certain commitment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality which needs to be properly relayed not only in the further development of the ‘mechanical-knowledge’ they advanced but equally about elucidating the profundity of knowledge itself. This insight is equally valid with respect to great artists like Michelangelo, among others. While critically, highlighting how human emancipation has been associated with such ‘organic-knowledge’ brought by scientists, artists and philosophers as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality across various epochs, such that the history of philosophy is much more than just biographical and analytical accounts of past masters but further involves the active relation of these in construing the ‘becoming-and-emancipating human psyche as of individual and social implications then and now’.) ‘Notional philosophy’ as articulated above is the very profundity behind the human (‘social framework of intersolipsistic deambulation’) imagination, projection, development, articulation and conceptualisation-resourcing possibilities for all second-order ontologies; not so as an instant present development (of philosophers and philosophy-impacting scientists and artists) but rather as of its historical development, accrual and drive into today’s second-order ontologies, as inventing the overall knowledge psyche and their perspectives in the very first place. A notion that is often hardly grasped because of the poor imagination of the notional philosophical work across epochs inducing human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, and psychically and institutionally bringing about our present conventioned knowledge being naively related to as if our present mentation-capacity and insights are simply a given, lacking a full appreciation of prior notional philosophical transformations of mindsets/references-of-thought/psychologisms and human developments of knowledge construal/conceptualisation, and correspondingly lacking a full appreciation of prospective overall human knowledge development possibilities of future philosophical <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of a prospective mindset/reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural
ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn’t recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—imbued-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//transvaluative-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-existentional-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—meaningfulness-and-teleology>—as-of—‘nondescript/ignorable—void’—with-regards-to—
prospective-apriorising-implications> as of its temporal <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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\(^9\)) for prospective \(^5\)meaningfulness-and-teleology\(^9\); as no registry-worldview/dimension ‘as a product of secondnatured institutionalisation’ should be construed as defining itself ‘in its self-referencing/nombrilism as being the ultimate grounding of ‘meaningfulness-and-teleology\(^9\)’, be it at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^7\). 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\(^3\)—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutive-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/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> projection notional philosophical dispositions’ upholding an opened-construct-of—‘meaningfulness-and-teleology\(^9\) 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-
syncretising/circularity/interiorising/akrasiatic-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 distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing> as of epistemic-abnormalcy/preconvergence. This is
enabled by the tautological/referential/existential-reference nature of intrinsic-
reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or
projective-insights’, the latter very much attached with the arts and aesthetic forms but hardly
hitherto associated with the predicting of the former like in scientific constructions, though such
postdication-as-predictive can possibly be enabled as ‘metaphysics-of-absence-(implicit-
epistemic-veracity-of-<nonpresencing-<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-(implicitated-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—
representation of meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s institutionalisation \(^8\) reference-of-thought where intemporality\(^7\)/longness-of-register-of–\(^7\) meaningfulness-and-teleology\(^9\) has been more or less secondnatured, at its uninstitutionalised-threshold \(^7\) ) 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–firstnaturredness—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 \(^5\), 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\(^3\)-reification /superseding–oneness-of-ontology\(^9\) by ‘maximalising-recomposuring-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 \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) representation of meaningfulness affirmations (and, specifically with a \(^7\) perversion-of- reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomenon like a psychopathic-and-social-psychopathic-situation, it is never about bringing
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-psyché, ununiversalisation preconverging-or-dementing -psyché, non-positivism/medievalism preconverging-or-dementing-psyché and our uninstitutionalised-threshold as procrypticism–or–disjointedness-as-of- reference-of-thought preconverging-or-dementing–
psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-demencing—apriorising-psychologismly perceived though at childhood temporal-dispositions-conjugated-postlogism /preconverging-or-dementing—integration to psychopathy is not significant as its perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is still universally transparent as delirious and thus it doesn’t eliciting 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 0, 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—firstnaturesdness—temporal-to-intemporal-dispositions<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 secondnaturings, for instance, with respect to the fact that a medieval postlogic phenomenon like witchcraft cannot be credibly implied both in terms—as-of-axiomatic-construct of eliciting abstract/extrapolating/inferring hollow-constituting—as-disjointed-misappropriation-of—
meaningfulness-and-failing-intemporal-preservation> nor existential-transitioning/iterability-tracing-of-dots-as-<hollow>narratives in our present institutionalised positivistic registry-worldview. Vitally, with regards to postlogism and conjugated-postlogism, it is always about ‘falsely and parasitically/co-optingly’ staking a claim to the ‘reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology to a prospective interlocutor, and so recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/inferring/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social universal-transparency—{transparency-of-totalising-entailing, as-to-entailing,<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } 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 intemporalit/longness (longness-of-register-of—meaningfulness-and-teleology ) are both basically the same notion of intemporalit, but with temporal-dispositions ( ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) being rather in various grades of poor execution of
intemporality /longness (longness-of-register-of—meaningfulness-and-teleology”) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology /purposefulness’ as if of intemporal-disposition leading to their ‘pseudointemporality’ (and so with respect to their apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology”), inducing de-mentative/structural/paradigmatic registry-worldview’s/dimension’s/uninstitutionalised-threshold—as-Being-or-ontological-or-existential–defect where such false-retention construed as temporal-preservation-as-pseudointemporality -preservation is rather in conjugated-postlogism ; with the idea that this ‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation with respect to ontologically-veridical-meaningfulness as meaningfulness become ‘an exercise in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing –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-reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. This conceptualisation of temporality /shortness as being about failing/not-upholding—apriorising/axiomatising/referencing> intemporality /longness (which perfectly syncs intemporality /longness and temporality/shortness as longness-of-register-of—meaningfulness-and-teleology and shortness-of-register-of—meaningfulness-and-teleology, beyond just a qualification notion but rather a totalising–ratio-contiguity/ratiocontiguity-as-referentialism-phenomenal-abstractiveness-of-presencing-in–protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity's-
reifying/elucidating-of-prospective-relative-ontological-completeness's-of reference-of-
thought's-devolving-as-of-instantiative-context construct), equally perfectly renders the notion
of temporality's/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's/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's/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’s of such individuations induces ‘notional-
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’s-preservation, which when taken into preservation, as
temporal-preservation, is rather in pseudointemporality’s, 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’s individuations
postlogism\textsuperscript{-}-slantedness, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{18} reference-of-thought-\textsuperscript{-} devolving ontological-performance\textsuperscript{-} <including-virtue-as-ontology>) are reflected developmentally in the social fabric which is a ‘framework of social-stake-contention-or-confliction’ as the transference, in dynamic-cumulative-aftereffect, of such pseudointemporality\textsuperscript{51} individuations into ‘individual personalities dispositions and social dispositions’ induces correspondingly subontologisation/subpotentiation in ‘disjointedness-as-of- reference-of-thought’ misappropriated ‘meaningfulness-and-teleology\textsuperscript{5} in arrogation (at individuation-level relative-ontological-incompleteness\textsuperscript{1} -induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{50} —preconverging/dementing –apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-\textsuperscript{7} perversion-of-\textsuperscript{7} reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{>,--or-temporal-preservation-as-pseudointemporality\textsuperscript{7}-preservation, on ‘social ontologically-veridical-meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-worldviews/dimensions vices-and-impediments\textsuperscript{105}, and how these can be superseded/transcended, because the reality is that humans have transcended retrospectively to the present and there is no particular reason to think that there can’t be prospective transcendence-and-sublimity/sublimation/suberogatory-de-mentativity going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturesness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalecy/postconvergence’–existentialism-form-factor. Such a ‘postconverging-or-dialectical-thinking\textsuperscript{19}–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ will further highlight in contrast to the present ‘psychology of qualification/qualification-schemes’ that human psychology is actually much more of a becoming dynamic construct, rather than static, which wholly readjusts to human deepening grasp of ontologically-veridical-meaningfulness/intrinsic-reality/existence as a retrospective, present and prospective development; that collectively-and-inclusively-individuals-and-their-social-constructs do have latitude for the choices they make in existence more than and beyond the limits of personality traits and social character, and further that the human mind is ‘not irresponsible’ with respect to given personalities dispositions (whether with respect to abnormal psychology or functional psychology) with the idea that such stances taken by a ‘psychology of qualifications/qualification-schemes’ induces a confounding-effect with respect to individual personalities themselves in assuming their self-emancipation possibilities and what they can aspire for together with their interveners/relators, whether social or clinical. Such insight do arise when we factor in that all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, human secondnaturing is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled ‘an animal in many ways’ to emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a developmental understanding of human psychology is necessarily much more than ‘a cultural universe of several decades of modernity’, as it conceives that human psychology is an ongoing active construct such that a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as it recognises that (and explains why) the mental-disposition/consciousness-awareness-teleology of a recurrent-utter-
institutionalised mindset/ reference-of-thought varies from that of a based-institutionalised/ununiversalised mindset, the latter from that of a universalised/non-positivistic-or-medieval mindset, the latter from that of a positivistic/procrypticism mindset/ reference-of-thought (our own mental-disposition), and the latter from that of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) is the central concept for such a succession of human ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ renewal retrospectively, presently and prospectively, with ontological-normalcy/postconvergence teleology* being the central determinant driving and defining human psychology construed by its metaphysics-of-absence-(implicit–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-institutionalisation/uninstitutionalised-threshold*), as the teleological driving-seat of the body
validating dualism as ‘imbricated dualism’; the human mind being rather ‘an abstract 
imbricated transcendable/maximalisable placeholder-setup-of-tautologisation/placement-
setup-of-existential-reference for prospective ontological-normalcy/postconvergence 
superseding the human body, as entailing human existence’. This points out that the potency for 
ontological-normalcy/postconvergence is tautologically inherent in our being construct, and 
that abstract tautologisation/existential-reference as human teleology is the mind as ‘human 
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-
as-utter-placeholder-setup-ontological-rescheduling-{by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology } as subpotent-mimetic-echoness-derivation-
within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-
reverberation/existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-
digression-as-of:<amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought, in supernerogatory epistemic-conflatedness’, as our being construct is 
more than just ‘constituted-matter’ but rather ‘being within the contextualisation potency that is 
existence’ and thus imbued with existential tautological/existential-reference supotent-mimetic-
teleology as the human-mimetic-mind. Existence is actually a contextualising-contiguity of 
existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing-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’), wherein tautologically/by-existential-
reference ‘being-in-existence’/existing implies there can’t be any elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity (induced by our ‘limited-mentation-capacity as of our relative-ontological-incompleteness —induced,-‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing —apriorising-psychologism’)


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\(^\text{13}\), 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\(^\text{13}\) 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\(^\text{13}\) these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-deepening\(^\text{12}\) as of our relative-ontological-incompleteness\(^\text{8}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing\(^\text{15}\)—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\(^\text{13}\) of arithmetic rules in protraction as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, as such arithmetic rules of
extrapolating/constituting/abstracting/deducing/inferring will have to be adjusted-in-a-
‘threadedness/imbricatedness/recomposuring’ like subtracting 1 to A’s results to sync with the
existential reality implications of A’s pathological condition of wrongly adding 1 to the correct
result of arithmetic operations), and as metaphysics-of-presence-{implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }
(i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existential-reference’) metaphysics-of-absence-{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-existentitional-reality/dynamic-cumulative-aftereffect/aftereffect’). This is more
of a simplistic though conceptually correct demonstration, and the implications to
meaningfulness can be much more elaborate and as explained further below, with the notion of
elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existentational-contextualising-contiguity’s 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-existentinal-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-reference-of-thought’s-devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as 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/inferring-of-
elucidation-outside-existential-contextualising-contiguity inducing ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. It is important to grasp here that elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity are not ontologically wrong concepts in themselves as of abstract-construal but are ontologically wrong when implied in lieu of being-construal/existential-reference/existential-tautologisation as this leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-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 as of our relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism’. An abstract-construal is of vague-reference/vague-tautologisation, and is of existential import only as of a being-construal, and is effectively conceptualised by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity 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). If by mere derivation of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity (given human limited-mentation-capacity-deepening as of our relative-ontological-incompleteness -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism’) is implied as being-construal, this will
veridical, ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ as metaphysics-of-presence-(implicitied-
‘nondescript/ignorable–void ’-as-to-‘ presencing—absolutising-identitive-constitutedness’
has as metaphysics-of-absence-(implicitied-epistemic-veracity-of-‘ nonpresencing-
<perspective–ontological-normalcy/postconvergence>) ‘projective-insights of imbricatedness/threadedness/recomposing as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-of-reference-
thought’s-devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence,
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality/dynamic-cumulative-effect/aftereffect’), which is ontologically-veridical with regards to being-construal/existential-reference/existential-
tautologisation. More precisely, ‘projective-insights of imbricatedness/threadedness/recomposing as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-of-reference-
thought’s-devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence,
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality/dynamic-cumulative-effect/aftereffect’ as with all metaphysics-of-absence-(implicitied-epistemic-veracity-of-‘ nonpresencing-
<perspective–ontological-normalcy/postconvergence>) can be ontologically-reconstituted/deconstructed from the corresponding metaphysics-of-presence-(implicitied-‘nondescript/ignorable–void ’-as-to-
‘ presencing—absolutising-identitive-constitutedness’) as ‘virtuality-or-Being-construal-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, even though the latter is ontologically wrong/non-veridical (not to be confused with elaboration-as-

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preconverging/dementing \textit{\textemdash} 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\textsuperscript{17}-of-\textsuperscript{20}reference-of-thought\textsuperscript{19} devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of the ontologically deepest being-construal/existential-reference/existential-tautologisisation, and thus will be the \textsuperscript{17}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\textsuperscript{22} arise from ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ of the \textsuperscript{23}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} 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\textsuperscript{19}—apriorising-psychologism (beyond-the-consciousness-awareness-teleology –<in-existential-extrication-as-of-existential-unthought>\textsuperscript{9} manifestation intradimensionally); wherein temporal-dispositions are involved in temporal-preservation-as-pseudointemporality\textsuperscript{17}-preservation by wrongly elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{18} their \textsuperscript{17}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, and which ontological-
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-existentia l-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’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’ nature and it is about implying a prospective "reference-of-thought, rather than just a differance (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{22} as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity ontological-reconstituting–as-to-conflatedness\textsuperscript{2}; generating differing consciousness-awareness-teleology outcomes of the same existential reality whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy/diminishing–preconvergence as implied by an ontology-driven ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology scheduling ‘is not inherently sanctimonious’ (the naïve way every registry-worldview tends to relate to its mental-disposition) but is determined and shaped (by way of ‘de-mentation-
\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics \rangle of \textsuperscript{2}reference-of-thought’) by construed ontological-veridicality. Since it is always about the same existential reality but improving-rather-as-cumulating/recomposuring human limited-mentation-capacity-deepening\textsuperscript{22} in ‘engaging the same existential reality and drawing implications thereof’ as human \textit{amplituding}–formative–epistemicity\textit{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—
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—reifying/elucidating-of-prospective-relative-ontological-completeness—reference-of—
establishes the corresponding-successive-prior-uninstitutionalisations-registry-worldviews at the uninstitutionalised-threshold of the corresponding-successive-prospective-institutionalisations-registry-worldviews, ‘as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism’ which are ‘ontologically filled-up’ by the corresponding-successive-prospective-institutionalisations-registry-worldviews; implying a dialecticism of ‘ontological-superseding of prospective reference-of-thought over the prior one’ (even where the prior as the-present is locked-in-its-ways/complexed-about-its-own-transcendability)! The distinction in grasping intrinsic-reality/ontological-veridicality with respect to whether it is of abstract-construal or being-construal/existential-reference/existential-tautologisation in order to avoid the ontologically non-veridical ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity of reference-of-thought—categorical-imperatives/axioms/registry-teleology of the prior positivism institutionalisation leading to procrypticism—or–disjointedness-as-of-reference-of-thought, and failing-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) has bearing when it comes to the veracity/ontological-pertinence of a psycho-ontological-tautologisation/psycho-existential-
intemporal-preservation notional–deprocrypticism ‘projective-insights of
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/dynamic-cumulative-aftereffect/aftereffect’. Hence the
deepest being-construal/existential-reference/existential-tautologisation implied by ‘projective-
insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-
contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-
reference-of-thought’s-devolving-as-of-instantiative-context as to existence-
potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ enabling the
ontological transcendence: of a procrypticism setup is necessarily a ‘deprocrypticism-
intemporal imbricatedness/threadedness/recomposuring’ thus reflecting
procrypticism/perversion-of-positivistic-meaningfulness as ‘virtuality-or-Being-construal-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; in a non-
positivism/medievalism setup is necessarily a ‘positivism-intemporal imbricatedness/threadedness/recomposuring’ while reflecting non-positivism-or-
medievalism/perversion-of-universalisation-meaningfulness as ‘virtuality-or-Being-construal-
as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; in an
ununiversalisation setup is necessarily a ‘universalisation imbricatedness/threadedness/recomposuring’ while reflecting ununiversalisation/perversion-of-
base-institutionalisation-meaningfulness as ‘virtuality-or-Being-construal-as-abstract-construal-
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–(implicated-epistemic-veracity–of nonpresencing–<perspective–ontological-normalcy/postconvergence>)/Doppler-thinking as it disambiguates 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

meaningfulness-and-teleology

'amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity’, and not as it may be wrongly construed to be ‘historiality/ontological-eventfulness)/ontological-aesthetic-tracing<-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’>’ which is just incidentally-associated-and-not-the-actual-basis of the underlying
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-
commitment as of ontological-primemovers-totalitative-framework

'amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity and not any notion of vague innateness besides
existentially inherent human-subpotency potential to manifest as human) which as of derivation
‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as
meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-
implied knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-
notion/articulation for the <amplituding/formative–epistemicity>totalising–devolved–purview-
as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’), in much the
same way that ‘instantaneity’ as knowledge-construct/intersolipsistic-intercessory-
notion/notional~referential-notion/articulation is just incidentally-associated-and-not-the-
actual-basis for logic or mathematics domains-of-study articulations. Thus, requiring on our
part an imbricatedness/threadedness/recomposuring exercise in grasping how the underlying
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{7} for-explicating-ontological-contiguity\textsuperscript{6} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation for the <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\textsuperscript{13}, with this compensating exercise construed as of ‘presencing—absolutising-identitive-constitutedness’ or more consummately as conflation/conflatedness\textsuperscript{12}. This presencing—absolutising-identitive-constitutedness\textsuperscript{13} and conflatedness\textsuperscript{12} 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\textsuperscript{5}—unenframed-conceptualisation (as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) takes precedence over elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existentia-contextualising-contiguity\textsuperscript{3} (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
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’> as so-analysed as from notional–deprocrypticism! (It is important in this regard to distinguish what is implied by ‘incidenting’ not to be confused with ‘instantiation’, as incidenting implies an ‘abstract construction’ of the implication of logic or any ‘knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ that may or may not be of existential-instantiation, whereas instantiation refers actually to ‘actual existential instance’. It is critical to uphold this distinction with respect to the existentially contingent nature, as of imbricatedness/threadedness/recomposuring, of human limited-mentation-capacity grasp of all ‘intersolipsistic-intercessory-notions/notional–referential-notions’/knowledge including our grasp of logic or mathematics. As ‘abstractly-speaking’ there is no absolute certitude that in say a million years from now ‘a given as of yet unelucidated notion’, as a further imbricatedness/threadedness/recomposuring, will invalidate in a million years from now the ‘existential-instantiations’ validity of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue including logic and mathematics as we know of them today. Such distinction as of more immediate concern is to point out the subsuming precedence of existence as of its inherent intrinsincness beyond-and-over human construal/conceptualisation of ‘meaningfulness-and-teleology’ about it as at best the latter can only achieve as of its upper limit ‘a correspondence of construal/conceptualisation of existence’; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or
expected however imbricated/threaded/recomposured or unimbricated/unaligned/unrecomposured is of the inherently valid scope of existence itself as of its superseding–oneness-of-ontology and precedence, thus meaningful.) Logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) are only as meaningful as when reflecting a \( ^8 \text{reference-of-thought} \subseteq ^9 \text{categorical-imperatives/axioms/registry-teleology} \), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of a given \(< \text{amplituding/formative–epistemicity} > \text{totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality} \) whether as of a science, a social science or social study, or even abstract logic ontology or abstract mathematics ontology; otherwise the naïve use of logic or mathematics (and/or any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) become a relatively sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s-sublimating–nascence> exercise qualified more pertinently as ‘conceptual patterning’ as of constitutedness in any such \(< \text{amplituding/formative–epistemicity} > \text{totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality} \) rather than actually conceptualising a \( ^8 \text{reference-of-thought} \subseteq ^9 \text{categorical-imperatives/axioms/registry-teleology} \), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of a given \(< \text{amplituding/formative–epistemicity} > \text{totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality} \) as of conflation. Pointing out that there must necessarily be an exercise in developing the requisite ‘ontological reference-of-thought or axiomatic-construct of an epistemic-totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ to which logic and mathematics (and any
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue) can then contribute in furthering its elaboration (as of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supерерогато́рь-epistemic-confatedness), but it wouldn’t work out the other way round on the basis of simple methodological mimicry starting out from the mimicked construal/conceptualisation of logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue) on the naïve goal of then grasping a \textsuperscript{a}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{b},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{a} of a given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. For instance, the need to develop a \textsuperscript{a}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{b},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{a} of the specific biology <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as DNA-based genetics that explains genes and genetic principles is ontologically preceding and defining of how the knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue of mathematics, logic, information processing, etc. can further contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic, information processing or for that matter any other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite
ontological cogency’ can by themselves develop a ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of a given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by such vague methodological mimicry. The latter at best induces a vague and blurred ‘conceptual patterning’ particularly in such domains-of-study where the positive or negative sanctioning by ontological-primemovers-totalitative-framework of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity is not immediately perceptible but rather remote like in the human sciences and to some extent as well with some studies in the natural sciences (where for instance the overall cogency of the whole experimental framework relative to the conclusions advanced of many a research study is dubious as not pertinently unconfounded). Supposedly a mathematical and/or statistical methodological analysis was to be introduced with regards to the underlying articulation herein and based say on an ‘arbitrary 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 metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing<-perspective–ontological-normalcy/postconvergence>}/Doppler-thinking as it elicits human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-
normalcy/postconvergence>‘existentialism-form-factor’<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity’). The contention being that studies and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but simply expect to dangle/associate methodologies including statistical and mathematical analyses are rather involved in vague conceptual patterning as of reference-of-though constitutedness'). This insight is critical with respect to the validity of interpretations and conclusions in many experimental and study frameworks in the social sciences often ‘under-elaborating the ontological reference-of-thought or axiomatic-construct of their study’ to which the implications of statistical and mathematical methodologies and analyses are naively brought to bear. This further speaks in the bigger scheme of things, of the need for the articulation of what will be a ‘fully intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–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-

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 untranscendable) by articulating the same aetiology/ontological-escalation storied-construct/ontologically-valid-narration at a ‘notional–deprocrypticism imbricatedness/threadedness/recomposuring as against procrypticism-virtuality’ as well as ‘positivism imbricatedness/threadedness/recomposuring as against non-positivism-or-medieval-virtuality’ wherein from our vantage positivistic position we’ll recognise the suprastructurally implied preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase state of non-positivism/medieval-virtuality-or-ontologically-flawed-construal putting us in a paradox with respect to recognising the same from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism about the suprastructurally implied preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase state of our procrypticism-virtuality; and so, introducing the grounds for our prospective ‘postconverging-
or-dialectical-thinking\textsuperscript{1}–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\textsuperscript{10} 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\textsuperscript{8}–induced,–threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dmenting\textsuperscript{19}–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\textsuperscript{8}–induced,–threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dmenting\textsuperscript{19}–apriorising-psychologism’ or uninstitutionalised-threshold\textsuperscript{11} meaningfulness in the registry-worldview/dimension is related to as if there isn’t any relative-ontological-incompleteness\textsuperscript{8}–induced,–threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dmenting\textsuperscript{19}–apriorising-psychologism’ as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{8} — preconverging/dmenting\textsuperscript{19}–apriorising-psychologism (beyond-the-consciousness-awareness-
teleology
-<in-existential-extrication-as-of-existential-unthought> hence inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-capacity on the basis of the same reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming but for a new reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming with respect to existential reality to enable prospective institutionalisation over the uninstitutionalised-threshold with the result that all prospective institutionalisations are equally about annulling corresponding uninstitutionalised-threshold; whether annulling notions of deities, sorcery, essences, etc., and prospectively annulling the incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought associated with procripticism—or-disjointedness-as-of-reference-of-thought for notional-deprocripticism 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’. This consequent ‘postconverging—or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ reflecting/perspectivating/highlighting of the prior/transcended/superseded registry-worldview of positivism—procripticism (temporal-dispositions-in-temporal-preservation-as-pseudointemporality—preservation) as ‘preconverging—or-dementing—apriorising-psychologism and dialectically-out-of-phase’ is so about their non-committal (whether with respect to good or bad commitment as ‘good or poor/bad supplanting—conviction-as-to—
existential-reference-as-virtuality) by way of ‘postconverging-or-dialectical-thinking—
psychoanal-y or psychology-of-mention-dynamics or natural—psychological-dynamics’
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein
procrypticism uninstitutionalisation is shown as ‘threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow—supererogation —
preconverging/dementing—apriorising-psychologism, and preconverging—or-dementing—
apriorising-psychologism and dialectically-out-of-phase’ by the ontological—primemovers—
totalitative-framework of the notional—deprocrypticism implied as of ‘the notional—deprocrypticism
imbricatedness/threadedness/recomposuring as of existential—contextualising—contiguity—s—
reifying/elucidating—of—prospective—relative—ontological—completeness—of—reference—of—
thought—devolving—as-of—instantiative—context as to existence—potency—sublimating—nascence—,
disclosed—from—prospective—epistemic—digression—rules—of—
apriorising/axiomatising/referencing—that—further—epistemically—unconceal—the—very—
ontologically—same—existential—reality/dynamic—cumulative—aftereffect/aftereffect (as the nature
of existential—reality) reflecting/perspectivating/highlighting procrypticism
uninstitutionalisation virtuality—or—ontologically—flawed—construal (abstract—construal—of—
positivistic—categorical—imperatives/axioms/registry—teleology—as—of—flawed—and—shallow—
extistential—reference—as—virtuality)’. Correspondingly, such a ‘notional—deprocrypticism
imbricatedness/threadedness/recomposuring referential—depth—or—existential—reference—or—
tautologisation storied—construct/ontologically—valid—narration aetiologisation/ontological—
escalation’ as of the reflecting/perspectivating/highlighting of ‘procrypticism
uninstitutionalisation threshold—of—nonconviction/madeupness/bottomlining—as—to—shallow—
supererogation—preconverging/dementing—apriorising—psychologism’ will be critically
about: (i) the phased storied articulation of procrypticism uninstitutionalisation threshold—of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism as being a social-construct
‘uninstitutionalised-threshold’ mirroring development of the fundamental insane-fitment of
the childhood-psychopath/cinglé perversion-of-reference-of-thought—<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —>
mental-disposition structure’ (which is very much socially universally transparent at
childhood and thus does not start to elicit protracted social postlogism—compulsing—
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation as
conjugated-postlogism /preconverging-or-dementing -integration by temporal-dispositions at
that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with its
postlogism ), (ii) and creatively protracting this fundamental phased storied articulation in
‘successive phased phases of integration with the social construction’ (wherein the ‘increasing
shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism
lessens the social dysfunctioning of its postlogism as it learns from past experience and is now
select and targeted as per social circumstances and interlocutors), and obviously at this point the
social integration as conjugated-postlogism /preconverging-or-dementing -integration threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
—
preconverging/dementing –apriorising-psychologism is rather ‘storied-
construed/conceptualised from a broader society-at-large/humanity-at-large angle-of-perception
as of a creative dynamic-cumulative-aftereffect/contextualising-contiguity of existence-
potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality aetiologisation/ontological-escalation of
notional~firstnaturedness—temporal-to-intemporal-dispositions<as-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-normality/postconvergence>) of the social as metaphysics-of-presence-(implicit-‘nondescript/ignorable–void ’-as-to-missing-presencing—at-autotelic-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-ordementing-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 aetiolgisation/ontological-escalation here being that ‘our virtue is not inherent’ but rather our ‘understanding/knowledge/ontological-primum-movers-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-acrual led to our relatively grander state of virtue and knowledge, likewise the point here is about articulating such prospective understanding/knowledge/ontological-
ontological-normalcy/postconvergence and so paradoxically provide the
décomplexage/uninhibitedness (induced by our metaphysics-of-presence-(implicit-
‘nondescript/ignoreable—void ’—as-to—presencing—absolutising-identitive-constitutedness’) or
illusion-of-the-present/present-consciousness/epistemic-totalising’—self-referencing-
syncretising/mirage) of the afore deprocrypticism-procrypticism articulated prospective storied-
construct/ontologically-valid-narration aetiologisation/ontological-escalation construed from
the perspective of ontological-normalcy/postconvergence, wherein we are then in a position to
appreciate the ‘threshold of—nonconviction/madeupness/bottomlining—as-to—shallow-
supererogation’—preconverging/dementing —apriorising-psychologism’ representation of the
present positivism—procrypticism uninstitutionalisation as procrypticism—or—disjointedness—
as-of—reference-of-thought-and-teleology as-of—reference-of-thought—categorical-
imperatives/axioms/registry-teleology 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, even though such an
appreciation is rather counterintuitive. * The underlying technique for perpetually upholding
ontological-veridicality as ‘imbricatedness/threadedness/recomposuring as of existential-
contextualising-contiguity’—’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’) and preempting virtuality—or-ontologically-flawed-construal (being-construal-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is by not
allowing for the ‘breaking of the threadedness/thread of ontologically-veridical meaningfulness
worldview’s/dimension’s-uninstitutionalised-threshold –defect-<as-Being-or-ontological-or-existential–defect> on the other hand having to do with defect of reference-of-thought needs a more fundamental transformation as a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the reference-of-thought, and so a decentering of meaningfulness; the <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity being more like what it takes to get a medieval as non-positivistic mindset/ reference-of-thought into a positivistic mindset/ reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness-induced–threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism’ is in a state of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism / 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—anteriorising-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-
notional-deprocrypticism prospective institutionalisation <amplituding/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-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
thought of notional-deprocrypticism as preempting—disjointedness-as-of—reference-of-thought opened-construct-of—meaningfulness-and-teleology which de-
mentatively/structurally/paradigmatically resolves the vices-and-impediments of our positivism–procrypticism; as basically, our intellectual-and-moral constructs as of our <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag are shown to be of prior relative-
ontological-incompleteness –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 phenomenon like notions-and-accusations-of-sorcery as in both cases ontologically-veridical meaningfulness-and-teleology exists beyond 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>) 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–of– reference-of-thought opened-
construct-of–meaningfulness-and-teleology. 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 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-of-reference-of-thought ‘is not a logical issue/problem’ but ‘a Being/existential/ontological/axiomatic-construct problem’ with its de-mentative/structural/paradigmatic implied vices-and-impediments, as it is rather an issue of uninstitutionalised-threshold as of recurrent-utter-uninstitutionalisation uninstitutionalisation requiring base-institutionalisation institutionalisation, ununiversalisation uninstitutionalisation requiring universalisation institutionalisation, non-positivism/medievalism uninstitutionalisation requiring positivism institutionalisation, and our
social lack of social \textsuperscript{103}universal-transparency\textsuperscript{104}—\{transparency-of-totalising-entailing,-as-to-entailing-\langle\textsuperscript{amplituding/formative–epistemicity}\rangle totalising—in-relative-ontological-completeness\}—inducing the conjugated-postlogism\textsuperscript{17} 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{15} of the form of ‘meaningfulness-and-teleology\textsuperscript{99}’.

Thus at that uninstitutionalised-threshold\textsuperscript{102} which highlight ‘denaturing\textsuperscript{5} of the form of ‘meaningfulness-and-teleology\textsuperscript{99}’ as temporality\textsuperscript{99}/shortness in concatenation with ‘conflatedness’ as intemporality\textsuperscript{11}, it is only a renewed ‘conflatedness’ 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 ‘\textsuperscript{113}universally-transparent constraining mechanical-knowledge as new bare reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99} 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—of-reference-of-thought; construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{9} of relative epistemic-abnormalcy/preconvergence\textsuperscript{13} for relative ontological-normalcy/postconvergence as of de-mentation—\{supererogatory—ontological—de-mentation—ontological—de-mentation—stranding—or-attributive-dialectics\}—strandings dynamics ‘which is effectively the concatenated mechanism that engenders sublimating ‘historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing—\langle\textsuperscript{perspective—ontological-normalcy/postconvergence-reflected—\langle epistemicity-relativism\rangle\rangle towards prospective
notional-deprocrypticism’. Thus this further explains the very thorny difficulty of dealing with psychopathy and social psychopathy, because more than just an individuation phenotype and incidental/on-occasion phenomenon, it speaks of a registry-worldview’s/dimension’s our dimension, relative-ontological-incomplete-ness\textsuperscript{\textregistered}-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —

preconverging/dementing\textsuperscript{\textregistered}—apriorising-psychologism’ as \textsuperscript{\textregistered}procrypticism–or–disjointedness-as-of-reference-of-thought in endemising/enculturating it, thus in need of notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought as an overall de-mentative/structural/paradigmatic resolution to the vices-and-impediments\textsuperscript{\textregistered} of our positivism–procrypticism registry-worldview/dimension. That is, with acts of perversion-and-derived–perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > ‘it is vague to consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the paradox of their universely implied prior relative-ontological-incomplete-ness\textsuperscript{\textregistered}-of-reference-of-thought’ with the latter by itself becoming the grander problematic, more like the relative non-positivism/medievalism relative-ontological-incomplete-ness -of-reference-of-thought itself is the grander problematic with respect to the endemisation/enculturation of notions-and-accusations-of-sorcery acts/occurrences, and so more than just an act or acts of notions-and-accusations-of-sorcery construed as perversion-and-derived–perversion-of-reference-of-thought,-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\textregistered}>, as revealing of the grander framework of vices-and-impediments\textsuperscript{\textregistered} inherent to the relative non-positivism/medievalism relative-ontological-incomplete-ness -of-reference-of-thought. Rather it is about articulating the ontological-complete-ness-of-reference-of-thought as ‘Being correction’ as of base-institutionalisation institutionalisation over recurrent-utter-uninstitutionalisation uninstitutionalisation,
universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism institutionalisation over non-positivism/medievalism uninstitutionalisation, and prospectively notional–deprocrypticism institutionalisation over our procrypticism uninstitutionalisation. Obviously a traditional approach of analysis of psychopathy (as so construed from this paper's totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals will equally be wary of non-positivism/medievalism perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and will equally be inclined to palliation regarding notions-and-accusations-of-sorcery depending on circumstances; though obviously the ontologically de-mentative/structural/paradigmatic resolution in both instances is with respect to the necessary ontological-completeness-of-reference-of-thought in overcoming totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by prior/transcended/superseded non-positivistic or 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-contiguity—of-the-human-institutionalisation-process because institutionalisation is not
emanance transformation of temporal-dispositions as shortness-of-register-of-
meaningfulness-and-teleology\(^9\) into the intemporal-disposition as longness-of-register-of-
meaningfulness-and-teleology\(^9\) but designed to skew (‘intemporality’-asymmetric-
subsumption-of-temporality\(^9\), for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity) towards the intemporal-
disposition, such that where institutionalisation reaches its design limits given human limited-
mentation-capacity-deepening , the possibility for perversion-of-reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\(>\) arises with its corresponding enculturation/endemisation as
uninstitutionalised-threshold\(^3\) in want for prospective institutionalisation as the ontologically-
veridical de-mentative/structural/paradigmatic resolution. When that insight avails (a Derridean
event\(\)), it is properly time to ‘trample’ the melee of common sense disposition for self-
preserving extrication/temporal de-mentating/structuring/paradigming with the elicited
intemporal/ontological/social/species/ universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness\(^2\)—unenframed-conceptualisation de-
mentating/structuring/paradigming, as has been the case along and defining human history
ultimately ushering our very own registry-worldview/dimension. The breaking of
‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity ’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\(^3\)-of-reference-of-
thought-’devolving-as-of-instantiative-context as to existence-potency~sublimating~nascence,-
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking\(^7\)-\(\)reference-of-thought in relative-ontological-completeness\(^8\) as depth-of-
thought’) thus take the form of postlogism -slantedness and its conjugation to temporal-

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ontologically-reconstituting (deconstruction) of the threadedness/thread, with no elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^1\) (that will falsely validate the wrongly implied soundness/non-perverted \(^2\) reference-of-thought, i.e. unsound/perverted ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity\(^1\)’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\(^3\), as first-order faulty-mentation-procedure-deception-or-urge\(^4\), and thereafter the infinite logical articulations as second-order level deceptive-virtualities that can be made from wrongly assuming the implied first-order faulty-mentation-procedure-deception-or-urge\(^4\) as correct). Insightfully, humans actually come into existence which avows an existential-contextualising-contiguity\(^1\)’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 (elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^1\)), but these rules and principles are divulged by ‘existential-contextualising-contiguity’\(^1\)’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’ and the limits of such rules and principles are in effect their validation as ontological-primemovers-totalitative-framework\(^72\) within ‘existential-contextualising-contiguity\(^1\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought–devolving-as-of-instantiative-context as to
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 procreativeism-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
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’ in relation to ‘appropriateness-of-reference-of-thought-as-of-conflatedness’ processing’ (just as there can’t be logical intelligibility between a non-positivisit/medieval mindset/reference-of-thought-of-meaningfulness-and-teleology with a positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining as the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument functioning (the appropriateness-of-reference-of-thought-as-of-conflatedness) in the middle to long run construed as of de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). This process can be qualified as the ‘blunt act of existence over the human temporal egotistic/self-referential complex to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/superseding ontological-veridicality/intrinsic-reality reference-of-thought’, and is the actual basis for all transcendence-and-sublimity/sublimation/supererogatory—de-mentativity for prospective institutionalisations since the successive institutional-cumulation/institutional-recomposure-{as-to-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 secondnaturing 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
transcendental enabling’ that allows what is intemporal as of mental-disposition to be effective by ontological-primemovers-totalititative-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-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation in grasping ‘existential-contextualising-contiguity’ s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression— rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’, even when it would seem weird due to metaphysics-of-presence-(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-totalititative-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 aetiolisation/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\(^\natural\) by ignorance) might act the same way he acted in ‘metaphorically-a-million-and-one-instances-and-locals’ as aetiolisation/ontological-escalation, and this particular example symbolises why virtue is a ‘The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation. But then given the relative social universal-transparency\(^\natural\{(transparency-of-
totalising-entailing,-as-to-entailing-\textless amplituding/formative–epistemicity\textgreater 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\(^\natural\) and will assume mostly an incidental/on-occasion conjugated-postlogism\(^7\) effect in the contingent social space. The fact is at this childhood stage conjugated-postlogism\(^7\) will tend to be incidental and mostly arise as ignorance-conjugated-postlogism\(^7\). (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism\(^7\) but equally as the child-psychopath develops into adulthood and is less and less socially-dysfuntional and social universal-transparency\(^\natural\{(transparency-of-totalising-entailing,-as-to-entailing-\textless amplituding/formative–epistemicity\textgreater totalising–in-relative-ontological-completeness\} of the postlogism is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism\(^7\) cases of conjugated-affordability, conjugated-opportunum, 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 opportunistic’. At the
underlying postlogism\textsuperscript{77}-as-of\textsuperscript{10} compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} 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–firstnaturesness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations teleologies/teleological-differentiations (as postlogism and conjugated-postlogism\textsuperscript{77} in pseudointemporality /preconverging-or-dementing\textsuperscript{51}–apriorising-psychologism, and supplanting–conviction-as-to-profound-supererogation\textsuperscript{96}—postconverging/dialectical-thinking –apriorising-psychologism as to intemporal/ontological in non-pseudointemporality\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\textsuperscript{87}-of-”reference-of-thought—devolving-as-of-instantiative-context as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{20}—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\textsuperscript{96}–apriorising-psychologism reflex you acted in belief –and so, as an ‘unwinding-as-unfolding/dépliage-as-détendre of elucidation’), and no elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity 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—of-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—of-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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation once we wrongly go on to operate the fundamental first-order level of faulty-mentation-procedure-deception-or-urge logically/elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity wherein we end up hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> inducing the
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-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-
pseudointemporality ) 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-
As the notion of ‘first-order-ontology/ontological-construal’ of
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
dementating/structuring/paradigming for ‘creating/inventing’ prospective institutionalised-being-
subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) reflected by the ‘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\(^1\))’ as instigated by postlogism\(^2\)/enculturated-postlogism\(^2\) in protraction as temporal-preservation-as-pseudointemporality\(^1\)-preservation that tends to generate threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^6\) — preconverging/dementing –apriorising-psychologism reflecting the uninstitutionalised-threshold\(^2\) at institutionalisations’ uninstitutionalised-threshold\(^2\). Basically, from a transcendental/transdimensional/interdimensional/\(^5\) maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation insight, the supratransversality~of-motif-and-apriorising/axiomatising/referencing contends about the \(^7\) perversion-of\(^-\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^7\)> of the subtransversality~of-motif-and-apriorising/axiomatising/referencing which is in protracted-pseudointemporality\(^1\); more like a deprocrypticism, positivism, \(^1\) universalisation or base-institutionalisation supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality\(^1\)) contending correspondingly about the \(^7\) perversion-of\(^-\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^7\)> of the procrypticism, non-positivism/medievalism, ununiversalisation or recurrent-utter-uninstitutionalisation subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporality\(^1\)). The implication here is that from a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, just as a positivistic supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-
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/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”—preconverging/dementing—apriorising-psychologism “reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity’’s-reifying/elucidating-of-prospective-relative-ontological-completeness”—of-reference-of-thought—devolving-as-of-instantiative-context as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’—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 intemperal 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

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-(implicited-
‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness ).

contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought’s-devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as existential-reality, for the ultimate crossgenerational purpose of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). The transcendental first-order-ontology/ontological-construal work derived by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of–meaningfulness-and-teleology) in recurrent-utter-uninstitutionalisation inducing transcendental/intemporal-preserving base-institutionalisation, maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in base-institutionalisation–ununiversalisation inducing transcendental/intemporal-preserving universalisation, maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of–meaningfulness-and-teleology) in universalisation–nonpositivism/medievalism inducing transcendental/intemporal-preserving positivism, and prospectively maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of–meaningfulness-and-teleology) in positivism–procrypticism inducing transcendental/intemporal-preserving deprocrypticism, are the most important effort available at every corresponding registry-worldview as defining the institutionalisation possibilities and psyches that secondnatured as institutionalisation as their corresponding institutionalised-being-and-craft setups even though paradoxically the ordinariness within such institutionalised-being-and-craft setups may be impervious to what is behind this very creation/invention in the first place as it fails philosophically to appreciate the need for transcendental first-order-
ontology/ontological-construal in the elucidation (as institutionalisation and psychical-reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value with the true worth and value of such implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity grasped, at least expeditiously, 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 — unenframed-conceptualisation first-order-ontology/ontological-construal required for ‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of understanding the transcendental/maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation not in a prospective appreciation, but rather possibly as of retrospective appreciation and expediency, speaks of the social-construct as more of a secondnatured institutionalised-construct rather than an intemporal-disposition construal, and therefore assertive pretences that naively imply the latter should necessarily be suspect of their threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing — apriorising-psychologism without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation dementating/structuring/paradigming (that goes beyond subontologisation/subpotentiation 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 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 thought, postures and teleology above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> or banality-of-thought doesn’t necessarily as of solipsistic intemporal projection appreciate ‘the need for prospective transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming over the extricatory/temporal/expediency de-mentating/structuring/paradigming with respect to its registry-worldview/dimension’ (even though it does appreciate this retrospectively with respect to prior registry-worldviews/dimensions), but for effective secondnatured institutional devising. Inevitably an aetiologisation/ontological-escalation construct is rather about intemporal/ontological/social/species/ universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming which is necessarily antipodal to the everyday temporal extricatory de-mentating/structuring/paradigming mental-disposition, ontologically justifying ‘subtransversality~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, and so beyond their consciousness-awareness-teleologies; with the implication that (from a ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation ontological-normalcy/postconvergence epistemic/notional—projective-perspective) the subtransversality—of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) is ‘unprofound’-or-of-a-non-transcendental/extricatory/impostoring disjuncting/disparateness/disentailing-of-narratives-implied-intellectual-and-moral-disposition while the supratransversality—of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality) is ‘profound’-or-of-a-transcendental-intemporal/totalisingly-entailing-ontologically-hegemonising-narrative—implied-intellectual-and-moral-disposition. We would possibly appreciate this argument from a retrospective insight of how the retrospective institutionalisations came about to the present, but it will certainly be alienating to think the same of our present in those transcended terms from a prospective transcending reference, even though the ontological insight points in that direction. This ‘subtransversality-by-supratransversality technique of transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ is further rendered operant as the teleological structure of the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation based on the underlying principle involved in the example of the visiting stranger (as-of-pseudointemporality) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting
(notional-procyciicism, i.e. the corresponding uninstitutionalised-threshold, such that the postlogism dynamism in its social protraction reflects a threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing —apriorising-psychologism as of temporality /non–transcendence- and-sublimity/sublimation/supererogatory–de-mentativity/ incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation in corresponding conjugated-postlogism s of temporal-dispositions with the protracting effect of ‘significant others basis of logic’, as subtransversality–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 secondnaturting that is of universal implications/aetiologisation/ontological-escalation for all times and all humans' by factoring-in the requisite supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking —apriorising-psychologism as of transcendental-projection/intemporal-preserving/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation construct that transcends/supersedes subtransversality–of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities), as supratransversality–of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporalities†). Such a technique for articulating supratransversality–of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality†) in aetiologisation/ontological-escalation with respect to ‘associated-themes-and-social-contexts’/thematic as deferential-formalisation-transference involves
‘construing supratransversality-of-motif-and-apriorising/axiomatising/referencing (as-of-non-
pseudointemporalities)’ over subtransversality-of-motif-and-
apriorising/axiomatising/referencing (as-of-pseudointemporalities)’ wherein the differentiated-
conjugated-postlogism’s are construed as interlocking with postlogic-backtracking-<iterative-
looping-‘set-of-dereifying-hollow-narratives-and-acts’> (as the conjugated-postlogism’s conjoin to and elevate postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-
narratives-and-acts’>) in the ‘associated-themes-and-social-contexts’/thematic framework/cadre. The fact is this thematic construal is further compounded by the varying tone-
as-temperament associated with psychopathy and social psychopathy wherein the threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism of postlogism/, conjugated-postlogism or temporal-dispositions means that it is ‘ontologically wrong to be engaged solely on the basis of a supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-
thinking –apriorising-psychologism tone as temperament’; as the ‘consciously eluding/circumventing’ psychopathy as postlogism 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– compulsion–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~of-social-stake-contention-or-confliction’ situations and as this in dynamic-cumulative-aftereffect defines individuals actions intradimensionally or transcendentally/transdimensionally/interdimensionally/maximally. 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~of-social-stake-contention-or-confliction
perspective–ontological-normalcy/postconvergence> of individuals action intradimensionally (and as recurrently affirmed by the ontological-contiguity—of-the-human-institutionalisation-process across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold), this establishes that there is a deterministic existential-tautologisation/existential-reference of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘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 (involving the ‘faulty-mentation-procedure-deception-or-urge’ of postlogism’-slantedness and the derived-by-conjoining temporal-accommodation-of-this-perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as conjugated-postlogism’s/preconverging-or-dementing-integration, grounded on ‘extrinsic-attribution involving inducing sociologically significant others basis of meaning and logic’) as it induces the uninstitutionalised-threshold—to—non-pseudointemporality (of intemporal mental-disposition inclined to account for pseudointemporality as intemporal-preservation/aetiologisation/ontological-escalation operating on a teleology/teleological-differentiation of ‘intrinsic-attribution based on solely eliciting intersolipsistic understanding of intemporally/universally valid meaning and logic’, inducing the institutionalisations; with the implication that futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism teleology/teleological-differentiation by its deprocrypticism–or–preempting—disjointedness-as-of-referencenof-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’ is necessarily construed to stall the possibility of any uninstitutionalised-threshold( ). This then validates the idea that teleology/teleological-differentiation is not a discrete construct but rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-veridicality of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context (as a naïve free-willist conceptualisation may construe teleology/teleological-differentiation as discrete, as a conceptualisation of teleology is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to reference-of-thought as to postconverging/dialectical-thinking—apriorising-psychologism mental-devising-representation from whence logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation arises whether the supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism is appropriate/good or inappropriate/poor-or-bad, over preconverging/dementing—apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism and conjugated-postlogism s) but from whence/which-point the teleology/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism -slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-
incompleteness\textsuperscript{5}\textemdash induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing\textsuperscript{19}\textemdash apriorising-psychologism’

\langle\texttt{amplituding/formative–epistemicity}>\textsuperscript{44}\textemdash causality\textemdash as-to-projective-totalitative–implications,\textsuperscript{44} for-explicating-ontological-contiguity\textsuperscript{96} on meaningfulness ‘as to social dynamism of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing\textsuperscript{19}\textemdash apriorising-psychologism’, is decentered with the more ontologically-complete emerging at the centre as supplanting–conviction-as-to-profound-supererogation\textsuperscript{96}—postconverging/dialectical-thinking\textsuperscript{96}\textemdash apriorising-psychologism as of transcendental-projection/intemporal-preserving\textsuperscript{66}/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation

‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}—of reference-of-thought\textsuperscript{83} 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 ‘postconverging-or-dialectical-thinking\textsuperscript{83}—reference-of-thought in relative-ontological-completeness\textsuperscript{97} as depth-of-thought’) is what ‘decenters/drives-out’ by ‘ de-mentation\textsuperscript{83} (sup ererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ of an uninstitutionalised-threshold\textsuperscript{102} (like non-positivism/medievalism) to ‘center’ the corresponding and prospective institutionalisation (like positivism) reference-of-thought, and ultimately reflects/perspectivates/highlights/decenters the uninstitutionalised-threshold\textsuperscript{92} as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing\textsuperscript{19}\textemdash apriorising-psychologism, from the perspective of the succeeding institutionalisation/centered. Thus, decentering is what divulges all the uninstitutionalised-
induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing —apriorising-psychologism’ (non-positivism/medievalism) of lacking a positivising/rationally-empirical mindset, we can just as well project of the same of our procrypticism mindset/ reference-of-thought with respect to our relative-ontological-incompleteness’-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—


for our own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to supersede the vices-and-impediments associated with a positivism–procripticism mental frame, even though we’ll possibly carry-complexes/complexé about the blunt fact, as all registry-worldviews/dimensions prior to ours had equally done. Decentering thus fundamentally speaks of human shallow-limited-mentation-capacity to deeper-limited-mentation capacity recomposuring from ontological-normalcy/postconvergence point of reference maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation across all institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing←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/mentality-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-unshackle, construed in interdimensional transcendence-and-
sublimity/sublimation/supererogatory/de-mentativity terms as akin to a positivistic laden text articulated in a non-positivism/medievalism setup implying a necessary psychoanalytic-unshackling as requiring the pivoting/decentering of the reader for its understanding as it is more than an explanation in the terms of the old as non-positivism/medievalism meaningfulness-and-teleology but more critically an invitation into the new as of a positivising/rational-empirical mindset/reference-of-thought meaningfulness-and-teleology; having to do fundamentally with the human mind complex and reflex of failing/not-upholding-as-of-apriorising/axiomatising/referencing to acquiesce to prospective transcendence-and-sublimity/sublimation/supererogatory/de-mentativity and so all across the various institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing-{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}> in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, even though it will readily acquiesce from a standpoint of retrospectively implied construal of transcendence-and-sublimity/sublimation/supererogatory/de-mentativity. Such a pivoting/decentering of understanding itself is what is implied by ‘projective-insights’/postdication/metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-{perspective–ontological-normalcy/postconvergence}>; further explaining the underlying notion of suprastructuralism as the ability to construe/conceptualise meaningfulness across different ontological-completeness-of-reference-of-thought perspective whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our present positivism–procrypticism or futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective deprocrypticism, with the necessary de-mentation-
(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) involved in such a pivoting/decentering as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Suprastructuralism as such will also explain the underlying logic of Bruno Latour’s famous criticism of the notion that scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with the organisation of an official ceremony in full honours in celebration of Ramses II corpse and the discovery, as being an entanglement of references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence-{implicited-‘nondescript/ignorable–void ’-as-to-‘presencing—absolutising-identitive-constitutedness ’}, and going by ‘projective-insights’/postdication/metaphysics-of-absence-{implicited-epistemic-veracity-of- nonpresencing—<perspective–ontological-normalcy/postconvergence>} is equally what can enable our own prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in grasping a more profound intrinsic-reality/ontological-veridicality as notional–deprocrypticism which is deeper than our present positivism–procrypticism registry-worldview’s reference-of-thought. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence-{implicited-‘nondescript/ignorable–void ’-as-to-‘presencing—absolutising-identitive-constitutedness ’} traditional/conventioning reference-of-thought–categorical-
imperatives/axioms/registry-teleology is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic/reprojective/supererogating/zeroing design (as opposed to a categorisation constituting elaboration basis for understanding). As the referential harkens to the most profound concept (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation also construed as ontological-normalcy/postconvergence) and ontologically-reconstitutes/deconstructs lesser and lesser profound concepts in relation to the most profound concept by a referencing understanding. The implication is that the entirety of the text is a unity in contiguity perceptible from the subtexts fusion with the unity. Hence the organisation of the text can only be cross-referencing (and not, wrongly, an organisation based on categorisation constituting elaboration) to retain its cross-referencing coherence of prospective meaningfulness. The recognition for the need to disambiguate human mental-dispositions as of temporal-to-intemporal is not an exception here as all our formalisations implicitly operate on this basis as deferential-formalisation-transference, tacitly confirming its veracity/ontological-pertinence. It should be noted that the representation of registry-worldview’s/dimension’s uninstitutionalised-threshold as of ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism’ based on their respective relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism’ while most ontologically-veridical from an ontological-normalcy/postconvergence epistemic/notional–projective-perspective, such a suprastructural-meaningfulness/memetism is rather unordinary and suprastructural (beyond-the-consciousness-awareness-teleology —<in-existential-extrication-as-of-existential-unthought> ) to the given uninstitutionalised-threshold registry-worldview’s/dimension’s reference-of-thought; since in our positivism–procrypticism uninstitutionalisation (which is procrypticism),


preconverging/dementing – apriorising-psychologism (thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposing’ into positivism suprastructuring/transcendental/intemporal-preserving

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postlogism phenomenon. The suprastructural (beyond-the-consciousness-awareness-teleology in-existential-extrication-as-of-existential-unthought) amplifying-formative-epistemicity causality-as-to-projective-totalitative-implications, for-explicating-ontological-contiguity at the individuation-level is that with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, there is an underlying meaningfulness-and-teleological differentiation of human mental-dispositions as of non-pseudointemporality as of supplanting-conviction-as-to-profound-supererogation — postconverging/dialectical-thinking apriorising-psychologism and pseudointemporality as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing apriorising-psychologism (including as derived/conjugated pseudointemporality as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing apriorising-psychologism), and so in contrast to the social/normal reflex of naively-and-wrongly construing and falling back to the idea of meaningfulness-and-teleology (as of reference-of-thought) rather essentially of non-pseudointemporality as of supplanting-conviction-as-to-profound-supererogation — postconverging/dialectical-thinking apriorising-psychologism. For pseudointemporality as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing apriorising-psychologism and by its derivations (consciously, expediently or unconsciously), the representations of meaningfulness-and-teleology are set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the representations of meaningfulness-and-teleology are irrelevant, and a parasitising/co-opting association that is alien to the fundamental essential/intrinsic/inherent/intemporal attributions of meaningfulness-and-teleology is just as valid; basically due to the fact that our fundamental relative-ontological-incompleteness-induced, ‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism’ at all prior registry-worldviews/dimensions, whether as recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrypticism, is bound to lead to human integration of the corresponding postlogism

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 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 logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity that construes of the present (by its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether being usurped/disjointed/impostored/parasitized/co-opted) as of absolute reference-value regardless, failing/not-upholding-as-of-apriorising/axiomatising/referencing> to register that the grandest value as ontologically-coherent (as a principle sustaining its perpetuation) is the transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality that accounts for the becoming from all the priors to the present to the prospective registry-worldviews/dimensions institutionalisations, thus not wrongly implying an equivalence between such a meaningful construct of universal import with temporal extricatory dementating/structuring/paradigming contentions (more like metaphorically an apple falling on Newton’s head and his projection of this in grasping the universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in
extricatory/temporal fear of the idea that understanding the laws of motions will be ‘temporally’ undermining in one way or the other). Critically, it isn’t idle idealism but rather a realistic insight, as just as articulations of notions of positivism like evolution, universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimetically-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional–deprocrypticism (by its deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality) is an inherent meaningfulness that is perfectly construable within just a positivism–procrypticism mental-disposition and the latter’s many compromised assumptions as articulated in this paper, as notional–deprocrypticism is priorly implying futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism psyche/mindset. This equally raises the fundamental issue with post-structuralism, does it fully make sense in a ‘modern mindset’ of reference or reference-of-thought or rather it is implying priorly a prospective ‘postmodern mindset’ of prospective reference or reference-of-thought as its existential-reference/existential-tautologisation wherein human ‘deeper limited-mentation-capacity–(as of relative conflation)’
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-and-teleology’) as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in–supererogatory–epistemic-conflatedness wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for redefined ‘meaningfulness-
shades and the intemporal-disposition are socially-perceived as meaningfully-and-teleologically
titled-in-equivalence ‘notwithstanding veridical veracity/ontological-pertinence conveyable
by imbricatedness/threadednes/recomposuring 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’ which ‘breaking’/existential-decontextualised-
transposition by temporal-dispositions (on the wrong basis of a prelogic supplanting–
conviction-as-to-profound-supererogation —postconverging/dialectical-thinking”–apriorising-
psychologism mental-disposition reflex that will wrongly reassumed soundness/non–
perversion-of- reference-of-thought over-and-ignoring the reality of a postlogism -as-of-
compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation”- induced unsound/perverted- reference-of-thought, as the breaking undermines
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 thus eliciting virtuality-or-ontologically-flawed-
construal) is what induces uninstitutionalised-threshold “ mental-anarchy/mentarchy at the
individuation-level of conceptualisation, and which in a dynamic-cumulative-aftereffect of
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”—
preconverging/dementing –apriorising-psychologism’ accounts for the uninstitutionalised-
threshold “ of recurrent-utter-uninstitutionalisation/ununiversalisation/non-
positivism/medievalism/procrypticism. Thus insightfully, the same notion as

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness/formative—supererogating—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence) of reference-of-thought. As a side note, such a notion of mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of reference-of-thought associated with human languages from ancient ones to modern ones (as of the registry-worldview/dimension-levels of the corresponding societies), facilitating the
deciphering and understanding of ancient languages, as well as the reconceptualisation of meaningfulness-and-teleology across history, which conceptual exercise tends to be rather biased towards a modern perspective metaphysics-of-presence-(implicated-‘nondescript/ignorable–void ’-as-to-’presencing—absolutising-identitive-constitutedness’). Finally, a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to take cognisance of the very peculiar nature of the social world (in contrast to the natural world) that makes the social ‘susceptible to incorrect understanding and analysis’ particularly at a practical and operant level by the fact that it is highly emotionally-involved/politically-driven especially so with disturbing issues, and this is further compounded by the ‘blurriness’ and distance of ontological-primemovers-totalitative-framework /intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’, and finally from a transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation perspective human mental-disposition with regards to the social can be poorly ontological with unconscious, expedient or conscious emphasis on significant others basis of logic as well as <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-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\(^1\), implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and so, including intellectual milieu 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\(^1\), implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness’ and distance of ontological-
primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ makes this altogether a more difficult proposition in the social sciences particularly with issues that are highly emotionally-involved/interested/politically-driven wherein even in intellectual circles arguments of differentness/subtle-infamy-implications/status/significant-others-basis-of-logic/repute are often easily advanced in undermining inherent veracity/ontological-pertinence. One such notorious argument with regards to poststructuralists involved the notion that French post-structuralism was developed by peripheral intellectuals of French society but then failing to equally say that a lot of the good science and social science in many Western countries have generally had the same personalities attributes. Of course, such a narrative will not be countenanceable in the promptness of effectiveness driven natural science of ontological-primemovers-totalitative-framework, for instance, holding that Einstein’s theory-of-relativity is flawed with the non-substantive argument he was a peripheral intellectual to German or Swiss or American society. The bigger point here with respect to a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, is that veracity/ontological-pertinence by mere articulation of sound ontological conceptualisations as transcendental-enabling/sublimating/supererogatory-de-mentativity-of-intrinsic-social-reality in the social contextualisation especially where blurry is often not sufficient purely by itself but that it needs to be creatively construed in facing off ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality 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-attrition ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory-de-mentativity’ as driven by postlogism —construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness backtracking-
<iterative-looping-set-of-dereifying-hollow-narratives-and-acts’> postlogic-and corresponding conjugated-postlogism conjoining-looping-set-of-narratives of such postlogic-backtracking-
<iterative-looping-set-of-dereifying-hollow-narratives-and-acts’> respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to demonstrate veracity/ontological-pertinence of the conceptualisations highlighted in this paper not purely by themselves as transcendental-enabling/sublimating/supererogatory-de-mentativity-of-intrinsic-social-reality but rather such conceptualisation in a supratransversality-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, underhandedness, inductive-limitation, etc., to induce subontologisation/subpotentiation or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social de-mentating/structuring/paradigming is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology with the corresponding meaningfulness-and-teleology as ontological-contiguity—of-the-human-institutionalisation-process/institutional-design inducing the maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation enabling the development and endemisation/enculturation from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing—psychologism, as impulsive-or-accidented-or-random-mental-disposition) of base-institutionalisation (rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, universalisation (universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, positivism (positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup and prospectively notional-deprocrypticism (preempting—disjointedness-as-of reference-of-thought, as-to—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 de-
mentating/structuring/paradigmig 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/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 transcendent. This insight can be grasped from ontological-normalcy/postconvergence epistemic/notional-projective-perspective, when we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-register-of—meaningfulness-and-teleology’ in a non-positivism/medievalism social-setup doesn’t supersede the ontological-veridicality of a social ontology insight providing anchoring for prospective positivistic institutionalisation construed reference-of-thought. Plausibly most likely the ‘developing consciousness-awareness-teleology’ mindset of such a ‘social ontology insight about prospective positivism’ (as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) may lead to its very own circumspection with the registry-worldview’s/dimension’s meaningfulness-and-teleology and possibly non-aggregativity. Consider the instance of such characters as Galileo and Newton, at the crossroad of ‘what is to be considered as valued meaningfulness-and-teleology’ with respect to the prospective as the posivistic registry-worldview/dimension and the prior as the non-positivism/medievalism world, as consciously-or-unconsciously they register that the prior needs to be ‘decentered’ and the prospective ‘centered’, even though by reflex the prior will construe of itself as undecenterable center of meaningfulness-and-teleology. This may go a long way in explaining such biographic accounts about Isaac Newton as unsocial wherein a naïve conceptualisation of impression-driven/good-naturedness/wishfulness construal as virtue (in lieu of the-Good/understanding/knowledge-reification /ontological-prime-movers-
totalitative-framework\(^\d\) in its \(<amplituding/formative–epistemicity>\) totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-

‘protensive-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

incidenting-predicative-insights-of-existential-contextualising-contiguity\(^\d\)’s-

reifying/elucidating-of-prospective-relative-ontological-completeness\(^\d\) of reference-of-

thought–‘devolving-as-of-instantiative-context of intemporal"

will not factor in the inherent
deficiency in value judgment of a non-positivism/medievalism inclined ordinary

mindset\(^\d\) 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\(^\d\)–induced,–‘threshold-of–

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

preconverging/demting\(^\d\)–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 psychology) 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-

intemporal\(^\d\) indiduation disposition, by its contemplative reappraisal, is exactly what can

provide the opportunity for such transcendent optical possibilities (when we come to grasp that the

true profoundness of knowledge is more than just ‘mechanical as something construed

soullessly’ without a more complete appreciation of knowledge as ‘organic as something
construed with a profound sense of intemporal projection philosophy as to profound-supererogation with the idea that the type of knowledge construed as of first order transcendental-enabling/sublimating/supererogatory–de-mentativity is not based on an ordinary notion of ‘intelligence as we’ll normally think of as simply technical’ but rather on such a sense of intemporal philosophical projection and more than just a ‘product’ for a materiality purpose but a driven sense of human emancipation). In fact, this equally points to a major flaw of the inherently implied value judgement in a lot of what passes for social sciences today explaining the vagueness, platitude and emptiness of little or no relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity implication as an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag circular exercise, wherein the unabated recourse to naïve feel good averaging of thought mental-dispositions are equated with ontological-veridicality uncritically, rather than construing that the animal that we are is in want of knowledge as a construct that enable it to supersede/transcend itself rather than a vain exercise of nombrilism, in which case one may argue that each registry-worldview/dimension <amplituding/formative> wooden-language-{imbued—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’s-devolving-as-of-instantiative-context as of ontological-completeness-of-‘reference-of-thought; as determining its value reference and defining its underlying placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology’, and hardly addressing such a more fundamental question as implied by ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’). In this respect, this makes many such so-called ‘social science approaches’ ‘poorly grounded on a social relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ more or less sciences of methodological mimicry, as we know that much of the ‘true sciences’ (including the natural sciences and many a true social science are not grounded on an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construal but identify objective reality by its naturally constraining ontological-primemovers-totalitative-framework’, as differing from sovereign constructs, as the determinant of pertinence (and such profound transcendental-enabling/sublimating/supererogatory–de-mentativity basis of knowledge are then bound to further redevelop sovereign constructs and conventions, with the sovereign constructs and conventions not becoming intrinsic-reality/ontological-veridicality in of themselves but rather as of social, institutional, cultural, moral or historical reality of the human condition); though much more easier for the natural sciences as hardly any or nobody feels impinged today with scientific discoveries and inventions given that their transcendental-enabling/sublimating/supererogatory–de-mentativity
as of a positivism outlook psychologism of the world had taken place both in philosophical and practical scientific terms with the Descartes, Hobbes’s, Kants, Copernicuses, Galileos, Newtons, of the past. Whereas a lot of present day social science is relatively pulled back in many an unsuspecting manner, by elicited emotional involvement and underlying constraints of their institutional setups. Such can equally be implied with regards to procrypticism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism insight, wherein positivism–procrypticism is decentered and notional–deprocrypticism is centered, and so in comprehensive psychologism terms; with the idea that the possibly unsavoriness is not of this author’s or anyone’s chosen but rather that the test for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity set by intrinsic-reality/ontological-veridicality requires us coming to terms with it, no lesser than the test set by positivistic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in the non-positivism/medievalism epoch intrinsic-reality required them to come to terms with this, however unpalatable to many then, and this underlying vitality across all epochs as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-instantiative-context, induced by prospective relative-ontological-completeness 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-
counterintuitive from our natural thinking reflex metaphysics-of-presence—(implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ）
‘based on reasoning in terms—as-of-axiomatic-construct of cumulating institutionalisations’).
Such a construal/conceptualisation of ‘institutionalisation as of uninstitutionalised-threshold’
will explain why with regards to ‘all the successive institutionalisations formal constructs’ as of
their respective ‘comprehensive abstract setups of deferential-formalisation-transference
institutionalised meaningfulness-and-teleology’, there is a tendency associated with their
corresponding extended-informality—(susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to—meaningfulness-and-teleology） wherein there is ‘parallel construed
extended-informality—(susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to—meaningfulness-and-teleology） meaningfulness-and-teleology—as-of-a-
relatively-poor-institutionalising-inclination’ of a subpar and occasionally of a superseding
practical applicative bearing/effectiveness over the supposedly formal construct. By and large,
this will often arise within the scope of blurry institutional setups not construed for operant
effectiveness. Strangely enough we do actually tend to elicit such extended-informality—
(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—
meaningfulness-and-teleology） construal as more determinant when the principles of formal
constructs are rearticulated operantly in extended-informality—(susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology）
meaningfulness-and-teleology—as-of-a-relatively-poor-institutionalising-inclination terms;
and often contributing to institutional inefficiencies and failures of all sorts whether with
respect to mismanagement, misappropriation, incompetence, etc. from a modern perspective of
analysis. Further, the fact is such extended-informality—(susceptible-to-effecting-parsimony-as-
of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology） effect can be more
than just about the operant effect but equally protracted as ‘designed-formalisation—
ineffectiveness’ in ensuring the ascendency of extended-informality—(susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology)

meaningfulness-and-teleology—as-of-a-relatively-poor-institutionalising-inclination over
formal constructs. By and large, this can be construed as the residual temporalisation effect
arising from the fundamental reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor with respect
to all the successive institutionalisations; with the notion of notional—deprocrypticism requiring
referencing/registering/decisioning the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor without any
complexes and psychically pivoting/decentering (as psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) over its deprocrypticism—or—preempting—
disjointedness-as-of—reference-of-thought (just as the ‘positivistic mindset’ arose from
referencing/registering/decisioning the reality of defective essences, alchemic, spirits, etc.
universalising-rules and psychically pivoting/decentering for rational-
empiricism/positivising-rules, just as the ‘universalising mindset’ arose from
referencing/registering/decisioning the reality of vague, sporadic, incidental, and animistic
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘first-
level presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and psychically
pivoting/decentering for universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,—(as ‘second-level presencing—

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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 transcendent- 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 ‘procreticism
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/intelligibility/setup/measuring/instrument) 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
transcendental-enabling/sublimating/supererogatory de-mentativity of positivism or
prospectively, with procryptism sanctified-conventioning-social-aggregation-enablers
\(^{9}\) reference-of-thought failing/not-upholding-as-of-apriorising/axiomatising/referencing-
\(^{7}\) deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought/existential-
contextualising-contiguity\(^{8}\) involving existence-potency—sublimating—nascence,—disclosed-
from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-
further-epistemically-unconceal-the-very-ontologically-same-existing-reality’ required for
the transcendental-enabling/sublimating/supererogatory—de-mentativity of deprocrypticism.

Such sanctified-conventioning-social-aggregation-enablers involves a \(^{7}\) perversion-of-
\(^{9}\) reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation” (postlogism -and-conjugated-postlogism \(^{7}\) ) wherein the
instigated postlogism\(^{7}\) (perverted-outcome-sought-precedes-existentially-veridical-logical-
dueness) and protracted-conjugated-postlogism\(^{7}\) mental-dispositions contendingly perceive the
sanctified-conventioning-social-aggregation-enablers as the point of ‘denaturing’\(^{9}\) postlogic-
backtracking devoided-of-conviction-as-to-profound-supererogation -or-prelogism -basis’
when facing the ‘intrinsic-reality/veracity/ontological-pertinence transcendental enabler’.

Concretely, the fact is that psychopathic postlogic-backtracking-<iterative-looping-’set-of-
dereifying-hollow-narratives-and-acts’>\(^{9}\) and conjugated-postlogism\(^{7}\) as ‘conjoining looping
narratives of flawed-existential-elevation-of—reference-of-thought ’ of postlogic-
backtracking-<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’>\(^{9}\) are
‘denaturing’\(^{9}\) devoided-of-conviction-as-to-profound-supererogation -or-prelogism -basis’
towards the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers in
order to override, undermine and escape from the intrinsic-reality/veracity/ontological-
pertinence transcendental-enabling/sublimating/supererogatory—de-mentativity. As in the case
previously highlighted where a psychopath spoke to an interlocutor that it is a bad thing for a
said individual to be molesting children, with its logic being sound from an abstract/virtuality
appreciation but with the existential-reality of its ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity’—s-reifying/elucidating-of-prospective-relative-ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology—being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge potentially enabling an infinite possibility of second-order level deception if re-engaged as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation—or-prelogism—basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation—or-prelogism—basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> or mental-perversion demonstrable as above with it faulty-
mentation-procedure-deception-or-urge not being the logic itself, but in wrongly implying as existentially real the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought—devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to postlogism generally what is critical for the psychopath/postlogic-mindset is to be seen as being of prelogic supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism even if it is a perception of ‘poor or bad supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism’ (and not to be seen as being of postlogic compelling—nonconvention/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation”) since that will validate the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought—devolving-as-of-instantiative-context)’ on the basis that it was the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that was wrong hence the possibility and credibility not to question and imply the denaturing of reference-of-thought as perverted reference-of-thought—categorical-imperatives/axioms/registry-teleology and thus to wrongly re-engage logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation.
turning the issue into one of ‘notion of agreement or disagreement’ instead of construing a
perversion-of-reference-of-thought-<as-effectively- apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > ‘preconverging-or-
dementing’-apriorising-psychologism manifestation’ implying and requiring intellectual-and-
moral-inequivalence/non-correspondence in transversality~of-affirmative-and-unaffirmative-
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ 
). This equally applies in the
instance of derived-perversion-of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as conjugated-
postlogism by temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. The psychopath
simply needs to loop another non-veridical hollow mimicking narrative over the previous one in
‘denaturing’ postlogic-backtracking deprived-of-conviction-as-to-profound-supererogation”-
or-prelogism—basis’ towards sanctified-conventioning-social-aggregation-enablers.
Summarily, instances of such sanctified-conventioning-social-aggregation-enablers could be
exemplified in dereifying context as: in the case of child psychopathy, - pour water on chair, -
point stranger to sit on, - accuse brother, - when found out, postlogically retreat with delirious
statement accident happened, etc.; in the case of adult psychopathy (including the conjugated-
postlogism acts involved in protraction of postlogism’), - commit offence, - act as morally
ascendant, - when the postlogic and conjugated-postlogism mental-dispositions are
ontologically undermined, ‘falsely contend’ by extrinsic-attribution of ‘social-aggregation-
enablers over intrinsic-reality/ontological-veridicality transcendental-
abling/sublimating/supererogatory—de-mentativity’ <amplituding/formative> wooden-
language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology⟩-of-‘nondescript/ignorable—void ’-with-regards-to-
that is the full implication 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 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’ 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 (propective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) and it is only a devised institutionalisation construct that achieves that potential-construct-of-orientation and not any implied inherent emanance intrinsicness (though the meaningfulness as articulated as such, and as the meaningfulness in this entire paper, is rather of an intemporal register validation and not of any temporal register validation, since an authentic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is what underlies transcendence-and-sublimity/sublimation/superaergatory–de-mentativity as a ‘deeper limited-mentation-capacity—as of relative conflation ’ existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise ‘meaningfulness-and-teleology’; more like a jurisprudential maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-
conceptualisation contention for rehabilitation is not of the same meaningful-framework as a temporal mental-disposition of illicitness for shifty expectation of rehabilitation which it should necessarily anticipate and preempt. By that token there is no base-institutionalised individuation in recurrent-utter-uninstitutionalisation, no universalised individuation in ununiversalisation, no positivistic individuation in non-positivism/medievalism, and prospectively no notional-deprocrypticism individuation in procrypticism; as at best such emancipating intemporal individuation are ‘moulting’ and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. The notion of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing–apriorising-psychologism as defining the registry-worldviews/dimensions uninstitutionalised-threshold is rather a most real idea from an ontological-normaley/postconvergence epistemic/notional–projective-perspective wherein we can very much fathom out that the successive relative-ontological-incompleteness–induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism’ as the successively reducing-ontological-abnormalities of recurrent-utter-uninstitutionalisation uninstitutionalisation, ununiversalisation uninstitutionalisation, non-positivism/medievalism uninstitutionalisation and procrypticism uninstitutionalisation effectively speaks of their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism as the respective uninstitutionalised-threshold with respect to the superseding–oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold are due to ‘changes in human meaningfulness and the teleological implications thereof’ confirming by extension that the reality of their threshold-of–
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 3 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 3 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 9 defect of conscious mindsets within the given uninstitutionalised-threshold 90 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 90); is an ontological validation of Derridean hauntology/hantologie conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very much akin, from an ontological perspective, to the central notion of ‘intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation as the superseding referential conceptualisation of ontology and inherently imbued with ontological-reconstituting—as-to-conflatedness as a centering/decentering mechanism’ as implied in this paper, though hauntology/hantologie is not quite articulated in such more precise ontological terms but imbricatedness/threadedness/recomposuring notion of existential-reality in there can be grasped), and equally highlights the fundamental ‘paradox of post-structural deconstruction by its transcendental implications’, in that the mental-disposition/psychical-orientation of the present registry-worldview/dimension as positivism–procrypticism is not developed enough (in terms–as-of-axiomatic-construct of its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) to grasp its implications (in want of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism—or–preempting—disjointedness-as-of–reference-of-thought imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought’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’ 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, Rousseaus 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-(implicit-epistemic-veracity-of-non-presencing)<perspective-ontological-normalcy/postconvergence> implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness-reference-of-thought associated with the overall institutional-cumulation/institutional-recompose-(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, 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-prespresent however remarkable, to all registry-worldviews/dimensions particularly since such a conceptualisation doesn’t factor in ‘transcendental implications’ as de-mentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold of meaningfulness-and-teleology of the prior/old registry-worldview’s/dimension’s reference-of-thought as a decentering subsumption; along the same line as the medieval ‘dogmatic scholastics’ insisting that the now established positivism registry-worldview/dimension knowledge constructs, which were then transcendental, should conform to their ‘institutionalised dogmatic scholasticism methods and processes of reviewing’. By extension the question can be asked whether beyond our ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag institutionalised positivism conceptualisation of meaningfulness-and-teleology’ whether such is truly in a ‘requisite contemplative-and-Being position as of the prospective transcendentally-enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism’ of ‘evaluating a construct of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ as herein implied about futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as of prospective notional–depocrypticism registry-worldview/dimension meaningfulness-and-teleology which paradoxically de-
mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the
positivism–procrypticism meaningfulness-and-teleology at its uninstitutionalised-
threshold as a decentering subsumption; when we factor that such a contemplation-and-Being
as from a positivism–procrypticism meaningfulness-and-teleology is being called upon to
evaluate as to ‘a world beyond its ordinary contemplation’ with the mental tools for such a prospective projection mostly of abstract projective
contemplation for grasping the prospective organic-knowledge implied, and so beyond an
ordinary evaluation within an implied same reference-of-thought. It should be noted here that
the more pertinent quality for such implied transcendentalism as of its implied organic-
knowledge beyond just a mechanical construct is ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
being-as-of-existential-reality explaining the disparate nature of the development of human
knowledge. This author as previously articulated points out that there is a more profound basis
for how and why new/prospective knowledge whether outlying or main stream is socially
integrated in driving ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-
process as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-
veridical-epistemic-determinism—<amplituding/formative–epistemicity>causality—as-to-
projective-totalitative–implications,—for-explicating-ontological-contiguity across all the
institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-
eventfulness/ontological-aesthetic-tracing—<perspective–ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’>) as the very 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 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-
worldviews/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-
institutionalisation/animistic–universalisation shamanism, universalisation–non-
positivism/medieval dogmatic scholasticism or our positivism–procrypticism ‘categorisation
epistemes’; but also the conflatedness\footnote{12} of futural Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfullness-
and-teleology\footnote{12} as of prospective notional–deprocrypticism ‘referentialism as epistemological’
as of notional–deprocrypticism which reflects ontological-construal along the full potency of
existence-as-of-its-mimetic-echoes/existence-in-reverberation/existence-
potency~sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of:
\footnote{<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought–in-supernecatory–epistemic-conflatedness }). Such a notional futural différance as a
suprastructural construct appreciation of epistemological implications about social integration
of knowledge certainly informs a commitment to re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-
thinking \footnote{\textit{projective-insights} / \textit{epistemic-projection-in-conflatedness} / \textit{of-
notional–deprocrypticism-prospective-sublimation}) ideas as being ultimately validatable in
effect as of their intrinsic-reality/ontological-veridicality, if that is as of what they truly are, in
the medium to long-run. Basically the transcendental as (re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-
thinking \textit{projective-insights} / \textit{epistemic-projection-in-conflatedness} / \textit{of-
notional–deprocrypticism-prospective-sublimation}) originary/event \textit{of-prospective-
ontology-origination} to a knowledge and its knowledge system however remote the origination,
in the very first place, speaks of the notion of \footnote{<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought} associated with
‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ behind any retrospective or prospective registry-
worldview’s/dimension’s \footnote{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-recomposing 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 the latter is rather in shortness-of-register-of-meaningfulness-and-teleology/distractiveness to the former as of reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance-><including-virtue-as-
ontology>. Consider for instance Einstein’s theory-of-relativity and Newton’s laws of motion with respect to the same given physics domain-of-study reality, wherein the former’s prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought over the latter implies the former’s utter ‘ontological-resetting’ in the conceptualisation of that given physics domain-of-study reality as of transversality-of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’<sup>83</sup> with the latter; as henceforth the logical-dueness of the latter doesn’t even arise but rather as it maybe subsumed/implied/is-non-contradictory as of the former or for educational insights purposes! Of course, this comparison differs from a construal of postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> associated perversion-and-derived-perversion-of- reference-of-thought<sup>83</sup> as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>; in that as of a human condition relations it is construed rather as beyond-the-consciousness-awareness-teleology<sup>99</sup>-<in-existential-extrication-as-of-existential-unthought><sup>5</sup> postlogism<sup>78</sup>-and-conjugated-postlogism<sup>77</sup>-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation<sup>96</sup> prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup> reference-of-thought ‘waylaying’, as <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification<sup>86</sup>/akrasiatic-drag/denatured/preconverging-or-dementing<sup>19</sup>—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology <sup>99</sup> hence preconverging-or-dementing<sup>19</sup>—apriorising-psychologism, of prior prelogism<sup>73</sup>-as-of-conviction,-as-to-profound-supererogation prospective relative-ontological-completeness<sup>87</sup>-of-reference-of-thought, thus requiring for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation renewed ‘conflatedness’<sup>12</sup> 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 ‘<sup>103</sup> universally-transparent constraining mechanical-knowledge as new bare
meaningfulness-and-teleology as of organic-knowledge Being correction’ of the prior reference-of-thought, such that the prior reference-of-thought logical-dueness doesn’t even arise as the prospective reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profundness-and-completeness-to—meaningfulness-and-teleology’ over the prior reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profundness-and-completeness-to—meaningfulness-and-teleology over a non-positivism/medievalism alchemic material construal. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and so as of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘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-primemovers-totalitative-framework; intrinsic-reality being the superseding transcendental enabler, and not any humans no matter their statuses. A third weakness has been by relating to poststructuralists as if they have got to get all their ideas right on by the instant, as if the theoretical framework isn’t in development like all theoretical frameworks (by the same token imagine all the unanswered questions that underlie quantum physics for over half a century that are still being elucidated, for instance, string theory which is so highly speculative but is still credibly a basis for research and analysis). The purpose of a
theoretical framework is not to provide an immediate answer for everything but rather to provide a framework for constant critical development of ideas. Otherwise, it will be best to develop a correlational construct that may statistically be coherent with many arguments at any given point in time but is of little predicative or projective value because it hasn’t got a profundity as a genuine theoretical construct which may actually be mostly incoherent with many arguments at its earlier stage but provides a wealthy framework for the continuous articulation of ideas and resolutions, and this is actually the point of a theory in the very first place. It is thus no accident that many other disciplines have found post-structuralism as a relatively ideal tool for invoking much needed insight. A fourth criticism has to do with the ‘political nature’ of human affairs obviously, and even the intellectual is not beyond this especially with ideas of ‘socially-perceived disturbing implications’ (as has been the case throughout human history) and further so in a social domain that is not immediately amenable to predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment) as with the natural domain even though the latter equally faces similar issues but to a lesser extent. When we come to reflect that the leading poststructuralist of his time had an entire school, rather than focusing on developing research criticisms of his work and other poststructuralists (which would have been the more impressive thing to do) instead taking a ‘political stance’ for the denial of his recognition with an institution of higher learning. Thus it is obviously, naïve for anyone to think that intellectualism and ideas occur in an absolute neutral environment particularly when of socially-perceived disturbing implications. While it is generally recognised that knowledge is determined on its own merits as an interest-free principle, the fact is in the real world of ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, human mental-disposition is not that intemporal and principled, whether wittingly or unwittingly, and extra-intellectual meaningfulness becomes fair game. Fifthly, the argument of unintelligibility of post-structural meaning is outright ridiculous with respect to the exegetical
aims of its authors, and no less so as expecting advanced chemistry, biology and physics
writing to be popularly intelligible. Jargon is rather a mechanism of deferential-formalisation-
transference permeating all subject-matters and disciplines, which speaks to the idea that the
‘ordinariness of thought’ is not the sound basis for construing issues raised in terms—as-of-
axiomatic-construct of profoundness of contemplation. The ontological-contiguity’—of-the-
human-institutionalisation-process by its deferential-formalisation-transference is an exercise
of shrinking the melee of common sense wherein spheres previously opened for common
opinionionatedness are shoved away as ‘deferred to’ specialisms whether institutional or
subject-matters by the mere effectiveness, with ‘informed common and individual opinions’
being the panache for the expression of sovereignty whether about the polity or individual
choices, but not to be confused as a sign of inherent knowledge as of popularity. The idea that
there is a common sense social science is a falsehood no more than there is no common sense
natural science, and intellectuals are irresponsible when peddling the notion that readers
shouldn’t acquire the requisite ‘intellectual elevation’ to grasp the profundity of meaningfulness
and rather expect that they should be able to satisfactorily engage at the same intellectual level
(‘reference-of-thought) involving advanced studies and research on the basis of ordinariness of
thought. This should not be confused with a popularising exercise meant to stir popular interest
like popular science, though in fact there is no truly popular science for that matter but
serious/candid science. Such a confusion can hardly arise in the natural sciences because of the
‘promptness of ontological-primemovers-totalitative-framework//intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ in
constraining veracity/ontological-pertinence of thought by the immediate effectiveness of
studies, discoveries and inventions wherein a flaw thought proposition will be proven wrong by
its ontological ineffectiveness with relatively little concern for third-party convincing over the
transcendental-enabling/sublimating/supererogatory–de-mentativity that is existence/intrinsic-
reality/ontological-veridicality, whereas the ‘blurriness’ and distance of ontological-primemovers-totalitative-framework /intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ in the social sciences allows for propositions to crop up that are hardly constrained by immediate effectiveness of studies, discoveries and inventions, such that such propositions will often border on popular thinking or the political (technically) or a concern priorly driven with garnering support and agreement, rather than of genuine intellectual strife for ontological-primemovers-totalitative-framework /intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. In this regard, the central tenet of poststructuralists with respect to their pursuit has been transcendentally-enabling-level–of-ontological-good-faith/authenticity /objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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/subpotentiation 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\textsuperscript{1}/longness in terms—as-of-axiomatic-construct of universal projection of reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology\textsuperscript{2} that arises from such a formal reference-of-thought (for instance, as the universal/intemporal proposition underlying this paper’s purported construct for aetiologisation/ontological-escalation in grasping the phenomenon of postlogism in general and the general background human science conceptualisation; together with its exposure for falsifiability\textsuperscript{2}/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 <amplituding/formative>\textsubscript{wooden-language\textsubscript{imbued--averaging-of-thought\textsubscript{as-to-leveling/ressentiment/closed-construct-of--meaningfulness-and-teleology\textsubscript{as-of-'nondescript/ignorable--void '}-with-regards-to-prospective-apriorising-implications}> terms--as-of-axiomatic-construct, such that social deference is now institutionalised as ‘chemists say that/it is said in chemistry that’ rather than a social melee of common sense equivalence of ‘chemists think that but I also think that going by my common sense’. This argumentation is not idle as the social sciences as ‘being closest to human conscious sense of sovereignty’ tend to be most affected by such fallacies as highlighted that should be superseded by all knowledge whether natural or social-construct, and while such notion are often intuitively grasped with other formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for the social sciences there is a need to actively bring this notion to the consciousness-awareness-teleology\textsubscript{in-existential-extrication-as-of-existential-unthought} in order to circumvent such nature of knowledge fallacies with regards to an emotionally charged domain that is the social. This equally explain why the studies of the social are easiest prone to ontological-bad-faith/inauthenticity\textsuperscript{a}, whether beyond-the-consciousness-awareness-teleology\textsubscript{in-existential-extrication-as-of-existential-unthought}, as even where contending intellectual postures are of relative elevated formal knowledge de-mentating/structuring/paradigming, it is quite easy for a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with <amplituding/formative>\textsubscript{wooden-language\textsubscript{imbued--averaging-of-thought\textsubscript{as-to-leveling/ressentiment/closed-construct-of--meaningfulness-and-teleology\textsubscript{as-of-'nondescript/ignorable--void '}-with-regards-to-prospective-apriorising-implications}> mentality in order to advance one intellectual posture, and so as intellectual politics rather than
genuine intellectualism. Seventh, as advanced by this author the ontological-normalcy/postconvergence of intrinsic-reality as reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process—validates and restores the notion of essential meaningfulness (the notion of a center—be it conceptualised as an ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity—’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’) to post-structural thought as its scholars had rather previously mostly focussed on disambiguating/clarifying the certitude/lack-of-certitude of human meaningfulness and thought. Even then the practical application and conceptualisation of post-structural meaningfulness has always been one that has tended to restore a sense of re-equilibrium with respect to perceived vested interest and skewed power relations whether with regards to its articulation in feminist studies, postcolonial studies, power relations in social settings with regards to appropriate deliverance and more responsive public services, etc. as post-structuralism has often been a framework giving weaker and subjected meaningful frames public voice. Thus the so-called ‘human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation—of-post-structuralism’ has been in real and practical world terms more a question of abstract reconstructive thinking since such practical applications have tended to be effective further highlighting the need rather for more decentering contemplations. Besides, post-structuralism practical emphasis has mostly been methodical rather than dogmatic. In the bigger scheme of things, this author further highlights that post-structuralism by implying ‘decentering’ is implying transcendence-and-sublimity/sublimation/supererogatory—de-mentativity or an ‘existential-reference/existential—
tautologisation pivoting/decentering’ such that ‘the center’ as the new basis of analysis/knowledge-construct has moved to the prospective/transcendental/superseding reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded reference-of-thought. What has been misconstrued is exactly the idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles is of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining ‘meaningfulness-and-teleology’ from existential-tautologisation/existential-reference as of human subpotent existential-teleology within the full potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-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 <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 with regards to the specific human-subpotency as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’ -<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-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-{implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>} or postdication insight
with respect to metaphysics-of-presence-{implicated-'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-
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

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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-{implicated-epistemic-veracity-of-\(\text{nonpresencing-}\langle\text{perspective–ontological-normalcy/postconvergence}\rangle\)} 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-confoundedness /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 transcendental-enabling/sublimating/supererogatory—de-mentativity’. Thus approaching a scientific study of the Social on the same operational basis as that of the natural world is necessarily deficient as the latter’s immediacy of concurrent ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity as well as the fundamental pivoting/decentering of understanding involving the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that took place starting over 500 years ago in establishing the positivising/rational-empirical mindset/reference-of-thought by the Galileos, Newtons, Leibnizes, Darwins, etc. of the world, such that an Einstein could perfectly articulate the idea of the-theory-of-relativity that would normally make no sense even to the majority of the scientific community at the time but for the ‘very strength’ of the established positivistic/rational-empiricism psyche (operating on the basis that what predicates on rational-empirical basis takes precedence) already established which ensured its transcendental enabling. The positivistic/rational-empirical psyche today, it is this author opinion, is not strong enough (of sufficient ontological-completeness-of-reference-of-thought in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity’s—reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context for the further development today of the study of the Social as of its fleeting nature (on such terms of what predicates should take precedence). It must be said that the notion of transcendental enabler with regards to the Social today is rather relatively weak such that critically a lot of the basis for the social sciences today is
influenced rather by practice, authority, and more or less intellectual-politics driven beyond-the-consciousness-awareness-teleology, 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 preemption—disjointedness-as-of-reference-of-thought) beyond the present just positivistic/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn’t necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments.

In fact, this author will contend that the overall ‘insightful empirical’ conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism and deprocrypticism; as even empirical conceptualisations requires insight and it is more than just a
matter of obtaining results because an experiment has been made which is certainly simplistic as the very existential state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or unconscious) ontological-bad-faith/inauthenticity for the requisite condition of a ‘fully emancipated social science’ is more than just of circumstantial and idle implication but is rather construed as a de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/supererogatory–de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/sublimating/supererogatory–de-mentativity positivistic contentions will still be undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity of shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema> in the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of reference-of-thought/axiomatic-construct. Likewise, the positivism–procrypticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/sublimating/supererogatory–de-mentativity (unlike the relative case with the physical reality subject-matter as immediate) as required for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism intrinsic-reality/ontological-veridical transcendental enabling. Thus, the only credible logic this author can think of is that post-structuralism as one of the major critical theories given its potential ontological vigour has been seen as a threat with a deliberate covert non-intellectual effort to
stifle it and limit its influence often having to do with misrepresenting the ideas and implications of the ideas of its main proponents (as in fact, one of the central issue with regards to post-structural thinking with respect to other intellectual postures has had to do with the unusually high level of accusations of its proponents of misrepresentation of their ideas by many of their critiques whether with respect to such accusations of nihilism or untruth, with a central characteristics of many of such critiques being a failure of recognising exactly the central point of post-structural thinking as rather ‘a putting-into-question/shuffling-of-the-cards for a more profound perspective for ontological analysis’. Consider in this case one media-driven and popularised argument that Karl Rove ‘we make our own reality’ quote during the Bush mandate, is due to post-structuralism. Such arguments are revealing of the ‘non-intellectual spirit’ of many such critics, and in this instance wrongly intimating that Karl Rove considered himself a poststructuralist whereas a sincere take will garner that this is nothing other than a Machiavellian, opportunistic and unprincipled statement than ‘truly post-structural theory inspired’ as with or without post-structuralism it is no less likely that the same statement would have been uttered. And the pseudointellectual exercise of linking the two is revealing not only of such out-of-the-way criticism but equally the ‘wayward mindset’ that is often brought into supposedly rigorous social science on the basis of such anything-goes-rhyming-logic! Post-structuralism generally occupy a relatively sound position when it comes to all the practical applications of post-structural thought which, to say the least, have always highlighted a sense of re-equilibrium rather than the bogus and insincere criticisms of nihilism or untruth which this author construes as ‘in-effect ontological-bad-faith/inauthenticity’ of ‘parodying’ of poststructuralists positions and analysing the ‘parody’ in usurpation as against a genuinely candid critical intellectualism of their true postures in ontological-good-faith/authenticity. Post-structural exposition of the realities of the social are not value judgements in themselves just as natural sciences exposition of natural and physical reality doesn’t carry any value
judgements. For instance, discovering that bacteria cause disease is a simple objective truth then giving rise to human animate-existential-referencing/subjectification inducing the teleological meaningfulness to pivot/decenter that knowledge into avoiding disease and finding cure for diseases. This is no more different with post-structural thought which is not a metaphysical/ideological advocacy but telling the social reality for what it is, with human pivoting/decentering to apply that knowledge for its defined teleological meaningfulness. One of the serious consequence of such a weakened social criticism driven by such a targeted and induced atmosphere of quasi-anti-intellectualism is the result that the domain of the political economy and corresponding economic interests have been spared from the critical analysis of such powerful ontological tools; specifically going by the issues of misallocation and inequality we face today based on axioms of models that remain critically beyond analysis, as effectively an anti-intellectualism with respect to social criticism including post-structuralism is cultivated in favour of a default socially uncritical political economy practice (with the cover-up of an ‘intellectually platitudinal’ media) to protect them. Notwithstanding the impressive theoretical conceptualisations of an ever second-guessing economics science, the ‘underlying liberal political economy axiomatic constructs’ on which it rests are massively arbitrary, flawed and degenerate; and this is one area in which developed social criticism including post-structuralism could do an excellent job in debunking the ‘underlying mysticism’, as the domain of the political economy beyond competition of ideas at such a fundamental level is the very foundation of the uncritical preservation of such axioms. Such issues as political choices for bailouts, reallocations and remuneration practices are strictly speaking not economic science issues but political economy issues that require a criticism with respect to social choice about the political economy, but this has been usurped uncritically as if of a natural economic allocation mechanism (a falsehood). This author makes this latter point on the belief that knowledge is an existential exercise and that the intellectual should sincerely put their ‘hand in
fire’ at the risk of being proven wrong, as the intellectual exercise is not one of self-veneration but discovering the truth (even at the risk of sounding/looking ridiculous). If there is one area of speculative thinking allowed to this author in this paper, it is such a proposition together with the idea that it is incredible to think that a lot of the criticisms directed to post-structuralism since the 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—compulsing—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—firstnatures—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{10} - induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing – apriorising-psychologism’ (as of metaphorically-a-million-and-one-instances-and-locales as enabling the possibility of the phenomenon of notions-and-accusations-of-sorcery and other vices-and-impediments\textsuperscript{15} 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{15} as abstractly and ontologically unwarranted universally (which we know was actually the case, with the ‘establishment’ idea being that the masses didn’t need to know about such ‘positivist 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{10} - induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing\textsuperscript{10} – 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{15} of procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a
notional-deprocripticism ontological-completeness-of- reference-of-thought will de-
mentatively/structurally/paradigmatically elicit a human procripticism sense of
‘temporal/shortness-of-register-of–‘meaningfulness-and-teleology’ preservation’ that wouldn’t
necessarily construe the social manifestations of psychopathy and social psychopathy with their
associated vices-and-impediments as abstractly and ontologically unwarranted universally
and such an approach may just be off-putting with regards to the prospective implication for the
need for notional–deprocripticism ontological-completeness-of- reference-of-thought (as
intemtemporal/longness-of-register-of–‘meaningfulness-and-teleology’) undermining of
procripticism relative-ontological-incompleteness-induced,‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—
preconverging/dementing –apriorising-psychologism’ (as the temporal/shortness-of-register-
of–‘meaningfulness-and-teleology’). Such an articulation equally extends to the idea that
notions overlooking vices-and-impediments associated with psychopathy and equally
wrongly implying its associated virtue in the procripticism registry-worldview are just as of
‘temporal threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’—preconverging/dementing –apriorising-psychologism’ like the disposition to
overlook vices-and-impediments associated with notions-and-accusations-of-sorcery and
equally implying the associated virtue in a non-positivism/medievalism setup; and so, as of
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturenedness—temporal-
to-intemtemporal-dispositions<so-construed-as-from-perspective–ontological-
normalecy/postconvergence>’—existentialism-form-factor due to their respective relative-
ontological-incompleteness— induced,‘threshold-of–nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism’ with
respect to their respective perversion-and-derived- perversion-of- reference-of-thought<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\rangle \) phenomena. Thus in all registry-worldviews \(\langle\text{reference-of-thought, postlogism-as-of-compulsing--nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation}\rangle\) once it is ‘as of socially-functional-and-accordant’ \(\langle\text{beyond the case at childhood where it is accompanied by overt delirium and social universal-transparency}\rangle\) (transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \rangle \) of the defect) as at adulthood, the postlogism ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology\rangle \) in arrogation tends to extend as conjugated-postlogism ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology\rangle \) in arrogation involving the temporal elicitation of derived-perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\rangle, and it is thus naïve to construe postlogism without such a corresponding differentiation of social analysis in the construing/conceptualisation of ontological-veridicality. Now the criticism of populism-driven critiques of post-structuralism is not raised idly, as an exercise that purports to articulate such breadth and depth of novel ideas as this paper does necessarily requires that the authorship effectively assume the profile and presumption that the implied knowledge construct warrants (which obviously every truly intellectual spirit will appreciate for what it is, if not agree with the arguments). Such an articulation is driven by the idea that knowledge as a transcendence-enabling construct is more than just about its craftiness/technique but part and parcel of the intellectual exercise is to articulate meaningfulness by its existentialism/full-depth-of-existential-implications. And just as faced with the evasive nature of quantum theory the physicists never said reality is wrong since it is difficult to understand, likewise it is naïve to imply that the reality reflected by post-structuralism is wrong because it doesn’t quite fit into our ordinary everyday way of thinking.
(that is exactly the point, our ordinary everyday way of thinking is in want of its further development, just as all prior ordinary everyday ways of thinking had to be psychoanalytically-unshackled)!